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Judaism and Mystery Religions.

Did mystery cults with Jewish content and symbolism exist in Hellenistic times ?

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Has Judaism been represented resp. enacted as a Mystery Religion during the hellenistic period particularly in Alexandria ?

The three to four centuries before the beginning of the Christian era had been characterized by a kind of spiritual and even intellectual awakening. Since the beginning of that pre-christian millennium mankind had been satisfied with and by the superstitions and the magic by which it's world, spiritually dominated by priests and magicians, had been subdued; but there arose in the course of time the need to be provided with a more satisfying spiritual noursihment. It is impressive that this need appeared to have been felt independently and at the same time in every corner of the then known world. This was the epoch in mankind's history when a generalized spiritual and intellectual awakening occurred in the world, when leaders like Zarathrustra and Plato, Budha and Confutius, Jeremia and Isaja began to preach their doctrines and to spread their wisdom.

For a few centuries these spiritual leaders,philosophers and religious founders succeeded in sufficiently to satisfy the spiritual and intellectual demandes of the people, but from around the time of the reign of Alexander the Great (around 350 BCE) until the 3rd and even 4th century CE there occurred a marked advance in mankind's mental perception, the onset of a kind of ripening of the intellectual atmosphere. The teachings of Buddha,of Confutius,of Taotse,of Plato and of Pythagoras had certainly not lost their meaning and did continue to satisfy and to enthrall the intellectual elite of the world, but the philosophies and belief systems these great men had built were after all too complcated,too complex,too intellectual to provide sufficient satisfaction to the ever growing masses of epople who had begun to develop an average kind of intellect, had acquired a certain degree of education and were in consequence endowed with a healthy and vivid curiosity and who started to express the desire to be provided with

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answers to the questions which have always occupied thinking and observing man's mind, viz:- those which deal with life and death, with man's sojourn on earth and which are so intimately associated with man's perpetual anxiety about what is going to happen to him when his sojourn on earh comes to an end.

At that turn in mankind's history - let us say from 350 BCE onwards - a kind of religious movement developed to which the name Mystery Religions has been given. These represent the attempt to satisfy mankind's demand for knowledge by the organization of a religious cult by which by means of rites and rituals, through allegories,myths and symbols the initiate was made acquainted with things beyond the limits of general knowledge and of a kind which the sciences then available could not prove, but which offered to the partecipant sufficiently intelligble explanations which created in him more the sensation than the certainty of having acquired some superior knowledge,some exclusive approach to divine favours,leading to some kind of identification with the godhead; and with all these experiences he was given the assurance that in all this there is contained the promise of more than simply the possibility only that the powers of the special favours which have been granted to the initiate by way of his identification with certain inidividuals and episodes in and of the mythological Olympus he was going to enjoy a life after death.

These so-called Mystery Religions existed in manifold shapes and formulations; they were in vogue in all the then known world, which means for allpractical purposes the mediterranean world, i.e. the world around the mediterranean shores, although similar movements and like ideologies, myths and cults were also developing in India,in Iran and in many other parts of the world which, from a practical point of view were very much isolated from the mainstream of the other existing cultures.

In my opinion it would be wrong to think that these various mystery religions,those cult organizations which in the main encompassed the male population (though this was not always and everywhere the case) had arrisen ex novo. I have no doubt that they had been implanted on,that they were a continuation of, and consisted in an awakening of male organizations which with primitive magic and superstitious overtones had in one form or other been in existence since time immemorial.

The mystery religions dominated the cultural life,represented the religious beliefs and satisfied the spiritual needs of that world for 5-600

years; a decline and ultimate end occurred when Christianity in the 4th century CE became the state religion of Rome and was thus given the power to at least suppress all the other religions which they could not utterly destroy. Above all it were the mystery religions which were eradicated, the reason being that Christianity itself is for all practical purposes a syncretic religion born out of Judaism and mystery cults from whom it has absorbed and adopted many of its features. All the mystery religions have thereafter ceased to exist - at least in their former manifestations and expressions. Judaism, on the other hand was allowed to survive, primarily because its continued presence was necessary to justify not only Christianity's existence but also to serve as the excuse for the delay of the promised advent of mankind's redemption.

In the Bible we do not find any indication of a true mystery cult and its ramifications - although we do get a hint here and there that these were known and possibly even cultivated for certain periods - but in the course of Jewry's contact with Hellenism certain ideas dating from the locally practiced mystery cults had infiltrated into Judaism, especially so at the time of the apokryphic writers and under the Rabbinic leadership.

Jews have at every epoch in their history been inclined to flirt with the cults and religions of their neighbours, resp. their host countries. The Scriptures provide much proof for this. The Babylon Exile was characterized by a very great assimilatory process progressing over a very short period and only a small group among the exiled Jews remained faithful to the tradition they had brought along with them to Babylon; but even this minority of loyalists was greatly influenced and affected by Babylonian mythology and angelogoy which thereafter became an accepted fact of Jewish tradition even when Israel was ruled by the priesthood of the newly consecrated Second Temple. That great revival of the priestly cult which had taken place under Ezra and Nehemia came under great strain when the Greek influence became noticeable under the Seleucids and their successors in Antioch.

Originally Greek religiosity in its anthropomorphic form and its artistic expression had existed only as a restricted politic formulation and the religious feelings and needs of the individual citizen were of no great account. With the development of the polis-religions, especially at the time of the monarchies, a kind of enlightenment set in and this induced the masses to clamour for and to partecipate in organized religious expressions.

Up to the 3rd century BC philosophy, especially with regard to

the value of ethics,had takmn on the role which we would call a religious role. Outside factors were thereby excluded and there was none of those religious features added which we associate today with religious expression. Only when newly developing humanitarian ideals began to penetrate the conscience of the populace,viz:- at the time of Poseidonius,there arose the realization that moràl ideals were desirable, and the already present and known oriental ideology of an insoluble connection between God and man was made to reactivate Plato's ancient philosophy with the help of the spirit of religiosity. Mystic concepts made their appearance; the philosopher was turned into a prophet. Those were hard times and they arose feelings of guilt and sin in the people; these were quietened and balanced by a conglomeration of oriental beliefs in magic and what was thought the heriatge of ancient Greek wisdom. The outcome was the development of Neo-Pàatonism and a religious ecstasis purely oriental in form became the aim and purpose of a philosophically construed life. This mixture of Greek philosophy and oriental religiosity became the missionary force of Hellenism.

The concept of mystery was already expressed in the classic era by Plutarch who taught that " as the sun and moon are everywhere the same although they are called by different peoples by different names, this the all-powerful Logos is everywhere the same and also the providence even though names and cults change from place to place" and this cosmopolitan outlook in its revived form made reciprocal fertilization of the various religious cults acceptable and even desirable.

Orphism had at one stage been infiltrated with philosophical ideas byPlatonic and Pythagorean schools andwhen the Jews "took over" these philosophical ideals and ideas were already well ingrained. Already in the earliest forms of mysteries Moses took on the role of Orpheus and the orphic literature was rewritten to include references to Moses. Orphic conceptions in general and the paralleling Persian and Egyptian traditions about God as the Light Stream had readied the Greeks into contact with the culture the Alexandrian world,for the acceptance of the mystery religions.

This concept of God as Light which is reflected in nearly all the religious systems of the hellenistic and also the pre-hellenistic periods is also depicted in the writings of hellenistic Judaism,and II Enoch gives ample proof of this, and is an undeniable part of the belief of hellenistic Jewry of the time of Philo. These concepts wre the result of the propagandistic efforts of hellenistic religiosity and in turn stimulated the hellenistic Jews to missionary efforts in the spread of the monotheistic Jewish faith.

In the propagandistic religious efforts of the hellenistic period ancient popular and nature religions practiced along with the cult material

derived mainly from egyptian sources whereby the Isis cult played a major role; however, there was hardly any form of religion past and present which was not represented and also active. All these religious cults, be they called Osiris,Attis,Adonis and so on have in common that they depicted the fate of human beings who died one or the other form of death and were thereafter resurrected as gods. It was the re-enactment of the "Iranian Man" who had descended into matter,then fell into a deadly sleep,who was re-awakened and could then return to his heavenly home.

All these cults and religions had in common that they promised man that by his uniting with these gods, by his absorbing them, by his taking them into himself, he can gain the absolute certainty if his own immortality - and in certain circumstances achieve even divine status himself. In the hellenistic period the cults reproduced human and divine fate in dramatic form,presented the fate of the man-god in artistic acting. These "mysteries" were turned into religious services and were filled with ritual action and ceremonial rites. At first these mysteries were purely personal affairs, were the mystic experience of a selected few, but they were in the course of the years transformed into mystery religions in which the masses could take part.

In these hellenistic religious formulations greek and oriental elements are mixed; the latter is predominant and recognizable and the Greek contribution consists mainly of the language used and the concepts and the philosophical interpretations applied. In some instances one recognizes that the oriental influences had already been known to have existed far back in Greek history and were in truth only a reactivation of formerly known facts. In Hellenism much use of mythology was made as a basis for an emotional experience of definitely rationalistic concepts; but it was made clear to the knowledgeable that it was not the mythology itself which mattered but the use of mythology as a symbol of metaphysical truth.

In the religious concept of the time the doctrine of man's pre-existence, his incarnation and the release of his soul after death to return to the Light,is fundamentally of orphic origin. The concept of life after death is a part of the hellenistic philosophy and became part of hellenistic jewish thinking and has been preserved in the way hassidic and rabbinic teachings proceeded. One can also detect the influence of Indian teachings, especially that of Buddhism,which at that time was,like Judaism, as missionizing religion. These missionary activities,later taken over by the mystery religions,spread all over the then known world and were carried out mainly by their migratory priests,magicians and prophets.

It can be assumed that the hellenistic Jews or at least a large group of these,had oriented their religious practices in a judaized form of mysteries and that the language of their prayers was the same form which was used elsewhere in the world of mystery religions. In their rituals and rites they expressed their spiritual aspirations to God through the Logos or Sophia - concepts predominant in Greek philosophy - and they saw in the Patriarchs the mystic mision of the Logos; they saw in themselves the true representatives of the original Israel. It is most likely that these Jews formed the original material from which Paul recuited the first adherents for his mystic form of Christianity

It is an established fact that at all periods in history Jews have exhibited very little resistance to the influence of customs,cults and civilizations reaching them from abroad. There was a constant fight of the religious leadership against such influences and there are many references to this effect in the Scriptures, e.g. after their return from Babylon the Jews were purged of all the "foreign gods" with which they became affected.

Jews had come to Egypt already in the 6th century,mainly as mercenaries who settled there after completion of their military service, but it was only after the death of Alexander (323 BCE) that a great influx of Jews took place. Philo reports that in his days, around the beginning of our era, about one million Jews were living in Egypt. It is well documented that many other jewish settlements existed at that time in other,greek-speaking parts of the world.

It is also documented - and this was registered as a rather surprising fact - that within a short time after having been in contact with the hellenistic culture - the Jews had become estranged from their ancient religion and had become greatly assimilated to their environment. This happened to such a degree - also among the hellenized Jews in Palestine - that they substituted greek for hebrew and aramaic,that they adopted greek personal names. In Alexandria they soon forgot to read the Bible in hebrew or to say their prayers in the original languages, and had to use Greek instead. This was the basic reason for the Septuagint,the translation of the Scriptures into Greek. Soon a considerable jewish-hellenistic literatur and philosophy grew up and a marked process of syncretism set in. We may recall the Acts of the Apostles speak of the Hebraioi,i.e. those who spoke hebrew and of the Hellenistoi,i.e. those who spoke only greek. However, although the Jews took very much interest in greek philosophy and culture, the Greeks in turn exhibited very little interest in jewish ideas or in jewish religion.

However, apart from the extreme assimilatory groups, the Jews of Alexandria strove to preserve their traditional values,in particular their monotheistic faith and they made it their main concenr to make the gentile world to recognize and to accept the higher ethic values of Judaism. How great the jewish influence had been on the mystery religions of the hellenistic period can be seen - by so many indications here and there - in the way in which Christianity developed in its initial stages.

In this assimilatory process of the hellenistic civilization to which the Jews of Alexandria were exposed and where such great effort was made by a group of Jews to maintain some purity of their Judaism, a large group of others joined the prevailing pagan cults. Some form of survival of Jewry was in the end achieved but only through some form of syncretism, i.e. by the adaption of pagan religious concepts and values into Judaism itself. Alexandrian Jews adopted the ideas and concepts of Greek mythology, mysticism and philosophy in order not to be threatened into an assimilation to the contemporary egyptian ideas and ideologies. Thus already two centuries before Philo had the Jews of Egypt that the kind of thought which the mysteries introduced as the way of life was quite suited to their taste. At that time already a movement existed which tried to characterize,present and teach the concepts of Judaism in the terminology of a mystic school of Judaism. At that stage,however, it appears, that this mystic movement existed in its own rights without an indication of having borrowed from or having leaned on other contemporary mystery religions. As the study of " The Wisdom of Solokon" and of other apocryphic writings ,as well as the descriptions of Philo indicate,the mystic and philosophic ideas of the Greek world had since long become completely absorbed within Judaism and also be the jewish intelligenzia. It seems that,at the time of Philo at least, there existed a jewish sect, the Therapeutae,who ,according to the description of Philo's opus DE VITA CONTEMPLATIVA appear to have been a jewish mystery cult practicing sect. It appears that Philo had been a member of this or other sects of this kind as his writings disclose an otherwise impossibly acquired knowledge in these matters.

It must be realized that in the last century before our era Judaism in Alexandria had become so thoroughly paganized that its postulates and its objectives were those of the Hellenistic mysteries rather than those of the original Judaism which was still known and practiced in nearby Palestine. This type of Hellenism,however, was expressed in jewish symbols and allegories, and this judaized form of mystery religion had like the other mysteries taught at that period the aim to bring about an identification with

the Supreme Being. We have sufficient indications to say that the Jewish mysteries of Alexandria were expressed in rites and allegories,rituals and symbols like the other mystery religions and that a meeting of the brotherhood was also crowned with a communal sacral meal.

At the time of Philo hellenistic Judaism had since long been divided into a normative and literakistic group and one composed of allegoristic and mystic Jews. It is clear that this mystic Judaism was essentially still a Judaism in which many conceptions of God were those of normative Judaism. Very little is known of the non-mystical "literalist" Jews as no literature of theirs has been preserved as is the case of the mystic Jews.

At this stage let us approach the question if we can find traces of the mystery cults and their mystic concepts transmitted by those who might have known them or partecipated in them at the time the Bible was written - or even before that- somewhere in the Old Testament. On some other occasion I have described that modern bible research has seen in the three citations on the Old Testament where the birth of a miraculous child was announced, a reflection of the suncult,of the birth of Horus,the child of Osiris. We learned also that in the Mystery celebrated in Eleusis the hierophant exclaimed at a certain stage " aholy boy the mistress has born, someone strong born tosomeone strong" and we are permitted to conclude that Isaya was thinking of that very same mystery when he speaks of El Gibbor and the Alma (9:5 and 7:14) and it is well known that for centuries before Isaja the Osiris and Adonis cults had been known and practiced in that same world of which Israel was part. There could not have been any direct contact between Isaja and the hierophant of Eleusis and it can only be concluded that they both had received their knowledge from the one and same source,viz:- the mystery cults practiced in ancient times. We can further conclude with all justification that the virgin who brought forth a son as described in biblical and other literature ,as well as the babylonian Ishtar and other female figures who were celebrated as the mother of such an infant, derived their existence from the original Magna Mater, the mighty"Mother of all Creation".

Let us here bring forward the questions which might arrise now:

1. Whyis there no evidence that any of these mystery cults have penetrated in some form or other into the religious and cultural life of the Jews who had been living at that time in Palestine, at least until the destruction of the Second Temple "

2. We know that during that period a large part of the Jewish people had for centuries been living in the Diaspora - certainly so since

since the destruction of the First Temple and even before that catastrophic event as we know that a large part of the Jews exiled in Babylon refused to leave and to return home; and we also know that large groups of Jews had beenn living in the hellenistic world, mainly in Alexandria - and we know that these Diaspora Jews were constantly and very much under the impact of the surrounding cultures. How did these Jews act and react qua Jews to the Mystery cults of which I have written so far ?

With regard to the mystery cults very little is known about them, and still less literature of theirs has come down to us, as it is in the nature of all mystery religions that nothing tangible was written down or transmitted in other than oral form; nor were profanes permitted to observe the ritual proceedings,in order to avoid that such information might fall into the hands of the contemporary unitiated environment and any possible investigating posterity. The material I have at my disposal derives mainly from the writings of Philo,the hellenistic-jewish philosopher of Alexandria and from the publications of the Church Fathers, particularly the works and the working of the true founder of Christianity,Paulus of Tarsus. The latter was undoubtedly an initiate in one or more mystery cults and he has applied his knowledge and his genius to make Christ and Christianity palatable to the world he was going to conquer. His writings and his sermons must be viewed from the angle that he was first intent on converting the hellenistic Jews outside Palestine.

The mystery cult was composed of two classes of followers, the advenae or believers or proselytes, and the mystes, the advanced group, who were the servants of and the warriors for the cults. The latter bound themselves for eternity to the godhead of the cult and as a rule led a life of severe ascesis. In hellenistic times the mystes played the role which the priests had occupied in the original mysteries. The general membership of the cults was made to experience the fate and the sufferings which Osiris,Horus etc. had to experience in the form of onlookers at a dramatic representation, while the mystes experienced in person what Osiris and Horus etc. had experienced and in this way they became themselves Osiris or Horus.

The mysteries applied to and were modelled on the Deos Anthropos, the human being who by his virtue had raised himself or had been raised by God or the gods, to a relationship with the deity so far beyond and unavoidable to ordinary people, that he had himself become in a sense a divine person. Such superior men were models of inspiration but they were in popular eyes still more useful as mediators or saviours for other men.

Godfearing men made use of every opportunity to be initiated into ever new degrees or even forms of mysteries; they did so not only in a search for the promose of immortality but also in the hope of being saved from danger, of being cured of illnesses and of being successful in life.

In that world changing from the classic culture,carried by a stratum of philosophical elite, the newly infiltrating mystery cults made also to the masses the promise available that it was possible to become a "deos anthropos", a kind of divine human being with a higher value, a superior personality, a deeper knowledge along with the power to prophecy and to foresee events. Thus this promise could not fail to attract a large number of adherents. In addition the mysteries offered to bring man into a union with God and to make him become a god himself. Through these mysteries man could acquire magic powers and become an immortal. It was unavoidable that magicians abused the mysteries for their own purpose; and it was also unavoidable that much lietarture appeared - some of which has come down to us - which ridicules the mysteries,the cult religions and especially the promises these made.

In a further developmental stage these beliefs and identifications turned into an organized religious faith with prayers,lithurgical ceremonials and the formation of closed communities, and in these organized forms the rites of the cults as formerly practiced are still detectable.

In the writings of A p u l e i u s we can discover hints at the rituals the mystes had to undergo. The mystes is symbolically led to the entrance of the underworld and he is then returned to symbolize rebirth. In a kind of ceremony of baptism he descends into a grave and over a grill covering this grave a steer is slaughtered so that he blood of the animal covers him - the blood containing the soul - and he is revived. After ascending from this grave,covered more or less with blood, the mystes is acclaimed a god. However, this status appeared to wear off with the time as the mystes had to renew this form of initiation after twenty years.

In the Attis cult ~~xxxxxxxxxxxxxx~~ the body of the dead god is placed during a nocturnal ceremony in a kind of grave, and while the assembly sings appropriate mournful songs,the priest frees by a magic rite the dead from the death suffered by uniting the pieces of the dead body together and in this way reviving the god. Thereafter the priest will approach every one of the mystes,apply some fragrant ointment to his neck and whisper into his ears: " Be of good cheer, oh mystes,as the god gained grace so we too will be granted grace after our death".

The aim to which the mystes aspired was the state of ecstasis during the performance of the mystery by which he becomes united with the godhead and acquires superior knowledge; but also those who had not gained the degree of a mystes and were only "plain members" benefitted greatly from being adherents of the mystery religions. There were regular sacral meals, secret prayers and formulas, nightly light rituals and the formation of a brotherhood in which the partecipation depended on the grade of initiation achieved. A form of mystic metaphysics was made vivid to man through the application of mythology and through the ceremony of the initiation into the mysterieswhere the sacraments were veiled in and presented with quite a metaphysical aspect.

In its earliest developmental stages the religious initiation into a mystery cult was performed to represent a kind of sexual union, in which the initiate received along with the semen the power and the seence of the godhead. In some cults the initiate was made to think that by having become united with the godhead he carried in future the divine semen in himself. Later on this most likely physical performance under the umbrella of a state of ecstasis was changed into a performance where human representatives of the deity took over this divine function or where a symbol, like the phallus , was used in the ceremony. All the many hellenistic mysteries show somehow in their rituals this development in some form or other; the gross sexual demonstration which certain ancient literature reports was later symbolically still further transformed and in this form became later also a part of the christian mystery.

We must never overlook that the "mystery" was more than only a doctrine, a philosophy or a symbol of the deity. It was also meant to offer to man a great revelation , viz:- that of his own nature, of his need of salvation and of the "Royal Road" by which man should and could rise above matter into the immaterial realm. To the Jewish adherents of mystic cults the prophets as symbols were promises of salvation and grace without the need to identify with a parthenon of gods.

An extraordinary degree of relationship between God and man is a fundamental doctrine encountered in every religion and it is likewise the main symbolic application within every mystery religion. It preached in addition that God's friendship with man endows him with special powers. He acquires in this way supra-human physical strength. He becomes endowed with mental and intellectaul qualities superior to anything other human beings might possess. He can face God and view God without suffering any physical

damage. He is the prototype of the priest and lawgiver. This kind of special relationship with God confers on man a particularly divine character, and knowledge which was originally only that of God becomes property, at least in part, also of the man thus selected.

In the antique there may have existed some kind of competition and animosity between the various mysteries, but in hellenistic times they were all recognized as a valid contribution to the wellbeing of all mankind, and in addition they recognized each other's right to exist. Understandably they each claimed to represent the primordial religion but they accepted and agreed that they all had the same aim and purpose. It was not at all unusual for an individual to belong at the same time to various such mystery religions.

It was unavoidable that a considerable syncretism develoed in such a situation. A considerable literature existed for quite many centuries before the onset of the christian era; theological,astrological,alchemist and other writings were mixed with egyptian,persian,syrian,phenician and even jewish theological doctrines and every one of these pretended to be the possessor of revelations from some divine source.

These cults led in many cases to the formation of sects living in closed communities. At the time Hellenism flourished and had also an impact on Palestine itself, there arose among the Jews of Palestine the sect of the Essenes, a Jeish mystic commune anticipating a social Utopia. This sect imitated to some degree the Pythagorean brotherhood which since the 6th century had spread a kind of monasticism through the Greek world. We know also,through Philo and Jospehus, of the Therapeutae who lived a sectarian community life in reaction against the luxury and dissolution surrounding them.

In the course of the years a certain degenration set in and this led to a counter-reaction by the authorities (along with the hostility of the Church gaining in power). It is worht mentioning that we have reports of the secret cult of Dionysos degenrating into the much maligned Bacchanaliae, so that the state authorities felt the need to interfere and to supervise their activities. The performances of the cult could continue unrestrictedly only in Alexandria, but it was made sure that in other parts of the Empire they were performed in traditional form. The prayers and formulaas used had to be submitted to a trusted representative of the State for his approval. Later on , when Christianity had gained absolute power, the Authorities of Rome suppressed every activity of the mystery religions in Italy with the utmost cruelty.

II.

What was the attitude of the Jews of Alexandria - with this the Jews living within the hellenistic cultural sphere anywhere are meant - to and their involvement with the mystery cults and religions of their environment ? There can hardly be any doubt that the Jews of hellenistic times were captivated to a great extent by their neighbours' religions and ideologies. However, it was difficult for a Jew to become an initiate of an Isis or Orpheus cult while remaining a Jew as well. This was for a time overcome by a cleverly constructed myth - it is impossible today to discover who was the originator - in which Moses was represented as Orpheus resp. as Hermes-Tat and a theology was evolved in which the Jewish mythological figure of Chochma (Wisdom) was translated as Sophia and described as identical with that "Female Principle in Nature" which Plutarch had identified as Isis. The next step followed by itself; it was to transform Judaism itself into a mystery religion and of this solution and for this constitution we have today available only the writings of Philo who did in fact expound such a mystery; but it is impossible to state if he was the originator of this jewish mystery cult or only its propagator, its propagandist.

The Jews at the end of the pre-christian era, among whom Philo lived in Alexandria, had since long lost the ability to read and study the Scriptures in their Hebrew original. In the course of some generations they had developed an apprehension of ideas of an exalted monotheistic Deity on the concepts supplied by Greek philosophy. Judaism had become understandable and acceptable to them only in the shape of a mystery cult. The Jews of Alexandria felt themselves Jews ; the legal system was jewish and the courts of Alexandria had great influence not only on the jewish life but also on the surrounding culture. We can find references to this effect in the Talmud. However, there is also evidence of a considerable degree of assimilation to the surrounding culture, and the mystery religions made out an essential part of this culture.

Philo makes reference to two groups of Jews in Alexandria with whose methods of interpreting the Bible he strongly disagrees. There were

1. the extreme allegorists who interpreted the Bible only in a symbolic form and
2. the literalists who refused to interpret the Torah otherwise than literally.

There appear to have existed also certain extreme allegorists

renounced every aspect of jewish customs and defined the Bible only in terms deriving from pagan Greek mysteries.

Similar subdivisions are described by Philo among those who did belong to some form of mystery cults. Also here we have mainly the

1. allegorists who interpreted the Torah allegorically in the sense of the Great Mysteries but who remained devoted to the Temple in Jerusalem, and had joined some mystery cult, and
2. the group to which Philo himself belonged and which maintained loyalty to the prescriptions of the mosaic law and who applied some kind of allegoric method of interpretation to the Pentateu and who had formed their own kind of "lodges" or cults.

All I have so far mentioned promises fascinating material and is certain worthy of further study. I know only too well that an enormous literature exists about the hellenistic period and that much research has been going on for many generations about the religious movements of that epoch; but the question of the relationship of the mystery religions to Judaism and vice versa has been less amply been discussed. A very interesting publication - Goodenough: " By Light,Light" - has wetted my appetite and I would like now to try and delve a little more into the problem which has begun to interest me,viz:- how had Judaism been presented at the end of the antique,in the hellenistic world not only to the Gentile population - in particular to its intelligenzia - but also to the assimilated Jews of the Diaspora. Unfortunately very little is known about the mystery religions, especially their rituals,ceremonies etc.

We know that jewish sects practicing some kind of mystery cult have existed during the first century of our era and most likely also long before this. In Alexandria existed the Therapeutae, a sect resembling to quite a degree the Essenes. Men and women were members of the sect; they spent all their time in contemplation and spiritual exercises. They viewed the Torah only from an allegoric point of view; to them the words of the Scriptures were nothing but symbolisms whose hidden nature could become revealed by the study and discovery of its underlying meaning. They met in a sanctuary where the members were initiated into the mysteries of their sanctified life. Next to the Scriptures they owned books composed of the founders of the sect based on the allegoric methods of interpreting the Scriptures. They practiced also the so-called numerology and revered the number Seven but mostly so the number Fifty. Philo called them "citizens of the heavens and of the universe".

It is specific for a mystery, at least as far as we can conclude from our limited knowledge of the proceedings in Egypt and Eleusis, that the partecipant lived through the fate and experience of the godhead which he is made to see produced in form of a dramatic show or pantomime. It is the purpose of this ceremony that in the process of such a sensual and emotional partecipation he becomes one with the godhead and is thereby given the assurance that he will enjoy during his lifetime and thereafter,when he dies, the favours of the god.

In this respect the helhenistic mysteries have taken over in its entirety the system in which the ancient mysteries had been practiced. The wars and sufferings of the gods,their death and their resurrection were experienced by the faithful in their witnessing the events in the form of dramatic representations. These experiences found their application to the daily life and were reflected in events which are incorprated into the history and which are truly understandable only if their connection with and derivation from the cult practices are applied. Thus we can apprehend the divine character of the kings of Israel when we remember that in the mystery ritual Osiris ascends his throne and by his being named king he becomes a god. In Babylon the god Marduk was placed every year anew onto his throne and this was symbolized by carrying his image in a procession to the throne. This should also remind us of the psalms in which we hear that "God has become king" and of the scene where David danced in front of the Ark.

For Jews full acceptance of and partecipation in the Greekor other pagan mysteries was impossible as long as they remained Jews, as Judaism does not accept a situation in which a mortal is seen to come into union with God or into a special relationship with God. Again in this respect the kings of Israel were an exception as by their annointment they were brought near to God; by this act they had been supplied with divine power and qualities and in this way they have become a superior kind of man.

Something similar can be said about the Prophet. He is the " Man of God", through whom God can speak; but contrary to the status of the annointed king of Israel and to the identification of the mystes in the mystery religions, the Nabi can become united with the godhead only for the short time in which he achieves a state of ecstasy. He does not speak as representative of God ,it is God who speaks in him. A unio mystica occurs for that short time. According to the belief of the Bible and even of today a man can at the most feel near to God, can submit his own will to the commands of God, but he will never feel absorbed in God.

Nowhere in the Old Testament do wefind a true mystery faith in the generally known hellenistic sense. An individual may achieve here and there a sensation similar to that of a mystes - an initiate in a mystery cult - but this sensation and experience are only outcome of some mystic occurrence to be understood in a general sense: they are identifications with God's demands and His essence but they never amount to a disappearance, a dissolution into God as in the mystery cult. To a Jew the love of God,the interest of God is the highest aspiration possible and immortality - aspired by and also promised by the mystery religions - is never contemplated as possible in Judaism.

In Judaism this special friendship of God extended not to an individual (though in certain exceptions this may have been the case, particularly to kings) but to Israel as a whole. God has selected and elected this people, but by this election the people Israel does not leave the sphere of humanity to enter into a divine one; at the most this may make Israel a partner of God. This ideology is expressed in the concept of the Brith, the Covenant and it entitles the Jewish nation at the most to receive special blessings. God's love extends as a rule only to the people as a whole and not to an individual, but whenever the latter is the case,these individuals are only to be seen as representatives of the entire people Israel. This applies mainly to the Patriarchs. Their election began with Abraham and through him to all the generations of Israel. Abraham had been honoured with the title of "Friend of God". This complex situation will be reflected in the way Judaism had been constructed as a mystery religion and we shall have to elaborate this point later on.

In Philo's mystery system the Jews remained Jews. They continued to adhere to the Torah but not to its legalistic interpretations. It was now the mystery which truly interpreted the Torah and which promised the way to salvation. This way demanded of the Jews - by its Jewish formulation - loyalty to Judaism. It attracted also many Gentiles. Paul who came to live these mysteries and to transform them, said to the Gentiles: "Become as I am, for I was as you are ".

The idea that the words of the Scriptures contain some hidden meaning goes back to the earliest Jewish tradition and is one of the bases of the "Oral Law", but the special characteristic of the Alexandrian exegesis is that it developed theories about God and life which were very similar to those which the Greek philosophers had developed. From this strategy a new form of religions literature arose and from

from here the sermons of the homiletics (i.e. discourses delivered to an assembly)developed.

The followers of the Jewish Mystery cult occupied among the general mass of citizens of Alexandria special position in no way less envious than that occupied by the adherents of the pagan cults . Many of the ceremonials and symbolisms used in the mystery cults were common to all the mysteries and some of these may be recognizable in our modern activities. Many of the ceremonies and rituals commonly practiced in the pagan cults have been depicted by Philo in the Jewish mysteries he describes. Thus for the sacral meal after the initiation the initiate wears a colourful garment which is preserved inside the temple - and the temple is meant to symbolize heaven - and is used only during the cult ceremonies. In some of the cults this garment is placed on the man when dies.

Philo asserted that he had acquired superior knowledge which he had received by the contact of his soul with God himself. He does not dare to disclose much of what he does know in his writings, as everybody can acquire these but even so he makes it clear that whatever he has written in his publications only an initiate can truly understand. However it must again be pointed out that in none of the descriptions of the Jewish mysteries is there an indication that the initiate is supposed to come into a union with God. In this sense these are unusual mysteries and remain so at least in the lifetime of Philo.

"Mystery" with respect to Jewish religious tradition had been known for some centuries before Philo. E u s e b i u s mentions various fragments like those of Alexander Polyhistor (of the early first century BCE),of Cleodomus,Malchus and Ezekiel who all provide evidence of a mystic presentation of Judaism. Artapamus (2nd century BCE) called Moses Musalus, the teacher of Orpheus who, after he had grown up, taught mankind shipbuilding,machines,arms manufacture,irrigation and in addition "he invented philosophy". Later on Moses Musalus was given the name Hermes and honoured as a god. Also the writings of Philo contain the indication that there was a form of "mystic Judaism" practiced in the Diaspora. We find certain symbolic representations which confirm this in the paintings of the Dura synagogue which originated sometime in the rd century BCE.

Judaism as a mystery religion was apparently first outlined in the "Wisdom of Solomon" written some 200 years before Philo. It is a definite and elaborate mystery of "Sophia". It is certainly non-platonic in origin and is in all probability older even than the 3rd century BCE.

The concept of Sophia as the "Light Stream" can be accepted as the predecessor of at least a large part of Philo's philosophy of the "Logos". Jews had begun to transform the doctrines of "Wisdom" into the mystic theology of Sophia or of the "Light Stream". They had also absorbed current philosophies,especially those of Plato and the Pythagorean numerology and in order to justify their continued jewish loyalty they applied an allegoric interpretation of the Scriptures in order to prove that Moses had been the true source of all the known Greek philosophic lore. They had adopted the mysteries and they saw salvation in the escape of the soul from the lower instinctive tendencies through Logos into a higher gnosis. As they could not join the pagan mysteries,they transformed these into their own types of cults in which they claimed that Orpheus had taught according to the truth which had been entrusted to him by Moses, that orphic peotry was filled with admiration for the Patriarchs and they hinted even that Judaism was the true Mystic Road of the Logos of God.

A clear source of this mystery we find in the "Wisdom of Solomon" whihh speaks of the "Mysteries of God" and the reward of immortality which awaits the righteous. The righteous individuals shine out from among mankind in general and they become sparks kindling others with divine fire.

In this opus Solomon occupies the place of the hierophant which Moses had occupied with Plato. He promises to"tell what Sophia is". To God Sophia is the bride. This idea which later was to become so familiar in the Kabbala is a formulation of the Jewish Mystery according to the Female Principle. Solomon prays that Sophia be sent down from the throne of his glory to be Solomon's companion and guide. The outcome of this successful prayer is that he has learned all the secrets of the Universe and has become immortal. He has become a Friend of God, the king perfect in judgement.

Sophia was for the Stoics the ultimate deity; for the Jews, as we read in the "Wisdom" it was "the breath of power of God and the clear effulgence of the glory of the Allmighty". It is for the author of the "Wisdom of Solomon" not the same as the "Powers" of which Philo was later to write but there was God standing behind Sophia who is the source of an effulgence which can be compared to a breath or a lightstream. It is an effulgence from an everlasting light. Sophia is a light emanation but it should not be confused with physical light. Sophia is radiant abd unfading; her beam is shapeless. It is the type of "immaterial light" which we know from the gnostic,philonic and platonic writings.

In "Wisdom" we read:

" Who maketh all things by Thy Logos
and foundest man by Thy Sophia".

Sophia is the lightstream from God's glory; she is the "unique kind" as described in the orphic cult.

" Sophia is spirit, Ruach,Pneuma,
Sophia is the Shechina when all is said".

There are other indications of the waving of Jewish thmes into mystery cults. Aristobolus as quoted by Eusebius, wrote around 160 BCE about the concept of Logos and he saw in the number "Seven" the symbol of logos in man. Man can acquire higher gnosis - he preached - if he abandons evil through his logos. He also taught that Light created on the first day of creation was identical with Sophia and this indicated to him that "Sophia existed before heaven and eargh".

We read in Philo's"De Vita Contemplativa" of the Therapeuta but we have no details in which way they fitted into the Jewish mystery cults.We know that they met every Sabbath for a sacred meal and once every fifty days performed special secret rituals. It is most likely that they had a philosophy of their own within the frame of the above mentioned theology, but no exact details have been transmitted. It is in the nature of the mysteries that very little is known about the way they functioned, taught or performed. However, enough is known to allow the deduction that whatever Philo wrote and openly expounded indicated that he had structured Judaism as a mystery religion in which the followers were made to identify with the Patriarchs during the various stages of their initiation,their subsequent elevation to higher degrees etc. until they became themselves like Moses himself ,who was near to God,far superior to the Patriarchs. In this way the mystes, as the faithful of the mysteries were taught, by the use of the allegories of the Bible, how to overcome their personal weaknesses and how to acquire by way of a higher knowledge eternal life for themselves.

Philo Judaeus or Philo of Alexandria, as he was called, lived between 25 BCE and 45 CE in Alexandria. He was a member of one of the most aristocratic families among the Jews of Egypt which maintained some form of jewish faith and tradition. It is doubtful if Philo had received a truly jewish education as there were,apparently ,no traditional jewish schools in Alexandria. He is known to have studied the Septuagint parts of which were recited every week in the synagogues and he appears to have listened often to the regular sermons -which formed part of the religious service - in his synagogue. He has also once undertaken a pilgrimage to Jerusalem as he mentions in one of his writings.

Philo can be classified as the prototype of the jewish-hellenistic syncretist. He took upon himself to apply to jewish theology,history and doctrine hellenizing ideas and interpretations within the spirit of the then prevailing philosophic and religious conceptions. Thus he was the first and foremost writer to apply to Jewish theology the pagan symbolism of the Divine Light. He also tried to offer to the Gentiles a better understanding of Judaism in the hope of attracting them as proselytes and this policy made him use every opportunity to extoll the superiority of the Jewish Law. Jospehus mentions Philo at times and there are some indications of an influence of his on the Midrash.

Undoubtedly Philo was not only well informed about the prevailing mystic religions of his time but he was definitely also personally involved with them and we can safely say that he was an initiate himself. He tried to apply the mystic religious terminology with which he was familiar to Judaism and to explain and to intrpret Judaism to the Gentiles in such terms. He did this by applying mystic concepts of which we know today that they were Iranian in origin and background. Many historians refuse to call him a philosopher; they see in him a religious strategist. However his activities are viewed, it must be pointed out that notwithstanding his application of all kinds if truly or apparenntly pagan religious and philosophical concepts to the Jewish religion, Philo the Hellenist has always remained a Jew attached to and believing in the supremacy of the Old Testament. He never deviated from the absolute monotheism of Judaism.

Philo wrote in a world and addressed a people to whom mystery religions were a commonplace factor. His readers are presumed to have already been initiated in one of the mystery cults,i.e. that the mysteries as such were nothing new to them. This applies also to his Jewish public. We can safely assume that mystic judaism is the ready made environment of his writings and not the original product of his genius.

Philo excludes from membership of the mysteries

1. the castrates , i.e. those who reject the Platonic-Pythagorean doctrine of forms,those who do not recognize the deity as described by Philo,that which works through the "Powers in the Forms".
2. The atheists ,i.e. those who reject not only the Forms but also the very existence of God.
3. The polytheists who call many gods their "Father"
4. & 5. Those who suffer from self-love; the stoics who defied reason,and the Epicureans who have defied the unreasoning part,the individual senses.

Judaism's criterion for the belonging of a man to his people and his religion has always been his attitude to the Torah ("The Law"). To Philo the form of Judaism which emanated from the Torah was supreme - but to him the Tora meant only the Pentateuch. His idea of traditional Judaism was Moses-centred and this attitude of his was in striking contrast to that laid down in the apologetic and christian literature which soon followed. He accepts only the Torah as god-given; the remaining books of the Old Testament he sees only as " inspired " writings. His main theme was that with the help of the powers conveyed by the mystery one could get inspired but never achieve a degree of perfection as Moses had achieved. Philo saw in Jeremiah not only an initiate but also a hierophant of the mystery and he depicts as inspired to such a degree that he could act as an oracle.

In his writings Philo relied much on the myths,mysteries and mythological presentations of the philosophic authorities of his time. According to GOODENOUGH Philo's theology is associated with and expressed in the Light mysticism of a very concrete lewish-alexandrian mystery cult which revealed sources leading to the Isis mysteries of Egypt and the Light mysteries of Iran; it is accepted as erroneous to think that Philo himself had been the originator of this form of cult, as such mystery cults existed - as already pointed out before - already 2oo years before Philo. These early structures were thereafter "confirmed" by Philo who insisted that the Greek philosophers had received their instructions from Moses. By the time Philo began to propagate the specific jewish cult Judaism had become established and accepted as a true mystery among the hellenistc Jews. They taught that this mystery was revealed in the Torah and although they were definitely thinking along the lines of the pagan mysteries they did not fully identify with what Orpheus and Isis were supposed to represent. Many of the Alexandrian Jews must have become initiated into Greek mysteries; to them the system preached by Philo must have appeared an innovation, for he advocated a mosre spiritual form of mystery in which the human soul is a god within man and its final absorption into God is the supreme bliss to be aspired, the end of all endeavours. Philo claimed to have himself attained to such a recognition, that he had received direct inspiration from God. " My soul is wont to be affected with a divine trance and to prophecy about things of which it has no knowledge....", he writes in DE CHERUBIM.

Philo's open discussion and description of his type of mysteries allowed membership to whomever asking for it,without origin and background. A pagan ideology is not permitted in an applicant, a monotheistic ideology is a prerequisite and recognition of the Jewish religion as superior to any other religion a sine qua non.

Philo has exercised great influence upon human thought, throughout the ages,in the field of philosophy as a mystic,an allegorist,a theologian He has greatly influenced the forerunners of Christianity,the statesmen and jurists of his and later times. He has influenced stoic,neo-pythagorean and gnostic thinking. He is also remarkable as a man andstylist.

Let us now take a look at the way Philo presented his mysteries and his interpretations of the Old Testament.

Philo can be called the representative of an alexandrinic-allegori school which was characterized by the informed syncretism of older philosophic concepts,mainly those of the Stoa and of Platonism. Philo, with a view to defend the Jewish faith, applied the commonly used allegoric way of interpreting the myths of the Old Testament. He introduced along with it also a form of hellenistic-gnostic light symbolism, most likely of oriental origin, and he makes use of the various pagan philosophies and ideologies to explain his own biblical monotheism. On the basis of such syncretism he depcits God and " His Powers" as LIGHT - though he never does so in that extreme sense we encounter in the so-called Light-religion like Mazdaism,Manicaeism,Mandaism etc.

In general it can be said that Philo took over many of the Greek and Jewish doctrines and philosophies,changing these so that they fitted into his own philosophy, He preached a special relationship between God and man's soul. He preached that man should come as near as possible to God and thus take part in God's essence. This reminds us of the ancient Greek conception which says that the elected has been endowed with extraordinary faculties by virtue of his nearness to the godhead,resulting in much power,strength,great intellectual and artistic powers and even the endowment of prophecy. Philo's contribution in this conception is that he added also an inner psychological happiness; and this he could promise by his transforming Judaism into a mystery similar to the mystery religions in existence around him, in the frame ofwhich the initiate is enabled to acquire such kind of superior faculties by his coming near to the godhead. To Philo mysteries were not cult acts but a happening, and he tells his readers that he himself has reached a state of ecstasis whenever he succeeded in visualizing the Patriarchs and in particular Moses, the greatest of them all.

Philo mentions three degrees of mystery,viz:-

1. the cosmic
2. the immaterial one leading to the knowledge of the Logos
3. the one which no human being can reach.

Thus there are only two such degrees available to mankind, and these he differentiates into the small mystery and the great mystery.

The small mystery he compares to one's entering a cosmic polis, something like a circulatory heaven in movement, with the planets and the fixed stars in ever constant movements,with the earth as the centre of the universe populated with mortal and immortal creatures, harbouring plants and fruits of every kind. This cosmos is of perfect beauty and permits one to conclude with regard to the perfection of the Creator.

Above all this is the Great Mystery, where one sees the "uncreated" part of the Universe. Here Moses had requested to be shown not the created things like heaven,earth,air and water, but the Uncreated, Himself. The Hierophant, with his virtuous soul, officiated the Great Mystery and was an aspiration to all the mystes.

In the first degree the human spirit reaches by the contemplation of the individual elements the predominant part of the Cosmos; he reaches to the etheric heavens - but he still remains, at all times, within the sphere of sensual perceptions. In this first degree man can become the son of Logos, in the second degree the son of God. Within this process the High Priest imitated the image of Moses. The Mystery represented the great mystic philosophy of God, of His relation to the material world and to man. God in His Being is the Absolute One. The formless matter in the Platonic-Pythagorean sense, which Aristotle had adopted, has by God's act of creation become infused with form. This form with which it is infused is the lowest of the various emanations of God. Deity, though in His Being the self-contained Absolute, radiates from Himself a great stream of light power,something like a solra radiation. The sun is not an emanation of God, but can serve as a model,for the sun is unchanging, is completely self-contained,needing no fuel nor sustenance from outside, but it gives forth warmth and creates life on earth. Thus God brings forth a stream of radiation, immaterial of course, but still real. This stream has been called LOGOS or SOPHIA or VIRTUE.

Logos is the main concept of Philo's philosophy. The verbal meaning of it is speech,organization,rational expression, but in its theological sense it is the word of God in all its manifestations. It is thus used by Aristobolus, "Wisdom of Solomon", etc. In the Gospel of John and in later christian theology Logos has become even the the Son of God or the pre-existing Messiah.

To the classic Greek Logos meant the order of the Universe, the force that originates and maintains that order (Heraclitus ca 500 BCE). For Plato it is the intelligence which governs and imposes a rational structure on the world. For the Stoics Logos represents the responsibility for order in the world and the rational faculty in man. Also the Bible

knows of Logos as the DVAR ADONAI, the word of God. It is the teaching, revelation, guidance. It is the Torah which creates and governs the world.

The writings of Aristobolus (160 BCE) belong to the Jewish-hellenistic literature. He sees Logos as the voice of God, as the natural laws according to which the Universe functions. In the apokryphic text of "Wisdom of Solomon",which we have repeatedly mentioned, Logos is also called Mercy, and a difference is made between Sopjia, i.e. Wisdom and Logos,both of which are the two aspects of God's word, the former being human thoughts and actions in accordance with reality,the latter God's speech seen as an angel or a messenger. Sophia is also seen as teaching natural philosophy. To Philo Logos is the main Power of God. It unites His strength and goodness; here it is the rational term which connects opposites. In this function Logos brings God to man and man to God. It as also a copy of God through which the world was made, and human intelligence is is a copy of this Logos. To Philo the holy logos is Scripture,i.e. the Torah. It is neither a person nor is it an intermediary between God and man although it is identified with the biblical angel of the Lord. Logos is at times the same as wisdom because it is the most inclusive expression of thoughts and ideas emanating from God which in turn are identified with the Torah,with the pattern of all creation and with the Law which directs and maintains all things. For Philo Logos is thus wisdom and Torah. The Rabbis expand this concept of wisdom and Torah to mean the word of God. As mentioned already in the Gospel of John Logos is seen as having pre-existed the creation of the earth, but it has become now and finally an agent and the pre-existing Messiah. In later rabbinic and christian gnostic speculations Logos is understood even as a second god.

In Philo's philosophy Logos is the charioteer driving the Powers; it is the passenger in the chariot who utters the orders to the Logos where to drive. The Light Stream as a whole is Logos and it is differentiated into the "Powers". The first two Powers distinguish the Creation and the Royal or Ruling functions of the Light Stream and these in combination with the Logos make not three but one,though in the mystic aspect they appear as three to man when he approaches from below. In Creation ,by the representation of the form in matter, original matter is made into cosmos. Cosmos is also guided by the great legislative force of God by means of the laws of Nature and it is sustained by His Power of Mercy. Above this material world the Light Stream persists in unmixed purity. Such is the concept of the Deity in Philo8s philosophy and such the relation of the material world to the Deity as visualized in the Mystery.

Philo sees the Logos symbolized by the High Priest who takes up a

a position midway between God and man; he must have played such a role in the drama of the mystery. God's two Powers were represented as Mercy and Justice were viewed as intermediaries , as kind of God's deeds in the enactment of the mysteries. Also Abraham's three guests were God and his two Powers, and only on a close look did Abraham realize that he faced one person only.

Philo tells us in DE CHERUBIM that he learned from Jeremiah of the great secret of God's intercourse with the virgin Sophia, i.e. the Chochma which is in truth the Shechina. Sophia is at the same time bisexual. She receives the seed from God as a female but has at the same time the power to impregnate her offspring and to scatter divine seeds. Man should endeavour to take Virtue or Sophia to himself and to become pregnant from the divine seeds she will sow into him. Proverbs call Sophia "the vehicle of God's providence". In the mysteries of Judaism she is the "daughter of God". God's word at the Creation "Let us make...." was addressed to her. In christian theology Sophia or Logos existed even before the actual Creation, and her task was thereafter to act as the creator of cherubim, seraphim,angels etc. It should be noted that Philo, a Saducean,omits all references to angels as this Jewish group rejected such an idea; he simplifies the concept of the Light Straam by restricting it to the Logos and the Powers.

Logos and Sophia are for Philo only two different formulations of one and the same concept, i.e. they are in reality identical. Logos had been created as the first thing by God and only thereafter did He create everything else. Logos was created without any intermediary - but there are certain passages in his writings which say that God begat Logos out of Sophia. In other places Logos is called the "archangel of God", and in some place Logos is given the definition of "king and lord of everything intellible".

Whatever new ideas Philo introduced, be they those regarding Greek mythology, be they those of a Jewish kind, they all have been influenced by the magnetic power which the mysteries exercised upon him. In this respect it is typical that he saw God and the human soul form a closed circle and that whatever is outside this circle is to him without any particular significance. The specific philonic system in building such a mystery, i.e. the way in which he presented Judaism as a Mystery Religion,is due to the fact that he was and always remained a Jew and that he could therefore impossibly apply the typically theistic ideology of the mysteries to his own type of mystery. His main contribution to the history of religion can be seen in the way he found a type of construction of ancient beliefs

and knowledge which fitted into his time.

Was Philo writing of a definite type of a Jewish Mystery Cult or only of a mystic interpretation of the Scriptures ? He made very often use of the language of the cult groups, mentions initiation ceremonies, cult robes,secret doctrines etc. He mentions "mystic foods","burried cakes" and so on. His concept of the two Powers necessitates that they must be concealed " since not everyone is able to guard the deposit of scared rites", as he writes in his " De Sacrificis Abelis" ; and on another occasion - " Quaestiones od Solutiones in Genesia" -he writes that "it cannot be told to all since he who reveals the secret to the impudent and unworthy destroys and overthrows the law of perfection of all the mysteries". In " Fragments" we read that " it is not permitted to speak out the sacred mysteries to the unitiated until they shall have been purified with the perfect purification. For the unitiated and the facile person, since he is unable to hear or to see immaterial and conceptual nature, is deceived by the thing which is made manifest to his sight and so casts reproach upon the irreppoachable and to declare the mysteries to the unitiated would mean the destruction of the laws of the most sacred mysteries".

This language indicates that Philo was a member of standing in the mystery cults and that his allegoric interpretation of the Scriptures, his application of the monotheism of Judaism into the pagan structure of the mystery cult technique indicates that he was writing about Judaism as a Mystery Religion and the Scriptures as material for his symbolic and allegoric approach to the basic principles of the mystery cults.

We shall now have occasion to study some of these applications of biblical material as mystery cult symbolism.

In FRAGMENTS, one of the main opus from which we have the chance to gain an impression of the status of Judaism and the Scriptures in the world of hellenistic mystery religions, we can read: " It is strange that there should be a law in the cities forbidding one to divulge the mystic secrets to the unitiated....one must not share everything with everyone... there are many prerequisites which must be satisfied by people who are to share in these things. The first and greatest is piety and holiness with respect to the one and true God,after they have put off their endless straying to statues and idols,images in general and to mystic rites that are no rites. A second thing is that they must be purified in the sanctified purification of the body and mind and soul through the laws and customs of the Fathers. Third they must furnish a reliable pledge that they are worthy of being welcomed in our fellowship in order that they may not, like intemperate youths, get drunk from surfeit and superabundance when they partake at the sacred table and so be changed for the worse. To such people it is not permitted". Thus there was for Philo no dividing line between Jew and Gentile with regard to the admission to the mysteries, neither was there one between the wise and foolish. Only along with a belief in the basic monotheism and the ethics of Judaism was there need of the honest desire to reach perfection,coupled with a correct philosophical point of view could bring an individual into the mysteries and after all, he states, nothing more than such personal and intellectual traits were needed. After the initiation the doctrines underlying the mysteries would be revealed, slowly and with the help of guides and in accordance with the individuals mental capacities. However, in Phlio's Jewish mystery cult admission meant the definite renunciation of all pagan religious belief,both with regard to the mystic as well as to the traditional forms and it represented a purification through the "sacred laws" of Judaism. Philo was of the view that the true understanding of the Torah required a complete acquaintance with the general culture and he preached that secular philosophy was a natural preparation for the mysteries of the Holy Word.

Those who "saw God" shared the mystery whether Jew or Gentile by birth. He considered the "nobility" of belonging to the "true Israel" as a matter of a mystic initiation into the lives of the Patriarchs rather than a blood descent from them.This passage in his ideology can be interpreted to mean that the gentile initiate can be superior to one born a Jew - however it is quite possible that this passage has been added later on by christian editors

Philo tells us that knowledge of the mysteries can be achieved after certain preliminary studies,particularly of the Patriarchs who have acquired true knowledge, and after one has overcome the stage in which one makes the great escape from shame,hatred and fear. Whatever is known in the mysteries has been revealed by divine revelation. Nobody is permitted to disclose what happens in the mysteries

He propagates the concept of his jewish mystery along material which he learned of from other mystery cults and the from the teachings of the classic philosophers. Thus he developed his concept of the Logos as the mirror image of man's existence on the basis of the theology of revelation ~~from~~ derived from platonic sources.And when he refers to the encyclic or encyclopedic sciences he means the various branches of Greek nature. His main problem was to make the gentile - and even the assimilated jewish-environment understand thatJudaism did not accept a return from the underworld as was the accepted belief of the Egyptians. In this respect Judaism was not far from the belief of the Babylonians who too did not expect a resurrection after death. This clashed considerably with the basic promise of the pagan cults which taught that God wants to return the suffering souls from the " Hades of suffering to the olympic lands of virtue" and who promised that God would be revealed to man with the help and intervention of the mysteries.

Philo's writings reveal an elaborate transformation of Judaism into a mystic philosophy; it relied for its form and practice,its ideology and philosophy largely upon the Orpheus,Isis cults and also on Iranian sources in the form these were by then interpreted by the mystic philosophies with a Greek background. This Jewish mystery cult cited incidents of the Pentateuch to account for its specific concept of the Mystic Royal Road to God through the Powers with the help of Sophia. The Old Testament was rendered acceptable to the gentile world as well as to the assimilated Jews by the allegoric interpretation of all the incidents reported therein. Philo changed the Torah into a great allegory in his attempt to reconcile the Scriptural narrations and laws with the currently accepted philosophy and mysticism. He injects philosophical and cosmological assumptions into a mystic goal. His ideas reflect Neo-Pythagorean - Platonic views and he excludes anything which smacks ofskeptic,synic or stoic points of view. But his mystic system does contain notions from the Orphics,the Isis cult and from Iranian sources as mentioned above.

Thus he makes use of the biblical description of the Temple to apply a complex system of symbolism which ,undoubtedly, was used in the ritual

of the cult, of the initiation and of the various degrees.

The symbolsim of the Temple belongs to the "lower mystery". The candidate was shown first the five outer pillars which represent the five senses and symbolize the connection of the mind with the outer world of matter.

On entering the Inner Court he sees representative of the four elements, viz:- the curtains made of linen and embriodered with the three colours hyacinth,purple and scarlet. Three objects take up place on the floor: in the centre the altar of incense, a symbol of gratitude to earth and water; in the south stands the 7-branched candelabre the symbol of the heavens with the sun,the moon and the five planets; in the north stood the table with bread and salt,indicating the nourishing and fertilizing power of the earth wind.

The Inner Court was meant to represent the first stage of spiritual progress in which the material world as a whole was experienced, viz:- the four elements,the altar for earth and water,the table for the air, the candelabre for the heavenly fire and the source of light.

The Holy of Holiest with the Ark is the symbol of God and the Powers. (In Philo's time also another interpretation was offered, viz:- that the Cherubim on the Ark presented the two hemispheres. Clement saw in the twelve wings of the two Cherubim the Zodiac. Josephus writes that the three chambers of the Temple represented earth,sea and soul; that on the table were placed twelve loves which represented the Zodiac, and on the Altar were placed thirteen kinds of spices furnished by sea,air and earth).

There exist many more interpretation but all of these see in the Chamber the symbol of the worship of the Immaterial Reality by the material elements. The Chamber symbolizes the worship of God by the Cosmos and in the Mystery of Aaron - which we shall mention later - the worshipper is brought to share in this great cosmic praise and worship of God.

In one of his texts Philo sees in the two shoulder pieces described in Exod. 28:7 the two aspects of religion, viz:- piety to God and kindness to man. There are many later interpolations in nearly everyone of his writings tà insinuate references to Christ and Christianity but they are oflittle interest in the context of our theme although many of the symbol were given interpretations in this respect ,i,e. hinting at a Christian background of Philo's mystery cults.

But let us continue to describe the symbolism applied in the mysteries of Philo .

As there exists only one God, thus only one Temple only exists; bu

esoterically interpreted there are two Temples of God, one the Cosmos and one the soul of man.

In mystic language the veil which divides the Tabernacle indicates that the outer chamber is dedicated to the sublunar world, the inner one to the aetherial existence. The Holy of Holies which is separated off by the veil represents the intelligble world. The altar of sacrifice calls in truth for the offer not of victims and flesh, but of a pure life. The oil of olives in the lamps is the supply for the light of wisdom and indicates the encyclical studies. The lamp is to be kept burning from the evening to morning to symbolize the stars, the symbol of eternity.

The Holy of Holies is totally shut off from the human eye. (Once a year the High Priest enters therein but he cannot see anything as he is completely enveloped in incense). Contrary to other faiths and mysteries or other institutions, in Judaism the Temple is not a sacred grove. Another unique characteristic of the Temple in Jerusalem is the fact that it is supported by gifts from Jews from all over the world.

There are other symbolisms of the mystery. The white robe in which priest is vested - and also the initiate - indicaes the robe of immortality. Noah's coming out of the Ark means he leaves his mortal body. There is also much symbolism in the meeting of Abraham with Melchizedek or the Three Men. There is the courtship and marriage of Isaac, the flight and dream of Jacob, his departure from Laban and the struggle with the angel. There is very deep meaning in the life and work of Moses who was a self-taught youngster, was commissioned at the Burning Bush, who proved to be the great mystagogue of the Exodus, who received the Law of God from God Himself and gave it to Israel, and who was at last taken bodily to heaven to join God.

The story of the migration of the Israelites is also used as an allegory of the mystical ascent. They left Egypt, the realm of the body and they destroyed their passions in the Red Sea. Then they sat out on a long period of wandering to free themselves of their passions, to learn self-discipline and to prepare themselves for the mystic achievement. Somehow Philo does not follow up the story to the stage where the Israelites enter the Promised Land.

The system of the Deity was the inner secret of the Mystery and it had been revealed to mankind by God through Moses in that secret and most holy symbol of the Jewish religion, the Ark of the Covenant.

The symbols of the Ark represent the seven great manifestations of God:

the box is the world of forms
the tables of the law are the power of the Law

the mercy seat is the power of mercy
the two cherubim the Two Higher Powers = the Creative Power and the Royal Power
the voice which came to Moses is the Logos
the One who is present and utters the voice is The Absolute.

According to Philo this represents the secret of Judaism, the essence of Judaism, viz:- that it was hidden away in the Ark and awaited the symbolic revelation of the nature of God.

In the way the High Priest passes through the Sanctum to reach the Sanctum Sanctorum, in the way he divests himself if the colourful robe which he wears in the Sanctum and in the way he puts on the white robe on entering the Holy of Holies, are represented to and by the initiate when he passes from the minor to the major mystery.

In Philo's mystery the Patriarchs, and in particular Moses, are the great revelations to the Higher Way. Each one of them has achieved this end of the Mystery. The first Patriarchs were ENOS who represented hope, ENOCH who represented repentance and NOAH who stood for destruction of passion. These three are represented as the first steps to purification. Through Abraham, Isaac and Jacob the mystery is fully developed. Abraham and Jacob aseend through the Powers or the Logos; they ran away from the Chaldaeans resp. from Esau which means they avoided passions and wrong perceptions. It is the emancipation from matter with its renunciation of the somatic life which Paul was to call the "dying of the body" and which Plato means with "killing of the body", and this is represented symbolically and allegorically by the drowning of the Egyptians in the Red Sea.

Philo presents the Patriarchs and Moses as priests and hierophants of the mystery through which the initiates may achieve salvation in the mystic sense. # God was no longer the God of the Old Testament: He was the Absolute connected with the phenomena of His Light Stream, the Logos or Sophia. The hope and aim of man was to rise to incorruption, to immortality to be lifted by climbing the mystic ladder, to traversing the Royal Road of the Light Stream".

The three Patriarchs are the three main routes to " Virtue", the ultimate approach to God. Abraham proceeded from Erudition ,i.e. Hagar, to Virtue ,i.e. Sarah. Because of his perfect nature Isaac reaches the mystical goal without interposing an intellectual endeavour. And Jacob is rewarded for his acsetism by the fact that his "host", i.e. Justice becomes to him God, i.e. Mercy. Gen.28:21 is explained to mean that God discloses to him His higher spheres.

Abraham's story in the Pentateuch is much used as a symbolism. He is an eternal seeker after God. He first consorts with a foreign woman,

Hagar, and has a son with her; afterwards ,in his old age, he has a son with Sarah, after having spent long years in a sterile marriage with heer. Sarah is represented to be Virtue. He advances to her through Hagar,which means humiliation, and in his further progress he is delivered of his sins. Sarah, who is Sophia, turns him into the Female Principle by filling him seeds with which he can maker her pregnant. However, before this is achieved, he has to be circumcised. He is contacted by three angels who are in truth one,united by the Logos. They transplant their incorporeal light into him and he is united with them in a full mystical union.

In the mystic rites all these symbols were enacted,presented and the initiate made to identify with the Patriarch. In orderto imbibe the meaning of the mystery,to prepaire himself ,to immerse his soul with God, the candidate is taught man has to strip himself of his earthly bonds, to "leave his land,his kinfolk and his father's home" as Abraham did.

Isaac is a specially unique type of being, he had not to undergo any preliminary stages as the other Patriarchs, as he had lived the "perfect life" from his early years. He did not need any preliminary stages or preparation. He had not to undergo any periods of discipline. He needed only the consummation of the mystic marriage with Sophia to become the perfect being. One of the holiest secrets of the Jewish mystery of initiation was that "the Lord begat Isaac". In consequence Isaac is not a "human being" but a synonym of joy and laughter. He is the unprojected son of God who gives him to souls that are entirely devoted to be a "soothing and comforting presence".

All this material about Isaac is found here and there in the writings of Philo; the original text of "De Isaaci" has disappeared and there is great suspicion that it has been suppressed by the Church.

The mystery of Jacob begins with hisescape from Esau which is interpreted as man's escape from one's own lower nature. With the help of Isaac's blessing he had already come into contact with the mystery - this is meaning of the description of the meal he shared with Isaac; but it was only in his dreams that he had for the first time a true cosmic mystery experience. Thereby he can overcome the Logos, the impulses of the flesh,the impact of the senses. The experience of such a nature was also given to the Israelites at the Red Sea. Jacob's dream means that it reveals the Logos Powers as well as Sophia.

Jacob goes to Laban,learns there to rule the sheep, i.e. to control his own lower nature, and he becomes a leader of men. The meaning of the

variously coloured sheep corresponds to the symbolism given to Moses in the form of the three stages of the Temple.

However, neither Abraham nor Isaac advance and become like Isaac the "man who sees God" which signifies that he reaches the height of the Mystery. Thereby he becomes united with the Light Stream as both Logos and Sophia.

There are many traditions regarding the "Mystery of Aaron" but all agree that the services of the Jewish priesthood and the Temple in its totality , except for the Holy of Holiest, represented a cosmic mystery in which the initiate or worshipper rose to join in the hymns of the Universe to its Maker. Through this Mystery of Aaron man could be lifted very high, even to cosmic proportions; but it left them still material creatures,shut of from sharing the realm of the incorporeal. Aaron himslef could not achieve a higher degree. The Aaronite initiate was taught that there existed an immaterial world beyond. The mystery of Aaron was more or less only literary Judaism;Philo's program was to lift the proselyte to a higher experience,to a true understanding of the Torah by the application of allegories.

From Philo's remarks and descriptions we can deduce the kind of ritual which was performed in the cult. The robe of Aaron is the cosmos, which implies that Jewish worship embraces all the cosmos and is not meant for Jews alone.

Aaron's robe consisted of four elements: hyacinth (=air), a lower border of the dress with flowers (= earth), tassels (= water) and bells (= attunement of earth and water).

The mantle over his shoulders represented heavens.

The breastplate was the Zodiac. Four rows of three stones each represented the four season. (In the Septuagint the breastplate is called "logos"; it is meant to be itslf the Logos).

The stones on the shoulders were to symbolize the hemispheres.

The Urim and Thumim symbolized the manifestations and the truth of heavens.

To Philo the true salvation or the true essence of Judaism is to be found in the Mystery of Judaism which is in no sense to mean the religion of the Jews in general. The Bible reports that some Jewish personalities were exceptionally blessed and these haveto serve as models for all men seeking salvation. Among these models Moses was by far the greatest.

" Ye initiates", he wrote in De Cherubim, "whose eyes have been purified,receive these things as the truly sacred mysteries into your

souls, and babble them not to the unitiated but guard them as treasures which you share among yourselves....if you meet with any of the initiated press to him closely and cling to him,less he conceals from you some newer mystery. Cling to him untilyou have mastered it clearly. For I myself have been initiated by the God-beloved Moses into the Greater Mysteries. Yet, when I saw the Prophet Jeremiah and recognized that he was nor an initiate but a capable hierophant, I did not shrink from his company".

In the mysteries of Philo Moses was not only the most important but also the most impressive figure. He is presented in turn as lawgiver, priest and prophet. Moses stood in a special relationship to God, a status which nobody else has ever again achieved. He stood between God and man. He was a Friend of God. Moses instructs the soul which desires higher knowledge,instructions and teaching. Those engaged in such search have to follow the instructions of the prophetic Logos.

Moses is the Great High Priest of the Mystery. The true priesthood consisted in learning that nothing material can be excellent and that only God as the primal cause of all deserves worship and honour. The true High Priest has received eternal grace; he has "Sophia" within himself, i.e. he is married to her, the Shechina. Moses the true High Priest is complete and self-sufficient in every respect; he is less than God but he is greater than manand in this exalted position he partakes of both natures.

Moses is described in the mystery writings of the second century BC as a great miracle worker and to him are attributed all the familiar functions of Isis,Osiris etc. and he is identified with Hermes,Musaeus and Orpheus. Hefunctioned in his various personifications and under different names in most initiation ceremonies.

Philo sees in Moses the "perfect man" or the "perfected man". He was worthy of receiving grace directly from God. The image of Moses' god-like stature is borne out of Philo's contact with Neo-Pyhhagorean and Platonic traditions in philosophyin one respect and on the other hand from the popular tendency to deify great figures and heroes. It is repeatedly underlined that Moses is from the beginning a self-taught man. He is on loan from God, a special and singular incarnation for the benefit of the human race.

There is a definite pagan influence on the Jewish Mystery in Philos description of Moses' death; from it the deduction had to be that he was a god. In the mystery of Moses' borth,his slaying of the Egyptian, his bringing the Israelites through the Red Sead,his facing the Burning Bush, his handling the waterspring etc. are all seen as symbols of a deeper

mystic meaning. They all contain a message for the initiate.

Moses had only the desire to learn one last knowledge, to gain one last experience of the Mystery,which is allegorically depicted in the scene of the Burning Bush where he tries to find the true name of God. In this he succeeds only partially, but at the same time he achieves a still higher degree of elevation. He becomes atrue Hierophant. He achieved a higher degree of knowledge and being than any living man ever before. He gains access to both the Mysteries. Only one of these,the lesser one, he discloses to Aaron, while the other one,the Higher Mystery is disclosed only to special followers and desciples.

Moses ,the Hierophant, passes the way of seeing and of knowing and thus he acquired the faculty to transmit to the souls of the "true humans" the knowledge of the way to the union with God. The Logos Moses is neither a figure of a gnostic saviour nor that of a teacher. He is Logos ,the mediator,the middleman between God and man. Whoever becomes like Moses in the Higher Mystery can feel in himself as if he had stood too on Mount Sinai; he too can call himself a Friend of God.

Philo tried to interest the Gentiles in the Mystery of Moses,which he calls the "philosophical Judaism". However, he does not want them to join this Mystery, and reccomends to them the lesser one, that of Aaron. However, he makes it quite clear that even this lesser mystwry is open only to those who are ready to become law-abiding Jews.

In his Mysteries Philo develops another symbolic complex at great length,viz:- that of the Cities of Refuge. Those are the cities in which a refugee from justice, usually a murderer, can find an asyle. From this he develops the conception that life and death are a matter of the pesence or absence of virtue. The mystic who is absolutely pure and has not commited any involuntary offences even, may hope to have God Himself as his inheritance, but those who commit offences,even though thisis done against their own will and without intention, have the Six Cities of Refuge for their salvation.The Six Cities were meant to symbolize the ascent to God through His Powers. The cities were designated as belonging to the tribe of Levi as the Levitesare true types of refugees because they have cleansed themselves from all unreasoning elements within themselves. The Bible tells that three of the Cities of Refuge were situated on each side of the Jordan. In a mystic interpretation the three beyond the Jordan are the Logos and the Two Powers; they are removed from the human race and with them only the Universe as a whole has some kind of fellowship. The other three cities symbolize the three lower powers viz:- Mercy and the two specific laws of "Do's" and Don'ts".

At some stage Philo applies also the "science of numerology" and he developed his own theory about the meaning of the numbers. Howeveer, I do not intend to enlarge on this and shall only give a few words with regard to this form of "mystery".

According to antique tradition it was the Pythagoreans who had discovered mathematics and a supersititous belief in the importance of numbers played a great role in the pythagorean mysticism as well as in the orphic philosophy. We know also that Plato had occupied himself with the significance of numbers but he did so only from a speculative point of view; he never deveoped it from a practical or into a mystic point of view.

Philo on the other hand wanted to produce a survey and a discussion of all the numbers evermentioned in the Scriptures. He saw above all great significance on the numbers one to ten as well as in the numbers 12,35,40, 50,100. In a pythagorean sense he attributed mystic importance to every one these numbers. He also mentioned the Therapeutae to whom the numbers 7 and 50 appeared to have presented specific significance.

IV.

What became of the Mystic Judaism of the Hellenistic Time ? What was its ultimate fate ?

There are some quite serious researchers who say that it never existed and that all this jewish mystery cult was only an outcrop of Philo's phantasy. However, if one studies the Kabbalah and reads of Paul's contribution to the basis of Christianity one ca n with safety infere that there had been very active and also impressive Jewish Mystery cults practiced in the hellenistic period.

Some reasearchers say that Hellenistic Judaism was replaced by a normative Judaism under the Pharisees and that those who did not conform and dissented became the early Christians. This sounds most likely as we can detect a definite affinity there and it should not be forgotten that over the centuries many a Kabbalist has converted to Christianity.

Thus the most likely answer to our question is that Hellenistic Judaism disappeared into Christian and later Islamic mysticism and from these later on Jewish mysticism reabsorbed again its own mysticism, i,e. that there existed some kind of constant cross fertilization.

Christian apologists learned early to imitate Philo's allegoric method and in turn appropriated it to explain away the laws of Moses. Eithin a hundred years after Philo's death his ideal had been attained: while he had been preaching a philosophical Judaism for the world of Alexandria, Peter and Paul were travelling through the Diaspora presenting a heretical Judaism to the half-converted Gentiles. It is easy to recognize that in some of their teachings the message of Jesus had been the message of Philo.

I have already mentioned in earlier pages that there are many features which Christianity has taken over from the Mystery religions, and I have also mentioned that the entire than existing civilized world had been very markedly under the influence and impact of these mystery religions. It is,therefore, easy to understand that it was mainly Philo who had such a great influence on Christianity; sot so much on the New Testament as on the Church Fathers like Origen,Clement,Ambrose etc. It may be considered certain that many of his writings have disappeared because they did not fit into the picture which the Church had formed of him as one of the early Church Fathers, and it is equally sure that

many additions were made to his writings for that very same reason. It is hardly likely that he had in his own lifetime any knowledge of nor contact with Jesus of Nazareth and his early disciples as at his death, around the year 45 BE there might have possibly existed a small group of early Christians in Alexandria but their influence ,before Paul became their PR expert, is hardly to be counted as having made any great impact.

It is impressive how much of the symbolsim and the allegories used by Philo in his mysteries of Judaism is reflected in the Gospels with respect to Jesus. This is particularly significant as therein is reflected not only his own cult construction but also the philosophy prevailing in his days, and how much of all this turns up to such an extent in Paul's construction of his buddying Christianity. Early Christian doctrine and lithurgy made great use of the heritage of mystic religions in general and of Jewish mystery in particular. It took over entire passages,prayers and conceptions of the mystery cults and inserted,wherever possible, - often in anot too well fitting manner - references to Jesus,the son of God The prayers which were used by the early Christians (and which were used in the mystsrycults and are preserved in Philo's FRAGMENTS) were given added Christian content by the earky Church, but there is no indication whatosever that a Christian had originally conceived them.

It is easy to discover an extreme similarity between ceremonies of initiation into the Jewish mystery with the early christian way of thinking and practicing. Early christian prayers indicate that salvation involves not only the achievement of divine gnosis but that it includes also a definite rite of initiation into a closed group. It is known that baptism had been used by Jewish mysteries before the Christian Church made use of it; it was followed by the ceremony of putting on a "garment of incorruption" and of this the early christian lithurgy makes mention. The"saints" who are mentioned in the early christian prayers refer clearly to the Patriarchs as we know them depicted in the Jewish mysteries of Philo. There is some further similarity: with the exception of Calvin's doctrine of "irresistible grace" Christianity in the same way as Philo regards it as a sine qua non of a man to desire to be helped before God extends His help to man.

The study of Philo and his epoch , of the mystery religions and their influence on their own times and on the future generations in genera is very rewarding; there is a marked impact of these mystery religions also on Judaism and there is particularly a noticeable esoteric influence on the lietarture and the theology of the last 2000 years. Such a strik-

ing influence is reflected in the esoteric stream of Judaism, it has survived in Jewish mysticism and has come to full flavour again in the Kabbalah and in Chassidism.

The culture preceding our era was for centuries influenced by Iran. The literature brought in from the East was eagerly studied and the Iranian conception of angelology and demnology was accepted as an integral part of the mystery tradition. The first indication of this can be detected in II ENOCH. This type of angelology and demonology has never been known to have been accepted by Philo and the Jewish mystery cults but it was later reflected in the Kabbalah where Methatron,Samael etc. figured significantly

In the Kabbalah the Creation of Man as the copy of Adam Kadamom approaches Philo's idea of the "Heavenly Man" ,but it is one of the indications how much there is of Iranian influence also in the Kabbalah.

Both Philo and the Kabbalah present the concept that the Absolute God is related to the lower world or worlds through a series of emanations These as a whole can be conceived by the figure of a single Stream of Light emanating from the source. Both the mysteries and the Kabbalah are based on the idea that " By Light,Light" has been created. The Light Stream of Philo can be male or female as required by circumstances; something similar can be found in the Kabbalah where the male and the female elements are united in the Sephiroth.

As has already been explained, Philo speaks of two attributes of God,viz: Creation (= Mercy) and Royalty (= Law or Discipline) which connect Logos as the primal and undistinguished form of the Light Stream. These two attributes are defined by Philo in the Pentateuch as Yahve and Elohim; similarly in the Kabbalah the two pillars, Mercy and Discipline, are seen as representing Yahve and Elohim, and the Crown takes the place of the Logos.

Philo taught that the virtues are represented in each of the great Patriarchs; yet each one of them represented one virtue only to a predominant degree; similarly in the Kabbalah all the Sephiroth are alive within each one of the great Patriarchs. And the SOHAR explains that there are three degrees in God and each degree exists by itself (i.e. in the Deity); although there are three which together constitute One,they are closely united into the one and are inseparable from each other. This concept has been used by Philo too with regard to the Three forming One.

Hellenistic Judaism equalled the Gayomart, i.e. the Heavenly Man who represents the Adam offthe East, to the Greek "Logos" and this is also reflected in the Sephiroth, which represent the Logos of Philo. The Sephiroth are themselves divided into groups of three;as we have seen ,

this is much used in the Jewish mysteries. Philo considers also the number 7 holy, while the Kabbalah prefers the number ten, which might have been evidence of greater influence of the Iranian Amesha Spentas and the mysteries of the Pythagoreans.

This is what I have learned in my short study of Philo and his Jewish Mystery. I am afraid it will be impossible for any reader to understand how fascinating this study has been, and how much I have learned in the course of my reading about this matter.

Whoever has been caring for - and practicing - Freemasonry has in his lifetime had to read an ever growing opus of literature in order to understand the true and basic meaning of the "Royal Craft". He has had to do so also in order to find satisfaction,sustenance and perseverance - along with the certainty to give justification to oneself - in belonging to the Masonic Brotherhood. I certainly do not claim to have made any especially new or important discovery if I say that every time one reads the increasingly large material available, one will be struck by the realization that not only many of the rites,the symbols and allegories have been taken over from - or are in some way derived from - the ancient mystery religions, but also to what degree the masonic philosophy to this day flows along with and on the ancient concepts of the "Mysteries". A still greater surprise will await a student of these mysteries when he comes to understand that not only does our Brotherhood contain so many traces of those ancient ideologies, but that more or less all modern religious systems have incorporated so much in their rites,symbols , allegories,myths and also doctrines of what some 2000 years or more ago flourished to satisfy mankind's craving for inner knowledge. And the student will also discover that also then mankind was never satisfied or satiated and remained ever on the lookout for deeper experience, persistingly engaged in the investigation of what scientifically is not proven but intuitively well sensed as truth - or what at least is best suited to satisfy a curiosity ,to stiffle an anxiety and to soothe an apprehension.

AR 25045

Hermann M. SELZER Coll.

10/3

Ever Joyful Darling
life in an anthem
The Congregation of Har-El

L i f e i n a n a n t h e a p

The Congregation
of
Har-El
in
Jerusalem.

June 1980

Let us write a story.....

A clever writer can make an interesting book out of very dismal material and populate it with humans which become interesting characters as soon as the genius of the writer radiates life into them.

Alas, I am not a writer and cannot dream of making an interesting picture of the world within this world, of any microcosmos in which i am a minor player. But I shall put the men and women I have encountered into a picture album and if one day a clever writer gets this album into his hands, he may make a composed picture of what he will find there ?

I want to sketch for you in simple terms a congregation of reform-minded Jews, their principal figures,their weaknesses their ambitions and their fears. None of these figures would bear being sketched in more than a relief; they are too flat to be perceived in a more elaborated sculptural outline; but they are all,singly and in combination, material for a novel,a tragedy. The story could be rendered sympathetic by revealing some occasional glimpses of humour, or it could be created like a musical with the admixture of laughter - but such hilarity would be the writer's or the readers, our characters are deprived of the consoling and soothing trait of humour and the charm of gaiety.

You may think it preposterous that I expect the types I describe nor the scenes they occupy to induce even a gifted writer to produce an attractive or attracting write-up; but all this could serve to remind us all that there in everyone of the ant-like players with a walk-on part in life all the possible graduations of pain,sorrow ,ambition and hatred.

Let this be, for whomever may be tempted to write about it, an "ecce homo" of a simplicistic kind, a Woolworth editionof a human scala of feelings.

Let us consider this story to be born already now, the material arranged like a book. On the title page you may write later on the suitable words, after you have read through the book. After opening the book you will see a picture headed with "World Union. Let us study for a moment this imposing structure with such imposing name and view theno less imposing pictures of the buildings they have constructed like the Hebrew Union

College in Cincinati , and another one with the same name in Jerusalem; let us look at the cathedral-like temples of Emanu-El on 5th Ave. in New York, and many other towns in America,though they appear less majestic that the one of New York.

After we have studied the page in which the Union for Progressive Judaism has been introduced, we shall, against this background, come at last to the pages on which you will find the description of the synagogue of the Congregation of Har-El and the handful of main actors in the life of the synagogue and the congregation.

The Lord has established thee an holy people unto himself, as he has sworn unto thee,if thou shall keep the commandments of the Lord thy God, and walk in his ways.

Deut. 28:9

Not only to the innocent of heart but also to any non-jaundiced observer so much in our world, our existence in general and in our individual lives is so unbelievably beautiful,so inexorably consequential and also basically so well-thought-out that whgenever developments and events, conditions and systems do not appear to conform to that natural process we think is logical and apparent,make us suppose a kind of defect in a masterplan, or to certain groups of believers appear to be in contradiction to a superior intelligence, induce us to suspect some kind of wrong programming or some unexplained dysfunction.

(There are occasions when theories or ideas in general are put forward by scientists or sociologists among others,which have already been presented a generation or two before but had been repulsed or ignored, only to be thereafter hailed not only as adapy and true but also as a remarkable progress in human development. Such is a frequent occurrence which might induce even the doubting mind which refuses to believe in some form of regulated plan or process toaccept that progress is possible only when the time is ripe,when society has acieved a certain stage of development.

This indicates a direction to orderly progress based on the accumulation of one building block upon the other, indicates a guided acquisition of knowledge, indicates a planned advancement ? A new scientifi discovery is not a sudden flash in the mind of a capable individual creating something extraordinary ex nuovo or ex nihilo, but it is the outcome of the clmbined activity and knowledge of the scientific community of the day reaching a stage where somebody particularly clever and logical,or singularly lucky and fortunate was first to reach the signpost in front of a whole field of researchers divining or knowing the aim ahead).

In many instances where doubt cannot be dispersed mystery is adduced in the explanation of an event although the cause so far not discovered may be at the most divined (like the suicidal whales crowding the seashores - only to give an

example - or the unbelievable luck of the Muslim nations returning to world power); but it is always more comforting to agree with the believers and to suppose a deeper purpose than to follow the doubting realists and to suspect somewhere a malfunction of a system or a theory.

I think it is a blessing that so much remains unexplained and unexplainable. This elements of uncertainty is possibly the major factor in the scheme of things which facilitates mankind's continued existence and progressive development. Let us bless the providence that so much is still shrouded in ignorance and its final answer will always remain so, as any definite certainty, any ultimate knowledge may bring about the total irrlevance of man's curiosity, a human trait which is the main building stone in his wish to live and to learn, in his striving to progress and to succeed.

The fact that mankind has been rather negligent of the experiences the individual has acquired and accumulated in the course of his years on earth may possibly be an inbuilt handicap with which we hav e to live. There is hardly a man or woman of senior age and with maintained intelligence who does not poesess a large treasure chess of experience from which the younger generation could acquire great knowledge. However, it is the rule that very little use is made of such a hoard of knowledge and experience. Younger people will hardly if ever consult their grandparents even if it is generally conceded that these might already know facts and methods which the younger generation will only again acquire after often painful trials and errors. Not only today's youth but that of every generation has always pretended,claimed,insisted that they are more experienced,more clever,more efficient, more adapt and more in harmony with actuality than their predecessors.

Intellectuals of every kind,especially politcians, sociologists and philosophers form their opinions,build their theories and construct their schemes while they are still young, before they have reached even middle age, i.e. in the main when their horizon is mostly made up by the intellectual currents of the day. This is understandable and acceptable; however, when they grow old,become wiser and thereby more critical, they will only rarely,if ever, show that true courage to abandon

a theory which has proved wrong, to correct an opinion which was prejudiced, to repair an intellectual structure which has been proved faulty.

You will possibly object to my analysis and consider me in danger to reject or limit or doubt whatever young people may produce in the intellectual field; but you cannot in truth suppose that I might be guilty of such intolerance. I want you to understand that I could hardly have the intention to generalize as I fully agree that e.g. scientific workers and researchers live and study within the realm of the findings and discoveries of the preceding generations and that they make use of the building stones hewn by their elders and that they apply the tools developed by and through the experiences of their teachers. I agree that there are cases that the combination of facts often known since a long time brings about a breakthrough of at times fundamental significance. However, my main concern here is with the non-scientific non-technical fields and I want particularly to.pint out that all theories,efforts and ideas within the humanitarian,theological, philosophical and possibly also political and economic fields should be weighed and watched for years, should be cleaned, measured and matgured before they are consolidated into theoretical structures,laws and rules, and also before the large flares of acclaim and the arc lamps of scholastic profoundity are arraigned around them to rpovide an impressive illumination which extinguishes - at least for a time - all possible criticism and paralyzes new thinking for a long time.

How much would I have benefitted had I known in the past what I know now of human values,human strength, human weakness. And how much do I hope and pray that not only my own descendents might avoid the pitfalls I did not notice, that they might find far earlier and with more ease the paths I discovered too late and with pain, that they might appreciate the real values in life which I had come too late to truly realize.

However, I feel I have to be grateful for the blessing that in this last decade of my life I have come to know of values,of valuables, of evaluations which may at least give me some strength,open for me a new world of intellectual

entertainment , even though these are now not to me coins with which I can bid in the market place, but are valuable possessions with which I can entertain myself as a collector will with his precious acquisitions. I may even endeavour to profit by them in the realization that there is still an ample opportunity and that there is always still a time for self-criticism because old age does not free a mortal being from rudeness and selfishness, from the trend to misinterpret perspectives,from the application of harsh criticisms, from the loss of control over one's primitive instincts.

I do hope that by the new insight I think I have gained I shall in future be able to catch hold of myself before I take a wrong step, that I can correct any thought which is in clear disharmony with honesty and decency. Above all I want to retain a sense of guilt, a realization of wrong-doing whenever I realize that I have committed an error of whateer kind; and I want to experience that precious sense of joy which an individual learns to appreciate on having overcome a thought or a reaction which he comes to view as unethical the very moment it is committed.

I am no exception from the bulk of mankind. I have grown old before I have grown richin experience and wise in self-knowledge. I am sure I am no exception in the way I had to acquire this wisdome,these riches through hard experiences and much pain. Why had there not been somebody to tell me in time of my errors and faults, of what to do and what not to do ? Or was there somebody nearby and I could have learned in time from him to take the right step ; and I failed to discover him ? And who says that I would have been an exception from the rule, that - even if I had found him - I would have listened to him ?

When looking at the world around me I see what surely you too have seen so clearly: that this our world so grandiously conceived, so masterly constructed and so wisely activated has been given into the hands of man so that he build it into a paradise. Instead,man has succeeded to trasnform it with uncanny acumen into a veritable hell. Everywhere we perceive efforts apparently directed exclusively to the purpose to spoil whathas a tendency towards goodness,to make use of evil whenever this is possible, to do harm whenever and opportunity to do so is offered. If you watch and weigh what goes on, you will have to come to the conclusion that spoilage,evil and harm are used and applied for no creative or constructive purpose and are applied and usedto satisfy the wish to hurt, the aim to cause damage,the satsfaction +of hatred. This sounds exaggerated, you will counter; but look carefull around you! Judge what you see ! And you will without great difficulty discover that most of the people you know nourish some degree of hostility for their neighbour,view with the eye of envy whatever goes on, a priori criticise with prejudice whatever is happening. From the point of view of the ethics which pupits and cathedras transmit,the media and literature propagate, it would appear more appropriate for man to see only the good, the decent,the harmonious in his neighbour, his intentions,his acts. This would undoubtedly lead to peace and harmony, but would also bring joy and pleasure to man would he change the spectacles throught which he has a view of the world. Natural as it may seem,logical as it may appear for mankind to have learned from its experiences that to live in peace and harmony, that to avoid strife and to fight evil will solve most of his problems, you will somehow nearly never encounter men or women who have maintained whatever belief they may have once had in the goodness of the world, who have maintained that innate friendliness and preserved that original happiness,that natural simplicity which were nature's gift to them when they entered this world. That there is here and there some fire still burning or at least a desire to kindle that fire again, is a consoling discovery,when you see a group of hippies, of young hassidim, of Habadniks. This may make you divine what I want to say in this writing; this may make you discover to some

degree what you are missing.

Look at the men and women you meet in your daily life ! Their rather grim perseverance in their negative attitudes to life has spoiled their happiness, has ruined their capacity to perceive a normal degree of joy ,of meeting life with enjoyment. They have instead made fear their approach, envy their philosophical tool; under the impact of such an outlook on life they see they world in a colour,provide it with an aspect,walk along a way which will shift the ultimate aim of mankind into a purely theoretical concept,an unattainable image somewhere in an infinite distance.

Is there really something like an evil force which fightts for dominance in man ? Is there really a Devil abroad ? Do we have to acknowledge a 'Principle of Darkness', of badness which fight its opposites ? In moments of despair and depression you may be entitled to such speculations, to put such questions to yourself; but if you realize that you have begun to doubt only when faced with evil and crime,that you have been induced to apply such exaggerated rhetoric because you have lost your confidence in a hopeful view of life only in moments of despair, you will come to answer all these questions with a resounding NO. You may make a concession, however, and might accept as an undeniable fact that every man harbours his own hell within his own breast and that the power and chances given to him has been from the onset been implanted in him to overcome this hell if only he makes the effort,applies the right trust in his destiny and uses whatever he has learned from the vicissitudes in his life. The final and definite outcome can only be that it is given to man to find his own salvation, to achieve his own redemption.

It is only in moments of weakness or despair that I think : ' If only I had known 50 years ago what I know now !', and that I wish that as a recompensation of what I have missed,omitted,committed such recognition might be given to others who, even if not much younger than I, while they still have the power and opportunity to influence thge daily life of others have so far not yet liberated and purified themselves from their hatreds,their jealousies,their fears.

regard to the Jew's destiny a repetition, a replay of the causes which led to the destruction of the 2nd Temple).

Let me tell you of the Congregation M'vakshei Derech, a quite large community of serious and surely also sincere reform-minded but fundamentally conservative Jews with a mainly intellectual background in search of a religious expression in conformity with modern times and demands appropriate to the world of today. I do occasionally visit there, taking part in their Shabath morning prayers - particularly so if I need a respite from Har-El (though plagued by an irrational feeling of faithlessness).

Such an occasion arose a few days ago when I was certain that in the absence of Rabbi Zauoi (he was in Paris to attend the Brith Mila of his Grandson) the substitute arrangements would approach an indulgence in profany).

The prayer-room of the M'vakshei Derech - a hall in a local high school - was filled with young people,pupils of Rabbi Tovia Ben-Chorin who by chance also gave the sermon that morning as a guest preacher - and we all were quite depressed because the preceding evening Arab terrorists had attacked in Hebron a group of students etc. returning from their synagogue,killing five of them and severely wounding others. At the end of the prayers the president of the congregation approached the beema to express his and our sorrow about the murder and to add words of sympathy for the families of the victims. It is a sad fact that voices were heard from the public saying more or less that the boys " had it come to them" (as they belonged to the orthodox rightist movement - the Gush Emunim - who had illegally occupied formerly Jewish-owned buildings in Hebron,against the order of the Government,there to form a Yeshiva). I did not hear any protest from any member of the con gregation against these vociferous objectors and the president thought it right to show his acceptance of these protests by saying: " I do not want to speak for you or us as individuals - I only want it put on record that we as a congregation voiced our condolences"

Do you wonder, as I do, how these Jews could expect other Jews elsewhere in the world to show unconditional support for Israel and its defects and mistakes ? And do you too have the feeling,the sensation of a " deja vue " ?

Into whatever sphere of life you direct your eye you will find evidence of a world who has not yet from remote or recent history learned, which has not seen the abyss of evil, which has not been persuaded away - if not be religious or ethical pressures at least by shame and fear - from causing grief,harm,pain to others.

I wish I still had the time, had at all the qualifications and had in addition the perseverance to dedicate whatever I still have of energies to crystallize these thoughts into a clearly worked out massive opus of a kind which would carry my message into the direction and with the effect I could only wish for, Unfortunately such a program has to remain an utopy,stay on as an idea reflected in the form of an illusion. I am myself so often surprised about the amount of material I could produce today from the observation of my immediate environment or by the watching of the ongoings on the stageof today's politics. With regard to the latter, however, I am consoled by the knowledge that history will bring forht critics and judges (and possibly executors); but for the smaller elements of life,the ants of mankind, no less clear and no less painful examples of man's sinning and failing can so easily be found.

Let me give you only one such sample. Let me write about our small synagogue, our small congregation Har-El. Let me, by depicting our small group of small people explain to you that their main interest consists in harming the others in their environment, and how carelessly, in order to hurt the next person, they will forego the positivity of their soulss, will sacrifice their innate values. That much of what is going on is dictated by fear,instinctive fear and by the desire to survive is not a consolation but an aggravating factor, because the fear is causing pain to the others without soothing its own impact, and by the belief that survival is only possible throught the elimination of the next man.

Once I think of a Synagogue Congregation as a suitable example , I could find suitable and ample material in many another congregation here in Jerusalem - or for that matter anywhere in Israel and in the Diaspora, not only to illustrate man's failings and his self-destruction (and with

As I have already mentioned that I could have selected the M'vakshei Derech Congregation as the basic material for my thesis,my plea, my complaints, but I do not know that group of men and women well enough to do so. This is a pity as they would have offered and represented much more complex material than the people of Har-El,with whom I have been in contact for quite some years now.

In the men and women of Har-El I am going to show you a group of people who have all the chances, have all they could wish for to find satisfaction in their daily work , in their comunal existence, in their human justification, but whose spiritual equilibrium is wasted by their greed, whose pespective is blinded by their fears and whose inherited superiority as God's creatures is humiliated by their hatreds.

I am describing here a minor cosmos which reflects in a microscopic unit the jungle which mankind populates. A handful of people only, but a replica of the world at large. All this human interplay is acted out under the canopy of religious precepts of God's promises, of the Prophets' ethical directives, of a manhandled chance of the promised redemption. The protagonists ,however, do not see this canopy. They do not appreciate their heritage, their destiny. They are willing, without any notification and inhibition to sell all their spiritual riches for the pottage of social and economic advantages, of personal revenge, of satisfying their destructive instincts. They do not appear to hear the promises given to them thousands of years ago and which are daily repeated by their own words,their own environment,the miracle of their existence and survival. They are deafened by greed,anesthezised by fear, blinded by hatred.

If I had the time,strength, but also the qualification, I would have written a book about Har-El, the congregation and the protagonists moving on that stage; I would have moved these individuals about, would parade them on the stage I was to build, make them express their thoughts and expose their concepts. Alas, it is beyond me. However, I would like to give you a rough outline of what I have been thinking; I am going to make a sketch of the program I have in mind, make an inventory of the material I have in store.

It may be possible that one day this will enable you to produce with this material a sculpture in a way and a form which has been been beyond me.

The Synagogue

The Har-El Congregation is an institution of the "World Union for Progressive Judaism". Formerly it had been simply called the "Reform Movement" and it still decreed as such by followers and adversaries alike. The trend to reform Judaism started around the year 1830 in Germany. There it took on a form in which in the course of the years the Jewish content tended to disappear more and more. This trend became the more noticeable when American Jews inherited the leadership and the Movement absorbed from year to year progressively the characteristics of the Protestant Church. There was no doubt in the mind of the followers as well of the opponents that the Reform Movement of old - and many of its offshoots still today continue in that direction - represented a transitional stage into assimilation, i.e. to the disappearance of its adherents, be it by baptism, be it by indifference and absorption into the surrounding gentile world.

Long before Hitler's active contribution, European Jewry, especially that of Germany, was on its way to total disappearance. In the meantime the Amwrican Reform Movement had taken over the leadership of the reform-minded liberal part of Jewry. But also in America did the process of assimilation continue, and this was much facilitated by the ease with which this was feasible, and the apologetic use of the fight against antisemitism and the clear evidence everywhere of anti-jewish sentiments contributed to the tendency to forego the Jewish heritage. A visit to one of the cathedral-like Reform synagogues, where a visitor who covers his head is frowned upon, will provide an explanation without need of further details how much the identification with the protestant churches of the WASPs has become the ideal, emotional structure, the expression by way of prayer and the agreed and confessed stage of transition for the reform-minded Jews of America in the first third of this century.

The situation changed radically with the advent of Nazism and the stablishment of the State of Israel. American Jewry searched for and found a new content, and a new concept of the meaning, of the significance, the content of Judaism

developed through the identification with the aims and aspirations of Zionism. This identification was mainly expressed - and thus easier acceptable to the Jews of the Diaspora in general - by a wholehearted support for the State of Israel and by the facilitation through financial (but also political) support of the immigration into Israel of those who so desired. With the ascent of Israel into world politics and with the remarkable progress this small old-young country began to show, a considerable degree of pride made an ever-growing identification easier and also desirable and this in turn expressed itself inthe enthusiastic readiness of American Jewry to make those unbelievably large and sustained financial contributions available to Israel. In the course of the years American Jewry came to realize, some with more and some with less enthusiasm, that their strength, their ethnic validity, their political power was in direct and parallel relation to the strength,the respect and the international acceptance of Israel. They realized that a loss of prestige,strength and vitality of Israel would automatically weaken the American Jews and thereby under the impact of the oil-rich Arab states produce the spectre of a return of that degrading antisemitism which had hunted American Jewry only a few decades ago and which the older generations so well remembered still.

Individual reform Jews had from the inception of the Movement in America identified with the Zionist cause (one has to mention here only te names of Rabbis Abba Hillel Silver and Stephen S. Wise). It is only since a generation that the Progressive Judaism as a movement has invested personnel and funds in the devlopment of an Israel program. There is a general regret now that it took such a long time and quite a lot of inner turmoil before such a decision was taken, with the result that the position of the Union has until this day not been suitably established in the Zionist and Israel world. Nowadays Progressive Judaism recognizes that it is integral to Jewish life and that it has to have roots in Jewish scil to find justification and to assure survival. The Union proclaims that the State of Israel can be the centre of all Jews through the creation of an open society reflecting the ethical,pluralistic,democratic values of the Jewish heritage. The value of the diiscovery of the eternally Jewish roots could have been found in the enlarged wave of immigration from America and therewith of a process of purification of the way of life in Israel, of the instillation of cleaner

principles and an honest way in Government - away from the rigidified concepts and the established nowadays unacceptable concepts of the settlers of a few generations ago who now claim the right to be honoured as aristocrats and with it the right to dictate the politics of the day. This claim of the descendants of those early settlers to occupy the musical chairs of Government has been established by default due to a paralyzing indifference of the tired society of Israel today. Alas !, the mismanagement of the last few governments of Israel, augmented by a renewed antisemitism all over the world which sees Israel as a nuisance factor interfering with the dispensation of the goodwill,the oil andthe markets of the Arab states, has made immigration into Israel unattractive if not undesirable. Thus the chance of having a new spirit innstilled into Israel has been lost.

W ill such a chance come one day ? May be thAT history will return ,if not on its old tracts at least into its former direction - but I doubt if this will come to pass through the intellectual offices and with the spiritual help of the World Union for Progressive Judaism. But it will only have a chance to succeed if it comes through an organization of new new ways and initiatives emanating from the best human resources of Amercan Jewry.

In these our days the World Union has realized that it has to identify with Israel as American Jewry in general does but with the great difference that at this stage more t_han a window dressing is required . The Union has established one of its head offices in Jerusalem and Rabbi R.Hirsch has been appointed the Executive Director of the Union in Israel. Dick Hirsch is a clever man indeed; he is very active in the fulfillment of his duties which entail the supervision of the many reform congrega tions abroad and in Israel. He was also instrumental in having the World Union join the World Zionist Organization where he finds a platform for his political ambitions. Only the future will show if he is made of the kind of material fromwhich Zionist leaders of quality are made - and some of such qualities (the negative ones, at least) he has already exhibited.

The god-fearing congregation of Har-El.

Let me now try to depict to you our synagogue "Har-El", its leaders,its members, its problems. You will be inclined to say: "How can such a synagogue be of any interest to anybody but those who are directly concerned with it ? What kind of unreasonable demand is it to have an outsider read a description of such kind" ? (and you are most likely looking at the last page to find out how many of them the book contains) ,"even if the synagogue and its members do in some way or other differ from the many thousands other congregations here in Israel or abroad ?" Such a question is certainly justified as there are about 8oo synagogues in Jerusalem alone and each one is different from the other in size,shape, aim,expression and theological,social,political etc. outlook as much as the individual members differ among themselves. I do not claim that Har-El is in any particular way known among these congregations of Jerusalem and it can most certainly not claim a special distinction for itself.

Let me again confirm that you are right to put sucha question and I am not going to produce suddenly some phenomenal achievements of Har-El to make you change your mind. I am writing about Har-El in particular because I know it better than any other prayer house here or anywhere else, which fact is again simply explained by my having been a member of that congregation since eight years. It may be worth mentioning, without any intention of mine to impress you , that this is the first congregation to which I have ever belonged, to which I have ever subscribed as a member. While I though about what I am going to write, I came to the realization that an outsider will gain considerable knowledge of a Jewish community by spending one or more visits to its synagogue - and this applies more to a synagogue and a congregation in the Diaspora than in Israel. Do try it ! Explore here and there the opportunities your next visit abroad is bound to offer you and attend the prayer services in one or more synagogues,by observing the rabbi as well as the congregants by looking for the opportunity to come into conversation with them. (And should you, doing so, have to disclose that you are from Israel,and your visit is to a country to which Israels look with longing as a paradize to come to as immigrants,as "yordim", do make your listeners at once under-

stand that you have not come to ask for contributions to one or the other Israeli institution or charity nor for any kind of assistance for yourself - and in particular do not miss the first opportunity to make it clear to your hosts that you are only a tourist and about to return to Israel. Of course, you cannot expect to discover during such a short visit all the inevitably present and usually strong undercurrents within the congregation, but you will, without fail be made to suspect the presence of such discussions,strives,jealousies and animosities, after having been engaged in a conversation of some length with a few of the members of the community.

It is very unlikely that those undercurrents which are usually labelled "community politics" be of any interest to you, but the diverse types of Jews you encounter, their fears and their problems,their hopes and their disappointments,their jealousies and their despairs will in some form somehow do. You may come to agree with me that more than any other social grouping the synagogue community will give you the feeling of a clash of diverse characters,the sensing of undercurrents,the agitating and the lacerating of one human elementsagainst the other - and you may come to discover dramas and tragedies,comedies and farcicals which would be worthy of being reflected upon,of being registered, of being depicted by a qualified writer.

As I am not such a worthy,experienced or otherwise qualified writer, you can and should not expect anything but a jejune description and a primitive painting or at best a clumsy carving in relief of the Har-El Congregation of Jerusalem.

Let me first say a few words about

The Reform Synagogues of Israel

as I think some information will be helpful.

You can find in Israel some 11-12 congregations which make use of the liberal-reformed ritual. The major and best known synagogues -and they are also the oldest ones in this country - are associated with the Hebrew Union College in Jerusalem and the Leo-Baeck-School in Haifa. The H.U.C. was estab;ished some 50 years ago as an academic institution. It developed from the Nelson Glieck Institute for Archaeology, and in its work in the field of religious education it is associated with the college bearing the same name in Cincinnati. It has become the rule worldwide that every candidate for the rabbinate in the reform movement has to spend at least one year in Jeruslem; the majority of the students of the H.U.C., however, are boys and girls from the USA who spend a year or more in general jewish education in Jerusalem.

The Leo-Baeck-School of Haifa enjoys a good reputation as an educational institution in general and is also well known as a centre for Progressive Judaism. From my own knowledge of the teachers of this school this reputation is quite well justified.

In addition to these two institutions to which synagogues are attached, you can find reform synagogues in ten or so major places in Israel like Tel-Aviv,Ramat Aviv,Ramat Gan,Kyriyt Ono,Kibbuz Yahel,Bersheva,Naharia,Nazareth and Nathania. I agree, this is not a very impressive list. The Har-El Synagogue in Jerusalem is one of the oldest reform congregations in Israel; it was founded some twenty years ago. Nearly all the rabbis heading these synagogues are Americans. There are exceptions which may become the rule in the course of time. One is Rabbi Weiler who is of Lithuanian origin; he heads the Israel Rabbinical Council (Reform) but concentrates his activities mainly in the M'vakshei Derech Movement (a related reformist trend). Rabbi A.Zaoui,the Rabbi of Har-El is a Frenchman of Algerian origin. We must mention among the exceptions also Rabbi Tovia Ben-Chorin, an Israeli, who had for years been the rabbi in Ramat Gan,who thereafter found for 3 years employment as rabbi of the Reform Synagogue of Manchester in England, but was made to return on the expiry of his contract by order of the Union although he would have preferred to take on other jobs abroad. The rasons for the Union's inter-

ference is quite evident: it would have looked strange if the only (at that time at least) israeli-born rabbi should be allowed to work abroad while foreign rabbis were recruited with quite some difficulty for congregations in Israel. Rabbi Tovia Ben-Chorin directs now the youth division of the Union in whch he has developed a Progressive Scout Troup. It is quite clear that he is not very happy with this task, that he would very much prefer to have a "pulpit" of his own - and it is also quite evident that he has the one of Har-El in view. It appears that he will succeed in his aspirations. About this problem I shall have to write some more later on.

In the past year a totally different type of reform rabbi has been added to the list: among those functioning now in Israel we have Rabbi Mordechai Rotem, a Sabra, i.e. a man born, eductaed and trained for the rabbinate in Israel (contrary to Tovia Ben-Chorin who is also a Sabra but who had to proceed to Cincinnati for the major part of his rabbinical education).

The World Union for Progressive Judaism, in short the "Union" has today more rabbis available than there are congregations; there is very little likelihood that they all will find suitable employment here in Israel, i.e. become rabbis in their own congregations, as the Reform Movement is still very weak here in Israel, particularly so in Jerusalem. There are many reasons for this to an outsider apparently illogical statement. It is a fact that the majority of the Israelis does not care for any form of religious expression or partecipation (except when there is a case of birth,marriage or death in the family). Those who do soemhow care and do not identify with the orthodoxy, in especial the older generation, prefer to join the Conservative Movement. Alll the three prevailing religious branches to be found in Israel are very much politically oriented and active; and as the othodox groups are very well organized and financed and had already in the early years of statehood succeeded in forcing from one government after the other every possible one-sided legislation by which all power in the field of religion was given to the orthodox parties and even a minimal recognition of right or rights was denied to every other religious trend, these two other religious movements,the conservatives and the reformists have become politically powerless and legally unacceptable. They enjoy far less religious rights and support than any

of the many christian or muslim sects in the country. The N.R.P., the unitied orthodox-religious parties,a union of of various religious trends within the orthodoxy, have so far always been a partner in every one of the coalition governments of Israel, and their few but determinin g voices and votes had so far to be bought by every government of Israel at a very high price - and always at the expense of the conservative and reformist groups. This state of affairs brough about strange situations. At the time I am writing the very strictly orthodox groups who deny a priori Israel's right to exist and who would do everything in their power to contribute to its disappearance, make up the Begin Government Coalition, and for this their support they are given the right to determine who is a Jew and who has the right to his own religious expression or not. They have made the Government decree that the conservative and refrm rabbis have no right to perform marriages or to execute any other legal acts in their capacity of rabbis, while at the same time every christian or muslim priest posseses such rights here in Israel. It is thus decreed that only orthodox rabbis are recognized in Israel,that the concept of pluralism is anathema, with the result that whoever wants to get married or burried has to engage the services of a rabbi from among the orthodox groups. In short, this is a "closed shop". It is beyond my comprehension that the leadership of the conservative and reform movements do not make use of their quite considerable numerical strength and financial power to bring about a change. After all the majority of the American Jews belong to one ofthe two groups and it is a fact that they are the main contributors to the steady flow of charitable money reaching Israel - and it is a fact tht without these contributions of many a kind Israel would perish. (The contributions the orthodox make do not go , as a rule, into the general pool, but used by these orthodox organizations for their own usually restricted purposes). The apathy is the more surprising in view of the naked and crude abuse of power by the representatives of the orthodox-religious parties in the Knesseth who have been allowed a free hand in the legisaltion on religious matters by virtue of their constant threat to break up the coalition should their wishes not be fulfilled. Unfortunately it is a sign of the times - and a kind of deja vue -that the Conservative Movement refuses to collaborate too intimately with the Reform Movement because they have the

impressionthat they might have a better chance of gaining recognition if they are not associated in any political struggle with the Union , as the latter movement is a far greater anathema in the eyes of the black-coated religious politicians. Recently we could witness another sign of low morality affecting the political scene of Israel, when the leadership of the Labour Party, in order to recruit the R.R.P. religious group for a coalition following the forthcoming elections unashamedly overlooked and refuted a very clearly expressed promise given only a short while ago to the Reform Movement, viz:- that the Labour Party on its return to power would grant full recognition to the Reform Movement.

Somehow the knowledge you have acquired now about the Reform Movement in Israel and the political struggle among and by the religious movements in Israel will not entitle you to become an expert, but it will give you some kind of understanding and will , by a clever writer somehow also be fitted into the evolving scenes. In the script ,or if it is going to be a book, a page could be filled with groups of figures and symbols which will bring out an understanding for the environment in Israel, will give a background, will produce the atmosphere. The painting should be somewhat abstract, - and if you have the money and the right connections you might ask a man of the class - and way of expression - of a Chagal to try his hand.

After all these generalization, I think it will be easier to come to the concrete picture-drawing, viz":- the

Congregation Har-El of Jerusalem.

one of the oldest in Israel as I have already mentioned. The synagogue is located in the centre of the town,in a well-maintained building which is the property of the Union. In a certain sense Har-El is lucky as other congregations in Israel have to do with make-shift arrangements in rented places (only the H.U.C. and the L.B.School in Haifa have their own buildings and plans are now being readied to build a synagogue in Tel-Aviv).

The major portion of the groundfloor is taken up by the prayer-hall. A wing has been added to the building to house the studio of the Rabbi and the office of the secretary. The upper floor of the building - only recently vacated by a private party - is now used as the meeting place of the youth groups of the Movement. There groups of young boys and girls meet all thrugh the week under the supervision and guidance of 2-3 young rabbis who function as youth leaders. From the little I have seen it appears that the place has now taken up more the character of a youth hostel.

The synagogue is made up by a plain rectangular, elongated room. There are no particular decorations to interrupt the plain-coloured walls except for the wood-pannelled beema, the elevated platform on one end of the room on which the Rabbi and the Cantor conduct the prayers and where, within a recession in the back wall the shrine with the four Thora scrolls is located covered by a curtain with from time to time changing styles and colours.

Services take place in the synagogue on Friday evenings and Saturday mornings. The Friday Service starts with the onset of the evening and not in exact accordance with the shifting hour of the sunset as in the case of the more traditional synagogues, but neither does the Service start after dinner as is the preference of so many reform synagogues abroad. Some of the excessively reform-minded synagogues in Israel and elsewhere have only one Shabbath service,either on Friday evening or Saturday morning.

It appears that the members of Har-El view the Friday Evening Service as the main religious event of the week - possibly because this leaves them the Satruday free fro excursions ,sport etc. Thus the Har-El is well frequented on Friday evening when the Rabbi gives his weekly sermon. At times the synagogues is filled to the last place even on "ordinary Fridays", but this is mostly - if not always -due to the often uncontrolled or uncontrollable influx of large groups of foreigners - usually christian and mostly German - to whom a visit to the synagogue has been promised or sold as a tourist attraction. On Saturday mornings hardly 8-10 people attend, counting men and women. Our congregants appear to think that one visit a week is enough for them. At times we have a large attendance on a Saturday morning also, but this occurs only when there isa Bar Mitzwah or a Bath

Mitzwah event. These boys and girls who celebrate their Barmitzwah come mostly from America and with them come often twenty or more relatives and guests. However, whenever we have the occasional Israeli Barmitzwah up to one hundred friends of the family may turn up, crowding us native members out. We have no reason to suppose that these visitors have been impressed by our service or the function, as it has, unfortunately, never been my experiience that any of the visitors from isr ael has ever returned to attend a Shabbath Service.

On holidays more people turn up and once a year,on the High Holidays - Rosh Hashana and Yom Kippur - we enjoy a veritable overcrowding of the premises.

The Service is "reformed" in the sense that men and women sit together, that music is played during the service (only on Friday evening as the budget does not permit this to happen with every service); large part of the prayers which could not give much meaning or content even to the orthodox minded are omitted. However, I was surprised to find that "basically" we are quite conservative if one compairs ours with the service in the conservative synagogues I have visited in America or England who are in many ways more "liberal" than we are (this is mainly due to the fact that we use hebrew as "daily language" in which the prayers are said and because abroad the "reform synagogues" are in my opinion and to my taste more or less christian-protestant.

Turning now the first page containing the introductory remarks, the pictures of the different establishments of the World Union, you find a large portrait of a man past middle age, dark complexed, with questioning eyes and a soft mouth; he is middle age, well dressed, his hair still of indifferent colour. This man is Rabbi Andrew Zaoui, the Rabbi of the Har-El Synagogue, its mentor and administrator, itsspiritual guide and the main actor in the interplay of personalities which a good narrator could form into an interesting novel, an intriguing play and a film which by the negative effect such personalities have on their environment will be unable to be acceptable even if there is a plead that they only reflect a deep unease, a historic repetition and the elements with which to explai future tragedy.

Andre Z a o u i is 62 years old now and is about to complete 40 years of professional life as a rabbi. He is of Algerian-Sephardic origin and has been for many years in charge of the great Reform Synagogue "Kaplan" in Paris. He immigrated into Israel about 13 years ago,full of zionist enthusiasm and with the intention to start a new life. From what I learned he had been weel liked in Paris where he had gained the reputation of a good rabbi; but it appears that over the years he had also acquired a good number of enemies there and this must have contributed to his wish to start afresh in Israel. Among those who disliked him so very much was above all his own wife. She did not accompany him to Jerusalem, neither did his three sons; most likely they did not have that kind of zionist urge which might have propelled them away from France. There must also have been other personal reasons which kept the family separated. Even after many years of separation Mrs. Zaoui has so far not granted her husband a divorce, not out of affection, it appears, but motivated by a more than usual degree of animosity amounting to a pathological hatred. If her attitude had been caused by her previous matrimonial experiences in the company of Rabbi Zaoui or if the cause is to be found in her white-russian temperament, is for me difficult to detect, but officially she explains her hatred and her unrelenting persecution of her husband with the fact that all over the years ,here in Jerusalem, he has been living "in sin" with another woman. Only a large financial settlement -specifically the cession of the flat in which Zaoui lives here in Jerusalem - could have induced Mrs. Zaoui,still in Paris,to grant the requested divorce. Zaoui could, quite clearly, not accept such a condition. A few years ago she succeeded in inducing the leadership of the Synagogue "Kaplan" in Paris to identify with her interests; this resulted in a series of accusations and persecutions of Zaoui and found official expression in the unbelievable threat that the Paris Congregation was going to dissociate itself from the World Union should a man like Zaoui who so blatantly had illegal sexual relations with an unmarried woman was permitted to go on,so openly and so officiallly to function as a rabbi in Jeruslaem. At the time of the International Congress of the World Union in Jerusalem in 1975 they threatened to walk out of the Congress and toreturn to Paris should Zaoui be permitted to take aprt in any official capacity in any

any of the functions or addresses of the Congress. I was at that time the President of the Har-El Congregation, and in this my official function I addressed a letter to Rabbi Wice,the President of the WSorld Union in which I took up the cudgel on behalf of Zaoui. I explained that Mrs. Zaoui had so far refused to grant her husband a divorce except under very stringent financial conditions which Zaoui could impossibly fulfill; that the kind of "free marriages" in which Zaoui lived here with Dr. Bianca Halpern were in no way unusual in Jerusalem and did not, as a rule, elicit any adverse reaction in Israel; that our Congrega tion in particular was in noway interested in or upset by the love-life of the Rabbi. I concluded that, after a thorough enquiry among a majority of the members of Har-El I had not found a single adverse opinion with respect to the accusations levied against Zaoui and that all of us considered Zaoui a successful and well-liked rabbi. I had occasion to follow up my letter in person when Kate and I travelled to America in 1974 and paid a visit to Philadelphia for the explicit purpose of meeting Rabbi Wice. To him I exposed again our opinion,outlook and attitude and I was happy to realize that Wice was in no way interested in the private affairs of Zaoui or in the internal affairs of Har-El. I began to suspect that possibly some of the rabbis of the Union in Israel had been instrumental in keeping the anti-Zaoui flames alive. In any case, when we separated from Rabbi Wice O he and his wife had entertained us very cordial for an entire day - I was told by him that he considered the "matter closed" with my declaration that I was satisfied with Zaoui and with my statement that the complaints against Zaoui were unjust and in no way suitable grounds to have Zaoui dismissed from his office.

In all the years I have known Z. he has tried every venue to get a divorce, and he told me some time ago that recent legislation in France makes this at last possible on the basis of a long separation and of clear incompatibility; but lawyers will be lawyers and as they are wont to do their best to keep the case going for as many years as possible, the end of the litigation is not yet in view.

I hinted just now that some rabbis of the Union here in Israel were quite clearly interested in having Z. dismissed. After all, Jerusalem's is the senior most congregation and Har-

El is considered the "plum" among the rabbinicall appointments available in Israel. It becomes clear to me that Rabbi Hirsch was not very happy with the outcome of my efforts to keep Z. in his job. There may have been personal reasons for the antipathy he has against Z. or he may have come to the conclusion that Har-El does not show any progressive development and that a younger rabbi, a newly trained one, an Israeli born and trained one,might be more suitable. Among the reform rabbis who covet the job in Har-El there is not one who does not consider himself better suited than Zaoui (a fact which I very much doubt which shows you the poor impression these young American rebbes have made on me). It was mainly Rabbi Tovia Ben-Chorin who is there in the background waiting to be appointed and especially so as we all know too well as Rabbi Hirsch had promised him the post of Rabbi of Ha r-El at the time he prevented Tovia from emigrating.

One day, at that time I was President of Har-El, Rabbi Hirsch asked me to meet him for a confidential conversation during which he asked me in quite plain words to help him to get rid of Zaoui as he had come to the conclusion that the synagogue was not led sufficiently well and that the congregation was stagnating. I was much disgusted by his crude way of approaching again that very issue in which I had since long suspected Hirsch's hand. I immensely disliked the way he underlined his own importance and my malleability to his wishes, but I knew that in the end the vulnerability of Z. was such that with less crude methods the latter's enemies were bound to win. And to make the best deal I told Hirsch that I would agree to help him only under the condition that Z. would be offered another but suitable job, preferably in the H.U.C, or that he be sent off with a good pension,sufficient in amount to enable him to live henceforth in comfort. Hirsch refused all these alternatives as unjustified and impossible to arrange. He wanted me ,instead and without any care for Z.'s future to demand Z's dismissal on the grounds that we were dissatisfied with him. Of course, I categorically refused such a step as untrue and unethical. The outcome was that much of my former sympathy for Hirsch was lost, that I lost also all further interest in continuing as Presdient of Har-El. Soon thereafter I found excuses to offer my resignation .Today Z. is still therabbi of Har-El but I know that some kind of

underground of activities is still going on with my successor in office and with the many enemies Z. has in the Congregation to have him retire within the coming year.

I felt great relief when I gave up my office as I had never felt truly comfortable with it. I have not the slightest doubt that I have been "elected" purely and simply because I had made on Zaoui the impression of a simpleton whom he could easily manipulate, who would readily sign on the dotted line and who would never cause him any kind of trouble. You may be certain that I would otherwise never have qualified for the appointment as President of the Congregation.

The office of the President and that of the Board of Governors of Har-El were and are a face. Every single one of the elections has so far been rigged and the way these are handled would make even the Mafia feel proud. The Board is rarely called into a meeting - in all possibly three times a year - and its members are never given an opportunity to make any meaningful decisions; they are never supplied with sufficient information by which they could know and judge what is going on in the affairs of the synagogue. However, I shall have to tell you more about this all later on.

Zaoui is not an intelligent man. He is a clever man, a manipulator, an intrigant. He will use every expedience to suit his interests,especially so whenever he has to fight for his survival. At the same time he lacks courage and for some reason possibly due to his background and based on his epxeriences, he appears to think he can disarm his adversaries by the use of flattery. At the least evidence of resistance he will withdraw and will try to obtain his aim by using some other,often devious route. At the same time his machinations are often quite transparent, and if he wins - as he usually dees - it is manly because his opponents feel disarmed by his simplicistic approach, his childish concepts - and by their dislike for any otherwise inevitable quarrel. He is a learned man; he certainly possesses much Jewish knowledge. He is also well read and is blessed with a good memory. One of his disadvantages, on the other hand, is that he he considers himself a wizzard in world politics. At times one is struck by a very marked streak of childsihness in his character on which one fixes as a consoling,disarming,bridging approach to help one to overlook certain of his shortcomings.

If you still think of asking me what I think and feel about Rabbi Zaoui, I would not know of much more to add in order to make it clear to you how I judge him, how I value him. He has evinced characeristics which quite frankly disturb me; among these is especially the fact that he is not frank, often even dishonest. He tries - and succeeds - to induce the Board to accept his otherwise not acceptable ideas wheneber among those present there is a majority of his friends and supporters. He insists on taking part in all deliberations although he knows quite well that he is not entitled to be present at the Board meetings except at the specific invitation of the Board whenever certain matters under his comptence are being discussed. He makes the Treasurer hand him payments for " travelling expenses" to which he is not entitled, and if so, certainly not to the amounts he claims. He knows well enough that such payments have to be voted upon by the Board, but he has never allowed this item to be placed on the agenda of a meeting. Instead he has the Treasurer - of whom I shall have to write more later on - place the cheques for such payments before the President for his countersignature. Usually these cheques are blank as the Treasurer explains that she does not yet know the exact sum due to the Rabbi - and she ,the Treasurer ,willavoid all demands for detailed explanations. Let me give you another example: one day Zaoui received from the Rothschild Foundation a grant of $10.000.- for the sstablishment of a library for the Congregation ; he did spend the money on a library to be established in his office, but he has never rendered account of the money he has spent. I suppose that the Treasurer knows where the money has been spent - although I am not too sure about this either - but it is certain that neither the President or the Board have ever been shown the accounts,the bank statements etc.

These are some of the things which make me despise the man and which make me despair too, as I will always defend him because I do not like to see a pariah dog kicked around.

The ritual of the synagogue, as I have already said on a previous occasion , is rather "conservative" in nature. I like quite well the way the service is arranged - except when the rabbi calls up some young boy or girl from the congregation to the prayer desk to have them recite part of the prayers. I also dsilkie the often undignified way in which he handles the

the ceremony of a Bar Mitzwah, his hustling about, the way he stage-manages the proceedings, as if this was a diverting show. I also dislike many of his low-brow addresses to these boys and girls who sould merrit better (although I am sure that they do not care what they are being told as they are too tense and too tired to care).

The sermons Xaoui delivers every Friday evening are mostly poor in quality; he is wont to mix in some political sauce and he has adopted a rather unctuous way of sermonizing. He reads from a prepaired text as he cannot speak freely in Hebrew (and I am told by his detractors that he still commits quite a number of grammatical erros). But all this does not disturb me at all as long as there is some dignity in his behaviour - which is usually the case,fortunately, whenever he does not try to be "too clever by half" in front of some unfortunate Barmitzwah boy or girl,some visiting dignatary or when he tries to flatter his main enemy, Shalom Ben-Chorin.

One of the constantly heard and certainly justified complaints of Zaoui, as well as of the other Reform Rabbis in Israel, is that they are not allowed to perform marriages. I quite agree that this is very degrading to the rabbis as well as a considerable loss of income. The consequence also is that a young coiple with progressive ideas regarding their Jewishness who cannot have the ceremony performed abroad, has to be married by an orthodox rabbi. It has thus to happen that even the agnostc and atheistic Jews of Israel have to arrange with an orthodox rabbi to marry himwhich arrangement demands that the bride produces a certificate to the effct that she had been immersed in a Mikweh shortly before the ceremony, as otherwise there is not the slightest chance that the marraige will be performed in Israel. Of course, it is possible to make suitable "artrangements" against suitable payment - i.e. a suitable certificate can be produced or procured with due payment of a suitable fee through suitable intermediaries. At times we do have a marriage performed at Har-El. The couples are as a rule young people who reside abroad - mostly in France and very frequently of mixed religion - who have already been married by a Registrar abroad and in order to satisfy some personal wish or more so that of the family wish to go through a religious ceremony also,especially in Jerusalem, and Rabbi Zaoui is only too glad to oblige.

Lowly though his social status may be and inadequate though his Thora-education may be considered by those who bear theserene and radiant of talmudic learning on their brows,

The Hazan or Cantor

is and will remain an essential part of the synagogue.

The Hazan is expected to be a man of religion, a pious man even if measured with the standards of a reform movement. Somehow the opinion prevails, nay, it has become a sine qua non, that a man especially low on the totem pole cannot be pious or at least unable to perform the prescribed mitzwoth if he is not poor and does not live just above the minimum required for keeping body and soul together. To ensure that at least that necessary element in a Hazan's make-up is not missed, the salaries of these men are low enough to help keep the Hazan keep the religious laws. In most synagogues he acts also as the Beadle and in many an instance he cannot justify his salary if he is not in addition a schoolteacher, at least imparting lessons of religion at a low level.

Our Hazan, however, has very little chance of finding an additional job on the basis of those qualific ations which make him functon satisfactorily as a Hazan in Har-El. Once I saw him working as a cashier in a cinema and he may have held similar jobs from time tot time. During the nine years I am now a member of Har-El the place of the Hazan has been occupied by an employee of Radio Israel; another time a middle-ranging bank official earned an additional income by singing for us during the services on Shabath and the Holidays; and there were from time to time others:- viz:- a failed musicologist, a frust rated teacher from Poland etc.etc. All of them did not stay for long with us as they could not persuade Jeanine, the Treasurer who has never ceased to consider a Hazan a very low specimen of Jew, to increase their salary to some dignified scale even when in the course of the progressing devaluation their demands could not by any means be considered excessive.

About five years ago there appeared on the scene a young emigrant from Canada. In his home country he had failed to qualify as an opera singer and he had come to Israel where he did not find any greater enthusia sm among those who have the

power to decide on his capabilities to become an opera star. In my opinion he had a very pleasant voice, and I was surprised that he was so glad to accept the job of a Cantor in our synagogue. He declared himself satisfied with the salary wewere ready to pay for his service; he would have starved had he not found a few additional though equally poorly paid jobs. He soon found a large circle of friends, among whom was a girl of South Africa, of rather mature vintage which factor was sufficiently compensated by her being blessed with a nice amount of money. She succeeded in implanting in him a streak of ambition in making him give up his work as a Hazan,in making him leave Israel,in making him enroll in a suitabel college in New York - and in making him marry her. The young man is now studying to be as perfect a cantor and to function as well as an assistant rabbi as his not to exaggerated intellectual capabilities will permit. I have no doubt that after a few years' study he is going to find a well paid employment in a reform synagogue with better financial compensation and better conditions than we could ever offer him.

For some time after this young man had left our Congregationhad to fight in order to overcome a sense of doom, but not much later we were lucky to find Izhak, a man of about sixty, who had only recently immigrated from Lithuania. Izhak is the descendent from a long line of hazanim and he too had in his young age started on such a carreer, but when the Russians became the overlords they made the persuance of such a profession impossible. Instead he had to lead a quite simple,low-rated, profane existence as a member of an Opera Choir. Here in Jerusalem he felt for the first time in his life that he is a rich man. The Ministry of Absorption has given him and his family an appartment and a suitable pension. His son and daughter could study at the Hebrew University. Izhak Borochov and his wife earn a quite good income from some occasional job. I have no doubt that Izhak enjoys his work wis us. I think this is due to his having been used all his life to be humiliated and degraded that he did not protest when the Rabbi and some of the members were wont to look down on him.

I believed that he felt very much at home with us and that he had settled finally in Jerusalem. It appeared that he suddenly had decided that he had the right to reach for more shiny stars. His daughter who had married and had left with her

husband for New Zealand invited Izhak and his wife to stay with them and so the couple transferred to New Zealand. Izhak told us that he was only going on a prolonged vacation, but none of us had any doubt that he intended to leave for good, that he was going to emigrate. I was also sure, however, that he would never be able to find a suitable job in New Zealand or any other kind of employment at all, even if the Government of New Zealand should be induced to permit him to stay beyond the six months which are granted to visitors.Izhak and his wife do not know any English nor has he any other qualifications than his quite pleasant hazanic voice.

And indeed after half a year Izhak was back and he has started to function again as our Hazan. I am glad I can report that there is now a quite pleasant change in the atmosphere: the Rabbi and the members of the Congregation show Izhak more consideration,are more polite to him than ever before. He seems now to be satisfied that the kind of life he can live under the heavens of Israel is preferable to any other pasture elsewhere. There is also an additional blessing for which everyone is grateful. He has undergone treatment, and a very successful treatment oo of his gums and teeth while abroad, as the smell emanating from his mouth - so kindly called by the innocent sounding name halitosis -which had in the past literally bowed us over, is now, if not sweet, at least tolerable.

Let us now turn to the next page and we shall have a double-spread expandable picture of

J e a n i n e

our treasurer. Alas, it is not in any way a picture the "Playboy" Magazine would contemplate using for one of its issues. In the frame of the program I am evolving Jeanine is indeed the central figure and looms larger than any protagonist on the stage.

This woman is the soul and heart of Har-El and in return the synagogue is all her life, the only thing for which she cares - with the possible exception (and this for the most primitive and also the simplest of reasons) of Rabbi Zaoui with whom she must have been deeply and eternally in love sinee more than twenty years already,i.e. since she had come to know him in Paris and later in Jerusalem where she was one of the earliest members of Har-El. " Jeanine" has become a concept, even a reflex in the World Union, at least here in Israel.

She is approaching the middle or even the end of her sixth decade in life. She has never been married (one hears rumours that once upon a time she had been engaged to be married and that her fiance had perished in the war). One does not attempt to talk to her about such matters. She is the classical case of an old spinster now - but I could well imagine her as an normal and loving wife had fate been kinder to her. She is a qualified lawyer, has a French diploma and is employed in the Ministry of Justice. She has in addition to a quite good salary also enough private means to be able to lead a comfortable life. She is a very excitable person. She is so very often most unreasonable in her reactions,especially so if she comes to think that something is going against her concept of what is right and appropriate. Everybody I know is afraid of entering into an argument with her, and one is likely to break off any discussion as soon as face gets flushed,her voice becomes strident and she begins to stump her foot. I am no exception in that I too avoid any confrontation with her. Every argument she inevitably ends by shouting at her opponents or by leaving the room muttering under her breath. Only Rabbi Zaoui is able to quieten her outbursts or to cut her antics down to a minimum. But after a few minutes she will come back,enter the room still

red-faced and panting - and usually by that time the point under discussion has been safely shelved if not solved in her absence. Oh, she has a vile temper, our Jeanine, and unfortunately the general reluctance of all concerned to enter into an argument with her has given her the impression that she is right most of the time.

Jeanine is the Treasurer of the Congregation which for some mystical reason makes her also the administratrice. This powerful combination,apparently permits her autocratically to decide who will be called up for any of the manifold honours which are available in an ongoing prayer service. Only on rare occasions will the Rabbi express a wish in this matter or issue any direction in this respect. And if you notice that anyone of the members present during the service is slighted or by not being called up to the Tora or by bening denied his turn to have the honour of opening the Ark, you may be sure that this individual is being punished for some slight of which at least Jeanine is cognizant and only rarely the man thus passively involved. Many a time have I had to realized that I am in Jeanine's "bad books" when I was thus overlooked, or not even greeted when when she passed my chair - and in most instances I do not know of any reason.

Jeanine, as I have already mentioned, is in charge of the income and expenses of the Synagogue. She must be unique in the way she manages these financial affairs. The income from subscriptions by the members is minimal and we "live" mainly from the payments which the parents of the Bar Mizwahs or Bath Mizwahs make to us for having the ceremonies performed in our Temple. The majority of these boys and girls comes from America and this means a satisfying dollar income. This is a blessing as we would otherwis e not be able to manage . The salary of the Rabbi is paid by the World Union and even though we do not receive any further subsidy from the Union - as other congregation in Israel do - because we do not have to pay any rent for the building which belongs to the Union, we would not be able to pay for the expenses one might think only minimal.

Nobody - with the possible exception of the Rabbi and Bianca -but Jeanine has ever seen a bank statement. Nobody but this Trio, the "French Mafia" as they are called, knows how much money there is in the bank,how much is the yearly income of the Congregation. An "official statement of the expenses

is , however, shown to the President of the Synagogue and at times also to the members of the Board, as the payments to be made have somehow to be President's responsibility. When I was the President I have repeatedly demanded to see the bank statements, to view the account books - but every time, in one way or other, I was denied access to the books,the files or the bank statements. Instead, in the last week of every month, I was made to sign the cheques for payments due the following month, and as in most instances "exact amounts due" for such payments were not clearly known yet, I was asked to sign most of these cheques "blind", i.e. issue her blank cheques. Any refusal to do so would would have been considered deeply offensive and truly shocking, as everything was handled on trust, as they all said. One of these cheques was for "travelling expenses" for the Rabbi but notwithstanding many attempts I have never found out how much had been granted to him by Jeanine over my signature. Similar experiences I had with the incoming payments. No sooner had the Kiddush taken place after the termination of the Bar or Bath Mizwah ceremonies,then the father of the boy or girl was ushered into the Rabbi's office ,where he was made to hand over the cheque to the Rabbi in person for the "services rendered". Neither the President nor any of the Boardmembers was ever present, and Jeanine mounted guard outside the door of the Rabbi's studio to prevent any possible such intrusion. Only once during the three years of my presidency did a father of a Bar Mizwah think it appropriate to hand over the cheque to me in my capacity as President (i.e. before the Rabbi had got hold of him). And on this first and only occasion I saw that the cheque amounted to $1000.- instead of the $400.- which we officially charged as our fee. The donor indicated to me that he wanted the $600.- he had paid in excess to be sued for some purpose connected with the synagogue to be decided upon by me. Jeanine and the Rabbi could not hide how much they were disturbed by this episode. I am very sure that among the hundred or so happy fathers of the Barmizwahs I have seen in Har-El so far there must have been many who have added some dollars to the amounts they had to pay - but such an event has never ever been mentioned by any member of the "Mafia" to the Board or on any "statement". Let me clearly state here that I am sure that Jeanine has never kept any money back for herself, but let me also add that I have not the slightest doubt that she acceeds

to whatever the Rabbi demands of her.

You will quite rightly ask how I could have countenanced such a situation during the years I was the President of Har-El. You will,with justfication,point out that I was from every legal point of view as much at fault as the other protagonists. This is true. You are right. I have tried,for a long time, to bring forth changes,to force the Rabbi and Jeanine to open the books for inspection and to be frank and honest with us. I never succeeded. There was only one way in which to force the issue, by which I could have brought the matter to the knowledge of the Board,of the members of the Congregation, of Rabbi Hirsch. But I also knew that I could not have done the many enemies of Zaoui a greater favour than to disclose what I knew, as without doubt Zaoui would have been dismissed in consequence, would have been sent into the wilderness there to perish miserably. This was the kind of solution Rabbi Hirsch wanted,Shalom Ben-Chorin wanted.

Only one did I have some kind of success in my functioning as a President, but my pleasure did not last long, as I had to discover that after all I was the loser. One day I was asked by Jeanine to sign a cheque for the sercretary's salary. No sooner had I done so , when I was asked to sign another blank cheque for another girl, also a secretary. I was given the explanation that the one would have to handle the French correspondence of the Synagogue. The only French correspondence of which I knew within the purpose of Har-El was the private one of Rabbi Zaoui - mainly that connected with his divorce proceedings -and I heroically refused to sign the cheque for the French secretary. I could get an offended Jeanine and an insisting Zaoui off my neck only by warning them that if it ever became known that we had employed two secretaries for such a really insignifcant amount of work our Congregation demanded, there would be anoutcry, even a scandal. Apparently the Mafia acceeded to my ruling and I was told by the Rabbi that the synagogue would henceforth be satisfiedwith the employment of a single secretary to take on the english and hebrew correspondence only. However, I soon found out that I had been hoodwinked: Zaoui engaged that same Moroccon girl he had wanted the synagogue to employ as his French secretary to have her prepare a catalogue of the library books. The salary for this work was debited to the "Library Fund" ,over which I had been able to persuade the

Board we did not want to exercise any supervision nor responsibility, and thus did not demand any statements of account. We had left this Library Account of $10.000.- to the goodwill of the Rabbi. This was the kind of "diplomacy" which was typical for Zaoui, with which he got away because in my cowardice I did not want to give anybody the chance to humiliate this man who was so carelessly playing with his fate.

The Mafia plaid their cards very carefully , holding them cleverly against their chests. At the same time I cannot claim the courage to have demanded to see what they were hiding in their sleeves.

Do I feel angry with Jeanine, with the Rabbi ?

Yes, on and off I relapse into feeling angry and upset - but mostly I feel sorry for them.

I do not know what is going to happen when the enemy camp takes over.

Turn over to the next page and there you will find

B i a n c a

the third leg of the tripod on which the Synagogue rests. Her full name is Dr. Bianca Halpern. She is a psychiatrist, born in Roumania and educated in Paris. She may haveknown Zaoui in Paris before she settled in Jerusalem. She lives in his apartment and is for all purposes his wife; she is, as they say no neatly in legalese his " common-law wife". She could so far not become his legal wife because the one who occupies this position, has as I have already mentioned refused to grant Zaoui a divorce unless he pays her a considerable ransom. One has at times the impression that Bianca notwithstanding the many years which they have spent together in this way and notwithstanding the widespread custom of this kind of "arrangement", has not quite got used to her position as a "second wife". She appears to think that her environemtn has not accepted the situation either - although I am sure that with the exception of certain enemies the couple has here and abroad, nobody does in truth care about her private life. The only person who on behalf of Bianca appears to feel most pain and discomfort is her own mother who too lives in Jerusalem and has very little outside contact with the couple.

Bianca is about to enter her sixth decade; her features show her age and also the stress she has experienced. I know her now since about 8½ years and was only recently struck how much ageing she has begun to show in recent months.

How much tragedy must be hidden here and could be made into a pivotal ½art of the play ! Bianca is an intelligent and fundamentally warm-hearted woman. She could have developed into a very good mother - but such kind of hopes have gone by now. She cannot fail to realize that her Andre is not blessed with too much intelligence - nor with a good character. She cannot avoid noticing this and suffering about this. It must be difficult to live with a man of the kind like Zaoui. Whenever she notices how others react to Zaoui,when she sees hostile reactions or disrespectful attitudes,she sees more of this than there is in reality. All in all I admire her because she bears herself well. I see her flinch whenever Zaoui shows himself a coward in face of aggressive behaviour of certain

people or whenever he tries to flatter others in the vain hope of gaining friendship or proving himself a superior man. She collaborates harmoniously with the Rabbi and Jeanine although I often have the impression that much of the unethical side of the management of the synagogue affairs is hidden from her. I hope that this is due to the fact that she has so often opposed them on occasions. Fundamentally and principally I can go along with this trio because I pity them so much, but in the case of Bianca I have come to realize that she does suffer about the "mess" in which she and her environment exists and that she suffers not only on her own behalf but also for the sake of the other two -nand her mother and brother.

At this stage I want to add a footnote to this page, and the narrator or regisseur should somehow be able to fit in this point I am making into the background, viz:- I want to make it possible for the reader to understand what caused my personal attitude of not wanting to interfere directly, of not opposing or otherwise reacting to any of the goings-on I have so far criticized. I want the reader at least to condone my passive attitude,that he will understand why I so much hope that there will be a smooth transition, a ~~painkinessxpainless~~ ~~kransikkonn~~ solution,a honourable completion of this complex situation,without any possibly dangerous or degrading outcome of the situation. It should be underlined,clearly worked out for all the protagonists acting out their destiny on the stage of the Har-El Synagogue - those I have mentioned so far and those I am going todescribe now - merrit our deep compassion, our full commiseration, and above all our charity.

Turn now to the next page where you will find another protagonist who plays an important role. You would not believe it,looking at the man, a small ugly man walking along on the most perfect flat feet,peering with his short-sighted eyes right and left - and in no way conscicus or handicaped by his ugliness. This man has a bad character, but it would be wrong to build him up as a complex character, certainly not as a mephystophelian character, for

Shalom Ben-Chorin

is a stupid man and this cannot be said of a mephystophelian type. But to make him better understood it would be useful to cut-back for a few seconds and show him as a small boy pulling the wings off a fly he has been able to catch.

This man, although he does not rate the central page or the title page takes up quite a leading role in the cast of our synagogue-play. This is not because he has been appointed to this position by the other actors nor by the director, but because none bothers about the role allotted to him and because he has placed himself whenever possible near the ramp of the stage to catch the better the limelight - and nobody has the courage to dislodge him from there. I have not yet been able to find cut why nobody has ever been able to displace him from his usurped role, had made him understand that he has grabbed a position not appropriate to his significance in the play. I do not know if doing so there is any risk involved or if he is allowed to go on merely due to indifference from the side of the other actors. I am sure that the one person most surprised among the actors would be Ben Chorin himslef should he ever be told to stand aside,to keep back from the limelight, to spare the Congregation some of those exhibitions he himself thinks worthy of applause.

Friedmann, as he was originally called comes from an old-established jewish family in Bavaria in Germany; he settled in Israel in the middle 1930s. He started a quite successful carreer as a journalist writing for a local German newspaper. He is an outspoken extrovert, very sure of himself and he never misses an opportunity to be seen and to be heard. He loves to express his opinions and to exhibit his knowledge. It is a rather strange fact that so far I have not yet met a single individual in Jerusalem who would express any sympathy or show any respect

for Ben Chorin. I am convinced that he has here many friends and admirers among the people of Israel but so far I have not met any such person here. On the other hand he certainly has many admirors in Germany where he is seen as one of the most important scholars in Israel, as a leading biblical researcher. Without any doubt he is one of the pillars of Jewish-Christian-Friendship efforts. He has published books about Jesus,Paulus and he has written numerous articles about Jewish-Christian relations. He has published numerous articles on these and similar matters and in Germany is very much in demand as a speaker. However, notwithstanding his successes abroad, it is surprising that he has not found any kind of acknowledgement in Israel. I am unable to judge his work,his efforts,his studies; I cannot explain why the Germans love him and the Israelis laugh about him. There must be a reason for all that; he is invited nearly every year for 2-3 months to address groups of Germans, small and large, on Jewish studies,on Jewish-Christian relations, on German Jewish history. I can find only one possible explanation and that is that the way Ben Chorin preaches Christian-Jewish brotherhood,he depicts the greatness of Jesus and other christian saints,the way he speaks of the necessity to forge common interests between Jews and Germans, toforget at last the cruel past and to overlook the blood-stained history of the churches etc. has made the Germans hear what they like to hear, made them believe that he speaks for Israel. I cannot think of any other reason why the Germans love him so much and I cannot blame the Germans of today. Ben Chorin sees in Jesus his brother and in Paulus his cousin; he claims that Judaism owes so very much to theearly Christains; hetries to prove that the early Christains had been nothing but good Jews and that Jews and Christians must come to synchretic solutions in the near future.

Undoubtedly the Germans of today admire and respect our friend Shalom Ben Chorin. I would like to ask some of the old Nazis how they feel when they see him for the first time walking along the streets or addresing them in some hall or in some church, as a photo of his could well have served to adorn "Der Sturmer" or any other Nazi journal.

On the other hand, here in Israel he is not even given the honour of being discussed,disputed,attacked. In academic circles he is ridiculed whenever he is not outright ignored.

I have seen him take part in discussions and I have noticed more than once that the public showed open annoyance whenever he launched on one of his long-drawn-out talks. On other occasions I have noticed that the speaker of the evening did not even think it necessary to reply to a point Ben Chorin had raised in the discussion.

In the Har-El Synagogue Ben Chorin is clearly and frankly disliked by the majority although he claims - if not aloud at least he does so by his behaviour - that he is the most important person of the establishment. He never omits to mention that some twenty years ago he had been the founder of the synagogue. He loves to take over the service - at least in part - and I am not the only one who feels repulsed on such occasions by the un ctuous imitation of a protestant parson. Whenever he is invited by the Rabbi to ascend the beema to say certain prayers - e.g. the reciting of the blessing of the new month and similar prayers which by custom have now become his domain - he enlarges and expands these prayers by additions and long and drawn out singing,turning the melodies into aria-like exhibitions

Add to all this that he is not an intelligent man. He is certainly neither a wise man. He is well-read without any doubt, but whatever he brings forth is not that full of wisdom which he himself thinks he is dispensing. He thinks it his right to address every Barmitzwah youth, be it in Hebrew, be it in English,be it in German. Once when the Rabbi asked me to address an American Barmitzwah boy,Ben Chorin was very upset and after the prayers had ended he confronted me with the statement that I better take notice of the fact that it was his exclusive right to make such speeches in the synagogue. And mind you,this happened at a time when I was the President of the Synagogue !

Since then I have refused to speak except for the rare occasions when Ben Chorin is not present; when I do speak sn such occasions it is only because I do not know beforehand that Ben Chorin was going to be absent - as othwerwise I would been absent too. The Rabbi is unhappy,Bianca is disturbed, Jeanine is angry whenever Ben Chorin addresses a Bar Mitzwah or a group of occasional visitors which crowd into the Temple. The Trio reacts thus not only because the talk of Ben Chorin does not merrit any great admiration but because he behaves as if he was the rabbi of the congregation. I do not mind at all

if he speaks in the synagogue as he loves to make speeches and I hate to do so.

I had always thought that Ben Chorin has the support of Rabbi Dick Hirsch and through him of the hierarchy of the Union. I was very surprised when I discovered that this was not so. I had on many occasions been told by Rabbi Zaoui that the Union does not want to see Ben Chorin appointed President of the Congregation, but I had not believed this to be true (nor do I believe this now); but such an appointment would certainly not have suited the "French Mafia", i.e. Zaoui,Bianca.Jeanine. , as this would have entitled Ben Chorin to put his nose into the financial affairs of Har-El. I realized only now that the hierarchy of the Union harboured the same dislike for Ben Chorin as nearly most of us, as during all the twenty years since the synagogue was founded Ben Chorin has never been elected President. One day I mentiond to Rabbi Hirsch that I thought it appropriate for the Hebrew Union College to give Ben Chorin some kind of recognition,be it in form of an appointment as a lecturer,be it even an honorary degree of Rabbi. By the way Hirsch reacted he must have thought I was making a joke - and I fear that since then he has very much doubted my intelligence.

You are in no way wrong if you think - concluding from my description - that I do not like Ben Chorin. The script makes this quite clear, I am sure. You can easily cast this type from among the unpleasant character actors available at any time. It would be helpful if there would be a cut-back into the past again, showing a small boy noisily interrupting the conversation of his elders,trying to impress his mother with some clever remark or his teacher with a well rehearsed demonstration of his skill. This could be followed by a scene in the synagogue when he looks around with a grin of "Schadenfreude" whenever something goes wrong in the recital of a prayer or when the Rabbi makes a mistake in the delivery of his sermon.

You may find on the opposite page in this script dealing with Shalom Ben Chorin space reserved for two additional Ben-Chorins - they may well turn out to play significant roles if the story develops into the direction I suppose it will take, i.e. tghat Rabbi Zaoui will be relieved of his job for one reason or other. The one figure will be Avital Ben Chorin, Shaloms wife. She too thinks of herself that she is clever,very cultured and very intelligent. I am sure she thinks herself the intellec-

tual superior of her husband. This may be based on her additional claim to be a poetess. In the synagogue it has become her institutional right to recite during the Friday evenin prayer a poem which she is permitted to select according to her own taste. I have on occasion nightmarish views of a situation when during the Friday evening service she rules the rites,her husband acts as president,her son functioning as the installed rabbi, her daughter-in-law posing as the leading lady and her grandchildren being made tl recite alternatingly portions of the prayers. And I want you to know that there is every chance that this will come to pass in not too long a time - and on this "tableau" the case should end.

When I wrote about her son I meant Rabbi Tovia Ben-Chorin. He is not the true son of Avital but her stepson.(Avital is Scholem's second wife; she replaced the first one, a well-known artist who left the field to her (on this field Avital had been grazing for quite some time while she worked as secretary to Shalom). This second marriage produced Gabriela a nice girl , but as she does not play any significant role in the developing tale we shall not allot her any further space in this story without a story. It should suffice that we have mentioned her here for completion's sake.

It is different with Tovia who might be considered - if with his willing consent or not - the cause of much anxiety, strife,politicking and defensive posturing in this story.

Tovia is a bright fellow. He is a clever man and he is a good speaker. Many of his listeners feel disturbed by his somewhat theatralic posturing, by his rolling his eyes (Whenever he has constructed a well-fitting or well-sounding sentence), as if he was inviting a round of applause. He may have acquired this habit more suited to an actor or a clever jongleur in expectation of a surprised gasp coming forth from the audience during his developing years when he had been intent on impressing his father by a happy turn of phrase or a bright counter-argument. I hope he will go far in his carreer although in Israel and among his coleagues - I mean those of the Union and not the orthodox rabbis - hewill have to fight hard only to survive. He will have to learn to be circumspect when he places his feet inside the political arena - and I seincerely hope he will not emulate the other reform rabbis who have the illusion they can develop

a carreer in one of the political parties of Israel. Newither he nor any of the other reform rabbis I know of has the suitable qualifications and they can only be hurt if they try. The first indication of such a trend was heard in Tovia's of defending the invitation the two expelled mayors of Hebron and Ramalla had received to address the public in the reform synagogue "Sinai" in Washington where they had the welcome opportunity to attack and curse the State of Israel. The suspicion that Tovia is turning into a politician was strengthened when only shortly thereafter he addressed the congregation of Har-El taking issue with the policy of the Government (not even bothering about attacking the Chief Rabbis of Israel as Zaoui likes to do in his excursions into politics).

The future will show how Tovia Ben Chorin will shape or how he will be shaped by his environment. For the moment the questions which interest us and which merrit a study are:

Does he view his father as anything else but an unhappy man, a failure ? Does he resent him or pity him ? These are questions which a clever director could solve by directing the various lights mounted on the roof and on the sides of the stage onto the figure of Ben Chorin senior while Tovia smiles his smile. Could the question also be attacked what a man can do if he has to placate a father who has the ambition to climb a steep mountain with insufficient equipment, technical or other, in a society which has an abundance of experienced mountaneers all belonging to a closely knit class - members all of the clublike organizations of their own ?

One example of Ben Chorin's gospels:

> " Jesus ist fuer mich der ewige Bruder,nicht nur der Menschenbruder,sondern mein juedischer Bruder. Ich spuere seine bruderliche Hand,die mich fasst, damit ich ihm nachfolge... Sein Glaube,sein bedingungsloser Glaube,das schlechthinnige Vertrauen auf Gott,den Vater,die Bereitschaft,sich ganz unter den Willen Gottes zu demuetigen,das ist die Haltung,die uns in Jesus vorgelebt wird und die uns -Juden und Christen - verbinden kann"

No wonder, the Christians love him, and the Jews shake their head about such phraseology and such craving - but Ben Chorin has a life guarantee for travels through Germany and the satisfaction ofproving to the Christians that one day the Church will win over the Synagogue.

Let us look first at the pictures accompanying the following page where - passport-sized - you can get a glimpse of the past presidents of Har-El.

As I have already hinted it in no way reflects favourably on the holder of the office to have been elected president of the Har-El Congregation. The primary qualification for being accepted as a candidate is the fact that the Rabbi judges him as suited for this purely decorative office, as the president has to be sufficiently vain to value the appointment as an honour, that he is either mentally of sufficient dullness not to understand the basic facts of management or finances or that he is easily intimidated so that he does not dare to interfere in the day by day running of the "business" of the synagogue.

I have known three past-presidents who had been in office before me and two who had been 'elected' after I quit.

Mr. G l a s s , a typical 'jekke', is a lawyer and he occupies a high office inthe Ministry of Justice. During his presidency he appears to have been satisfied with the way the affairs of the synagogue have been arranged. They must indeed have been run in an honest and correct way as he would otherwise certainly have interfered. It may well be that things were handled differently then as I cannot imagine Jeanine, who works in the same Ministry as Glass and has a high regard for him would ever have dared treating him as she did treat his successors. There is ,however, one aspect which makes me hesitate to accept in full such a coconclusion: after his tour of office Glass persistently refused to take any further interest in the affairs of the synagogue though he will quite regularly turn up for Friday Evening prayers and he and his wife can be seen in the synagogue on all holidays. He is a straight man, an intelligent man and I cannot believe that his nose did not convey to him some of the bad smell arrising here and there even then.

He was followed by B r. B a s o w, a Roumanian physician and a very decent man. He loved to be at the head of any kind of organization,to be the centre of any social or other activity to occupy a place in the limelight. I know him mainly from our common membership in Lodge "Shiloah". He was a man full of enthusiasm humanitarian ideas and altruism. He was most likelytotally blind to what was going on around him; he was far too decent a man to suspect anybody else being different. I can very well imagine

that during his term of office the custom had started that the President's main function was to sign blank cheques. Basow was a nice man indeed. I am sorry I did not know for long before he died.

He was succeeded by L o v a l- also a jekke -, a man in charge of the Jerusalem branch of the Anglo=Saxon Building Society Loval is a very astute businessman but I very much doubt if he has ever truly bothered about the well-functioning of the synagogue. I may sound unjust, but I can only imagine Loval taking an interest in Har-El in the expectation of some business coming his way due to such an associating. He had at least once an opportunity to further the interests of his company. He was instrumental in having the occupant of the first floor of the synagogue-building (a private family who could not be made to leave after the contract of lease had terminated due to the protection he had legally as a tenant) give up that flat by means of a very generous compensation which the Union had to pay as the building occupied by Har-El is the property of the World Union. Loval not only pocketted 6% of the value of the flat for his activities but he made an additional profit by selling to the dislodged party another flat. All this happened at the very time that he was the President of Har-El.

After the completion of this prolonged and quite complex business transaction Loval resigned his presidency of Har-El. The Rabbi's searching eye had in the meantime already selected me as the candidate . I have noticed that the Rabbi has always a reserve candidate at hand so that he can never be caught by surprise. I was very reluctant to accept such an appointment as I did not feel in the slightest qualified and alsoe because having been only 2½ years in the cuuntry I had a very poor knowledge of the language. But the Rabbi insisted, ably supported by Dr. Soriano, a senior member and colleague with whom we have become freinds, and my scruples were overcome: but I only agreed to serve on the Board of Governors of the Congregation. During one of the first meetings of the Board I found my name suddenly prposed,seconded and rushed through for the nomination as president. I doubt if I fully understood what went on but from the way 5 or 6 of the ten members present grinned at me I realized that theraid had been carefully planned. I concluded also from the facial expression of Shalom Ben Chorin who was one of the Boardmembers and that of 1-2 other members who were on his side that they were surprised, even shocked. They confessed to me after the meeting was over that they had taken it for granted that Ben Chorin was going to be elected president. The

Rabbi by way of consolation proposed that Ben Chorin be elected the Vice-President; understandably, Ben Chorin refused to accept this appointment, but I was very surprised that notwithstanding the humiliation he stayed on as a member of the Board for another year after which he resigned - and his place was taken over by his wife. I cansafely say that Ben Chorin was since that episode ny enemy. ALl my efforts to gain if not his friendship at least an acceptable modus vivendi with him,did not succeed.

I had, soon after our arrival in Jerusalem, become a member of the Har=El Congregation by a pure coincidence. We had become freidns with the Potkaminers. They were both Jugoslavs, he an architect, she a senior physician. They were both kind people whom we visited on many a Friday evening. Unfortunately we became estarnged after he died. One evening, shottly before the High Holy-days I asked Dr. Potkaminer which synagogue should could suggest as suitable for us and she proposed we go to Har-El, a temple to which she too belonged and where she felt comfortable.

And so the following week I went to see Rabbi Zaoui in his office. He had been expecting me, having been told by Dr. Potkaminer of our interest. His reception did not appear to me too entusiastic; he was quite clearly taken aback by my bearded appear-ance which made me suspect in his eyes (indeed to this day I am the only member of the Congregation sporting a beard).

Thereafter we attended regularly the services of Har-El, and when Zaoui became convinced of my innocence, i.e. thaat I was neither a spy nor an agent provocateur, he discovred in me even an asset. He was proud to present us at every opportunity as "olim from Pakistan" etc. In due course he came to consider me suitable material for the presidency of the synagogue. I thought he valued me as a man who might induce his freinds to join the Congregation but in truth he saw in me a man who would function as a puppet in his hands who would not interfere in the way the congre-gational business affairs were managed.

I took on my duties as "President of Har-El" filled with a sense of responsibility, even with enthusiasm, like every president of whatever association or club etc. will. I proposed changes and innovations. I was very kindly listened to but never, not even in one instance were any of my proposals accepted or acted upon. I did indeed "preside" over the Board meetings which by the will and pleasure of the Rabbi and Jeanine were called 2-3 times

a year in order officialyy to formulate or confirm wome financial arrangement which had to be protocolled,decided or decreed upon by the Board. I wasallowed to open the meeting;thereafter the Rabbi took over and in his very clever way manipulated the business of the evening, although officially and legally the Rabbi is not even a member of the Board (i.e. he could by special invitation attend the meetings when matters within his competence had to be aired). For the more than two years in which I functioned as such kind of President I did not know of this rule (nor did ,apparently, any other member of the Board). The Rabbi regualrly and merrily cast his vote - and often they were the decisiove ones. If a film should be made it would not be difficilu to produce suitable scenes.

During my years in office I was never shown the account books nor any of the bank statements. Occasionally I was shown a slip of paper on which Jeanine had noted down the 'budget' of the moment (usually not the one we had worked out and agreed upon in our annual "budget session"). I regularly asked for documents, for bank statements, for exact details, and was regularly promised that these would shown to me at the earliest opportunity. I am ashamed to confess that I gave myself content with these recurring promises. However, with the excuse that the detailed expenses for the next month were not yet clearly outlined and not yet exactly known in every instance, I was made to sign at the end of every month some 10-12 blank cheques for expenses due to be paid.

I repeatedly asked also to see the file of correspondence with overseas candidates who had "booked" a Barmitzwah in Har-El, (as Rabbi Hirsch had asked me to prepaire a decent form letter to be sent inreply to the many such enquiries). With one excuse or the other I was at every occasion refused this file. And for that matter let me make it clear that I have never seen any other file or any other correspondence whatsoever. Only when the fate of the Rabbi was in jeopardy in the course of the campaign organized against him by the Paris Congregation, was I made to write a string of letters in his defenbe to Union Hqrs. in Philadelphia.

I did take some time for me to realize what was going on; but in the end I could not anymore hide the truth from myself and I decided to act. I asked Rabbi Hirsch,the Executive Director of the World Union in Jerusalem,if as a lay president it was my right to take actively over the management of the affairs of the Congregation , except for the ritual or lithurgical side,of

course - i.e. if it was in my power to run the administration of the congregation according to accepted rules and principles , and I was told - quite sharply even -by Hirsch that whatever the issues the management of the synagogue was everywhere in Israel in the hands of the r abbis and that neither the president nor the board were in any way expected nor entitled to interfere. I am sure Hirsch has never realized the effect his explanation given to me in his temperamental way had onme. For me this was the last straw indeed. I knew quite well that I could have instituted an open enquiry by simply disclosing all I had discovered, but I knew also quite well that this was the opportunity Zaoui's very enemies had been waiting for, that by such an act of mine I would definitely ruin him and with him the two other members of the "Mafia". Hirsch must have regretted his "instructions" (no ! this cannot be the case, as he cannot have known why I had asked his opinion), as not long thereafter he approached meto help him shift the support of the Congregation away from Zaoui as he was keen of having him removed from his office " by popular demand" so that he could instal another rabbi - i.e. Tovia Ben Chorin - in his place.

By then my patience had come to an end and I resigned as the president. I have no doubt that the "French Mafia" was only too pleased with this step of mine as I had by then become too much of a disturbing factor. I attended for another year the meetings of the Board and I tried to withdraw also from there. Although as a Past-President I was supposed to remain for ever a member of the Board,I resigned even though Zaoui in his characteristic way rushed through a proposal that I be made "President for Life"(a title which reminds me quite unpleasantly of holders of similar titles among the African dictators) I have never again attended any Board meeting

In my place Rabbi Zaoui arrenged for G i l e a d i, an Israeli born biochemist, to be elected President. Gileadi had become interested in Har-El through his daughter who was being prepared for her Bath Mitzwah by Zaoui. Gileadi took on the office over the objections of his wife, but 1½ years or so later he resig ned. He too followed the custom of signing blank cheques and to forget opportunely that from time to time he had asked to see the account books,the statements from the banks or the files with the correspondence. He had no reason to plead ignorance as one day,soon after he had taken over from me, I had told him in confidence of all the things which had disturbed me so much in the affairs of Har-

El, things that he, speaking and writing hebrew so well, could change without any great difficulty. Not only did he not care to act on my advice, but he also divulged to the Rabbi and to Jeanine what I had told him .

In due course he too resigned from the office of President,mainly because of the inisistence of his wife - possibly because she is wiser than he and I and Kate. In his wisdom and based on his experience the Rabbi had in the meantime already found and readied a successor for the office, P o r v e r e n e , an engineer in the Municipality, a recent immigrant from the Argentine. He speaks very poor Hebrew and no English. From the point of view of the French Mafia he must be the ideal president for Har-El,being complacent amd maleable,endowed with a wife who considers it even after a year an honour to bear the title of President of Har-El. However, at times he too appears to have become suspicious, to have started to ask too many questions - this started a year ago when he showed the usual enthusiasm of the beginner - and the Rabbi has already prepaired for the eventuality that he becomes a nuisance. He had one man in mind but explained that he was not eligible as his profession - a police officer - did not permit him to take on offices and appointments as that of a president of Har-El. However, it appears that something is wrong there: last week Zaoui confided in me that "they" insist on new elections for the Board and the office of president and he asked me to take on that latter job "at least for the next year" as thereafter Zaoui could not care less being sure to have been pensioned off after a year. When I told him that he could forget seeing me ever again lording it over Har-El as a president, but that Ascher,the police officer, was a quite good alternative, he did not again bring forth Ascher's inability to take on an office due to service regulations. Has he been telling me a lie ? Possibly, as Ascher, has been visibly in the camp of Ben Chorin lately. This means that Ascher will not be president but that dull man , a school teacher, whom the Rabbi has lately been cultivating and leading on - a certainly ideal figure of a future president for Har-El who would never ask questions. Or should we see Ben Chorin become president after all, shortly before the Rabbi is retiring from his job ? This might be an interesting ending for a book or a film. I leave it to the director - or fate to decide.

You will ask, on having reached the end of the story, why I think all this worth writing, as this is - to all appearances - a story without a story. Of course, this is true. I have been the first to point this out , to warn the reader.

This is only an exercise in placing insignificant figures onto a stage representing an unimportant corner somewhere in Jerusalem,drifting inexorably through the lives leading through the valleys of discontent,strife,sorrow and longing to an end which - if indicative of grace - will end in an explosion, if an indicatio of fate in the human ant-life will end without having left a trace, not even a scartch on or better still a trace of excrement on one of the milestones of history.

I have written these few pages to show to myself how much can be built with the bricks formed from such kind of straw if only an architect is found willing to bother with the arrangement of these bricks.

AR 25045 10/4 Our Jewish Destiny
Hermann H. SELZER Coll. The ingredients:
Take some evil

The ingredients:

Take some Evil.....

July 1982

Some time ago I sat down at the typewriter to prepaire a paper, a short essay, which I wanted to present to a masonic group. In that paper I wanted mainly to explain what I personally understood as guilt evil,redemption and salvation, i.e. their meaning to me outside the definitions given by the organized religions,the philosophers,the lawmakers and others. These expressions I have so often used in my addresses,in my definitions and discussions, and the way I use these expressions are not only acceptable to me but should be so also,in my opinion, to any intelligent Freemason.

As it happens so often, the "short essay" has now grown into quite unmanageable proportions,i.e. beyond the scope and time allotted for this kind of talk, for the address I had in mind; but I have dreaded to shorten this paper or to divide it into various separate units, as on the basis of what I have written down here over the weeks, I shall be in a position to separate out various smaller units which I can present whenever I am called upon to fill in with a speech, or which can at least let me make use of my thoughts here accumulated when I am inclined to feed a new stream of concepts which have in the meantime entered my mind or which have changed my former outlook and understanding.

This will explain the character,the shape and the impression of an apparent potpouri of this paper. Nevermind ! whatever you think in addition,see in this essay a kind of stock soup which so many restaurants keep asimmering in their kitchens from which they can at a moments notice have their cooks make up into any of the many fancy dishes which are mentioned under very impressive names on their menue cards.

I have recently compiled compiled the above mentioned essay with the intention to clarify in my mind a complex set of thoughts dealing with the to me quite evident failure of the Jewish people in this our generation re-established in the State of Israel, to fulfil that mission to which it has been - not only in my opinion but also in that of every Jew who blesses be it with deep conviction,be it in a parrot-like

fashion, Him " who has elected us from among the other peoples" (
), but also according to the concepts of the many of the Gentiles who consciously or subconsciously (among these latter you can find the worst of our antisemitic enemies) - elected ,chosen,predestined.

When I wrote that piece I attempted to get a bothersome chain of thoughts not so much cleared in my mind but I did so in the hope to exorcize them. Today more than ever, have I come to think that very much of our undoubted failure as Jewish people to reach a status reflecting if not perfection at least a superior morality to fulfill its role as a guide into a superior kind of world,is to be viewed in the context of the glaring fact that mankind in general is still many light years away from qualifying from a redemption. In every instance and at every moment we perceive that evil is so deeply ingrained into man's soul, that he permits evil to dominate him or at least influence him in all his actions,although he is fully conscious most of the time that in whatever he does, evil is indeed guiding him,manageing him; and in case he does not think thus,does not experience even only vaguely such a reaction, he is additional billions of years away from divining and achieving of that which is after all supposed to be the aim of our life,the true purpose of our existence.

In short, what depresses me, nags me, occupies my mind is the fact that even if not all,certainly a large part of humankind is conscious of the existence of evil around us,within us, that so many of us know the difference between right and wrong, realize what represents a sinful act, and notwithstanding this do not react to this knowledge with the only at least logically acceptable attitude: by avoiding all that is wrong,is ethically abhorrent,is hurtful to others,is damaging to one's own peace of mind,interferes with the others' wellbeing. This means, that the majority of us lives in a way in which we contravene, so very often consciously,what the laws of God and man have defined as sin. Very few are the men and women who form that guild of the righteous,of the religious, of the judicious,of those who claim to have the true belief, to be fit to be our guides to a clean life, of those whose moral purity and cleanliness of character is never in doubt,of those who can pass through the mesh of any final and finite judgement. Except for those few among the living of every generation, the majority tries to imply they belong to the pure,may even illusion themselves and others of making part of ethically unimpeachable elements of the human race,while in reality they are more objectionable than those who are outspokenly and openly victims of their instincts and inclinations. Those men and women who loudly pronounce their belief

in a Godhead, in a Day of Judgement,even in a Heaven and a Hell, may think they have cause to congratulate themselves whenever they succeed in escaping the detection,by the worldly instances of law and order,of their sinful or even criminal acts of commission and omission, but they cannot believe that they will avoid judgement and punishment at the hands of divine judgement in what,in their firm conviction,is going to be their ultimate fate. And notwithstanding this knowledge so many, nay most of those religious men and women, all those with the long beards and sidelocks,those with the big crosses on their chests, those church dignitaries and those pillars of the mosques and their female counterparts,consciously commit wrongs,crimes, sins,evil. I can only explain to myself that these individuals believe that they will be particularly lucky and will escape detection in the suppo sition that their God is at times asleep, that their kind of belief implies that God can even be cheated, that their God can be made to change His mind by their bring forth arguments or by their so frequently arranged expressions and protestations of regret and innocence, by the many fasting days and the incessant confessions of guilt. This allows me to conclude that such men and women have such a poor concept of their God, that they think Him of poor intelligence. Such men and women can be found among all mankind in all cultures and religions,at all times and in all periods of history. I am certain that then as now such people prefer to commit a great sin in the eyes of God than to be caught for a simple on by the Police.

I wanted to give words to the fact that with all my best intentions I cannot understand how this can be the case, and this induces me to to believe that mankind is still so far away from the final goal of perfection,salvation and redemption and still is not to any great degree distantiated from the original state of animalhood. I cannot understand how it is possible that men and women who know within themselves and who quite openly confess to their knowledge that their sins will be punished, cruelly punished at a certain time - in life often ,at death certainly - to not even make an effort to avoid such an unavoidable retribution. You have here the Jew who so clearly knows and so fervently believes that he will be judged for every one of his derelicts and that with him all his descendents will suffer. There are the Christians who have to contemplate a sojourn in Hell l asting for such a long time in order to be purified; and there is the Muslim whose punishment is described in the Q'ran in such terrible words and depicted in such vivid scen es.And then there is the Parsi who will have to pay with such great pain and so much suffering for every one of his even minimal sins he has committed in life and there are the Hindus and Buddhists whose souls will have to pass through endless series of unenviab-

le reincarnations,because they have allowed their souls to become stained. But watching them all you come to find that none of them has ever felt greatly inhibited by the thought of a future punishment nor by any truly effective feeling of guilt nor of any inhibitory moral eruption of scruples whenever they are faced with the choice between such possible punishment to come from the Powers Above and any material or other advantage available to them at that moment.

To me the realization of this forms a great puzzle: with the full knowledge of what evil means, what sin represents,what morality prescribes, what duty imposes, law enforces, religion orders, mankind offers very little resistance to be deviated from the right path. We have to accept the undeniable fact andunexplainable conclusion that man is sinning from the moment he acts and thinks and that he makes no effort to escape from the temptations sin offers; that man knows all the poison of evil and does not strife to expurgate it; that man feels the urge to maliciousness and does not work to neutralize it.

Man cannot plead ignorance or inability to judge or to differentiate; he has been supplied from the beginning of his existence with the guidelines of good and evil. He is well informed what good behaviour,what lawful conduct or criminal activities involve. He is cognizant of a fear of sin,he knows the threat of p8nishment and also the benefits which good deeds will provide - according to the tennets of his religious faith - in form of rewards on earth or in the hereafter, in form of recognition and respect, of success or of medals. He has in addition been provided with a secondary defence system, the control instance of guilt feelings.

As all such measures have proved insufficient,at least most of the time at all times, the spiritual and mondaine powers have added their own systems of punishment and prevention, of threats or support. Since time immemorial the main element,the best method to keep mankind away from evil deeds was the fear of some supernatural power and the ever threatening danger which was strong enough to keep even the usuallyuntameable instincts of self-preservation within controllable limits. In some form or shape nearly all these instincts and subconscious inhibitions, these urges and fears, these defenses and reflexes are still quite active and effective. They are still there and function to keep certain humans in control and force others to lose their control and they are with good and great effect made use of within the fabric of social life.

With this statement and recognition one should be entitled to expect the creation of a just society, of an ideal life status, of a redeemed world;even if not already achieved in its totality it should at least soon come to be realized. However, the contrary is true and the opposite is the case.

Why is this an undeniable fact ? Why ? Why is it at all possible that crimes,whatever their nature, are still committed even though there is an effective Authority everywhere which threatens any trespass and punishes every crime ? Why does evil still prevail everywhere though there is hardly anybody among humans who is ignorant of its very specific character ? How is it possible that after millennia of specific teaching and preaching, of religious guidance and philosophical systems the world continues to advance on the path of an evil way of life, why does evil continue and is wrong not eradicated although everyone does realize that he sins,that he does wrong,that he should change his way of life, that he personally in one sense or the other bears the responsibility ? Why does humankind not act and live in a way of which he understands it is the only possible one to create a world worth living in ? Why have our leaders with every one of their efforts to change our world for the better - take only the League of Nations and the United Nations - never failed to build in at the same time some unfailable self-destructory device ? I have no doubt that you will have an answer for what I have said,here and there, now and then, but let me first mention one factor which to my mind is the most incomprehensible one.

The atheist may laugh about all I havesaid or written, the cynic shrug all this off;similarly most of you and my acquaintances may react. But what about those religious individuals, be they Jews,Christians or Muslims, who firmly and absolutely believe that every evil deed,every evil thought even will be debited to their account and presented to them on the Day of Judgement; that not only in life but also, and even more so after death,they will be severely punished (be it in their graves,be it in hell) but I have rarely found among the religious individuals who spend so much of their time praying,fasting any one who is refrained from giving in to temptation and sin,who can look into your eyes and state that he has not done something wrong,done something evil that very same day ? If these last few words sound exaggerated,let me express it differently: has he always founght sincerely against temptation and evil when this meant a disadvantage to himself ?

I am puzzled by my inability to find an answer to my questions and am not at all convinced or consoled by the way organized religion has tried to provide mankind with a lollypop. The Rabbis - many of them without doubt holy men full of wisdom and with a clean record - provide us with answers,theories,doctrines. But they produced these by means of their faith,beliefs,psychology - and I am not sure that they themselves believe what they say.

All I have written so far with regard to the individual wherever and whatever, can be applied with equal arguments to peoples and nations, to their interrelationships, their policies, their wars.

Judaism has recognized this long ago and it teaches that all people, the pious included, are sinners. The Bible clearly states that no individual is without sin and this includes the giants of the Bible like the Patriarchs, Moses,David,Isaiah etc. Such a severe judgement is understandable as to a religious Jew every contravention against the laws of the Torah is a sin. However, this originally religious concept of sin was later changed into an ethical concept. Judaism postulates that every man is responsible for his own sin. Sin cannot exist without the concession and the recognition that man has a free will to act and thus to sin. Therefore man could avoid committing sin according to the Rabbis who were in no doubt that every man and woman could fulfill every single one of the 613 laws of the Torah if they only had the will to do so.

Judaism does not know the concept of "original sin"; it is true that the sin was introduced into our world by the first humans and that this had death as a consequence; however, in in Jewish concept this sin and the guilt therewith associated have not been transmitted from generation to generation as preached by the Christians. Every human being " sins for himself", is responsible for his own sins, is tempted personally and individually. It is the rabbinic expectation that in messianic times every sin and sinner will be abolished.

However, forgiveness of sin is possible also before the Messiah comes; but such forgiveness, such a cancellation of one's sins accumulated are not guaranteed or promised. Rabbinic Judaism associates the concept of God's justice with that of His charity. It is recognized that the faithful is exposed to many a chance to commit a sin and he may be forgiven for his sin. "For the sake of the Fathers" the promises God made were not rendered null and void as consequence of the sins committed by the Jewish people. There is in addition the promise that in the Last Judgement the Jews will enjoy preferential treatment. In Christianity Jesus has been entrusted

with the power to forgive man's sin. Here the greatest sin of man,however, if the latter does not believe in such power of Jesus. This is an even simpler solution than that offered by the Rabbis and I could not feel consoled by the early Christian theologians, e.g. Augustinus and Thomas who see sins as deformities of the religious-ethical demands made on mankind. Sin is for Augustinus "Deed,eord or intention against the eternal law" and for Thomas sin is an "actus humanus malus" and the sinner an individual who prefers the disregard of God (Aversio Dei) to temporary advantages.

I have not studied theology and do not know the developments the concept of human sin and divine understanding have undergone. However, it was revealing to me that to this day the Church has only been handing out soothing promises, and this quite indicriminately, e.g. without making sure that the lollipops she distributes are for diabetics hardly the right kind of diet and that for toothless people there is the possibility that these lollipops will bring out an excessive salivation which drop onto the individual's clothing making the shirts and blouses rather unpleasantly sticky.

Let us ,for a few moments only, look through the literature to see what the Church "thinks" (and thereby wants us to think) about the latest invitation to overcome the latest inclination to sin: war, and in the main nuclear war.

I appear to be still burdened with the idea that whereas Religion can only be beneficial to mankind,theology only propagate the truth, even the Church can only lead mankind - at least that part which follows the Church's doctrine - into the right direction. This means that I have in the past never doubted that whatever doctrine a religion represents, one has to grant it the right to claim inspiration, and as the Catholic Church is so powerful,so well established,so successful (even in its failures,even in its cruelties),there must be much truthin what she propagates now and then. I soon found out,when I grew up,how wrong I was,but somehow "something is left" and I have with a conscious effort to cleanse myself of such ideas. The Church leaders are appointed to help mankind overcome confusion and doubts,but by their meddling in politics they make use of evil to create the still greater evil of spreading disharmony,strife, more doubt and more confusion.

Many Christians will discuss,but hardly morethan a handful of stubborn theologians who continue to defend Christianity as a "religion of love" will deny that antisemitism was indispensable to Christianity and Christianity responsible for antisemitism. This interdependance began with Paul and the christian tradition he started: that the religion of the Jews has been superseded,that the promises contained in the Torah have lost all significance for the Jews in general and for the Jews in particular and have been replaced by the Christian Church; that the Jews were blind to the true meaning of God's promises and that the Jews reacted to this revelation in a manner which gave justification to the appellate "perfidi Judaei".
This was a conscious reasoning, a strategic principle an its persuance - at the cost of Jewish lives - was profoundly evil; but such a realization never held the leader of the Christian churches back.
It is true that as long as the Jews and their tradition continued to reject the christian interpretation of the promises in the Bible and and their fulfilment through Jesus, the validity of the christian view was definitely in doubt. In addition the continued submission,suffering and persecutions of the Jews had become necessary to pro ve the christian interpretation. This need turned out to be a lucky protent for the Jews as this prevented the total eradication of the Jews because their survival, though in limited numbers and in a state of degradation and humiliation was necessary to serve as the xxxxxxx visible proof for the assertion that God had disinherited the "old Israel" and placed his favours on the head of the "new Israel", i.e. the Church. Quite evidently the powerful splendour of the Church supported such a divine preference. Thus, quite consciously, the powerful christian leadership gave free reins to a state of affairs which in perception and execution, reasoning and defence was based on dishonesty,cruelty and evil. All this was done in the name of God and of love.

There is now, induced by the shock-like realizations of the Holocaust, a definite trend to re-examine the Jewish -Christian relationship, to acknowledge the Jewish background of Christianity. Christian tehology, shile sea-

sonally affirming the oneness of Judaism and Christianity with regard to theological fundamentals and historical vocation, has never doubted the superiority of Christianity in every aspect.
In this respect Protestantism, especially the German variety, so active in the debate of Jewish-Christian relationship, has started to forget that not only were the German theologians the leading bible scholars but also that they belonged to - and certainly influenced - that country which has been leading the hounds of antisemitic evil. Somehow to this day much of the German bible criticism is full of antijewish slights and the liberal protestant xxxxxxxx scholars appear to have headed the trend, ab initio , to generalize into "the Jews" whatever they found usable as critical material in the present as well as in the past. KARL BARTH was not surprised that the logical step for the secularized German Protestantism - the product of their theologians' interpretations - led to membership in the German Nazi movement.

The new trends among theologians of today to find a common root with Judaism is the sine qua non for the "new wind " to blow in the realization that Christianity has the same roots as Judaism but to grant Judaism -as well as most other religious systems - the acknowledgement of a right to exist, and to find a remedy for the recognition that anti-Judaism is too deeply ingrained into the foundations of Christianity and can hardly be removed without endangering the very existence of Christianity. Apologists like to point out that a virulent antisemitism existed already among the Greeks, the Egyptians and other Orientals, and was not an "invention" of the early Church. Such reasoning is totally unjustified according to modern research which makes it clear that the exclusive rights in the organizing, fostering and cultivating of the horrors associated with Jew-hatred belong to Christianity.

There is a quite diligent search, a constant discussion, going on between the theologians, the christian ones among themselves and also with their Jewish colleagues, but there is hardly any doubt in all their minds, and also in those of the onlookers, that the "final answer", the outcome, the only possible solution can only be the ultimate conversion of the Jews (and all other religious groupings)

to the"truths"exclusively possessed by the Church, and that this will be the situation -and also the precondition- for the "Second Coming". This sine qua non,this ultimate inscenation,is most likely the driving force which restrains the undamental evil of antisemitism from becoming again generalized into an uncontrollable explosion.

Christianity has been possessed by the myth that the Jewish people have to remain in exile until they acknowledge the predominance of the Christian faith in general and Jesus as the Christ in particular. The fact that Israel has been established is to the Christian leadership -with the total exception of the Fundamentalists - a reason for the most unreasonable,dishonest and shameless maneouvres,attacks and insinuations, whereby the modern strategy to call it anti-israelism in no way suffices to colour the basic fact. It is impossible that the Vatican,the World Council of Churches and the latter's individual units are not conscious of the dishonesty of their interpretations of events and of the contradiction in their actions with truth and love as their religions are purported to teach. Unfortunately so much to be criticized in the State of Israel and so much which is manhandled by its leadership provides material for the Christians' newest interpretations of these conditions as the proof that the Jewshave again shown disrespect to the divine injunctions and decsisons. This all could be material for a comedy were it not more a threat for future bloodlettings.

This is the record; I did not even go far back into past history. Imagine I had started with the fratricidal fight between Jews and Judeo-Christians and the cruelly organized and persued pogroms starting with the elevation of Christianity to the status of a State Religion in Rome. All I have written should suffice to show that this religiousorganization which had been offered all opportunities to bring salvation,not by its pseudo-mystical political system but by itsdevelopment of prophetic philosophies and doctrines into a religion of promise,tolerance,peace. It failed miserably and continued to hurt and harm by trying to makes us deny that she has no clothes,is naked indeed. Today one of herprograms is to guide mankind in solving the problems of the threatening nuclear war - and her attitude,her intrusions,by producing dissension and confusion, prove her loss of her true direction and the danger she may become.

To this day somehow the Church is somehow viewed as a guide to morality, but though the record of the Church has never in any way been pure,she did and still continues to claim she can guide the world. Her interference in world and local politics is nowadays the most dangerous outcome of such conceit. The fiasco of the Polish Solidarity Movement is definitely to be charged to the Pope. Similarly the Vatican interferes todayin question of nuclear armament,of the Israel-Arab imbroglio (without in this instance making any claim at impartiality).

It is only natural that the Church wants to regain the spiritual leadership she lost through her incompetence and the actually reigning controversy will, as it appears to be the rule , be blessed with the attempts by the Vatican to make the interpretation of the Christian concept of sin the accepted standard.

Out of Vatican II came the ambition to adapt Catholic doctrine to the changed times and to regain the spiritual leadership which had since quite a few generations from the Church's hands. The condemnation of the nuclear arms race was considered a hopeful step in this direction. This strategy would have been successful had the influence of the Church been sufficiently strong. How much the Church was in danger of overstepping her limits can be seen in the idea expressed in certain papers written by Jesuits, that Government officials who belonged to the catholic faith would have to resign their position should the Government's policy regarding nuclear warfare clash with the doctrine of the Church.

Today American bishops think themselves justified to demand in the name of catholic morality and on the basis of directives issued by Vatican II that the so far ruling theory of a nuclear deterrent be abolished and that instead a unilateral disarmament be introduced in the West. Do they think of the dog who surrendering to a stronger adversary,turns sidewards to offer his enemy his jugular ? This nuclear variant of offering the other cheek for a sound slap reminds one of the Oxford Union's slogan "Better red than dead" in catholic shape, as some of these bishops prefer quite outspokenly a military defeat by and surrender to a superior Soviet power in place of the accumulation of nuclear arms by the democratic powers. The bishops certainly know of evil and cannot avoid smelling all the evil hidden underneath the red flag, but they prefer to submit instead to stand up and fight.

In the directives of "The Church in the modern world", #80, issued by Vatican II we can read: "Any act of war aimed indiscriminately at the destruction of entire cities or of extensive areas along with the

population, is a crime against God andman himself. It merrits unequivocal and unhesitating condemnation", and #81 says: " man should be convinced that the arms race in which so many countries are engaged, is not a safe way to preserve a steady peace...". This is tillfurther underlined in # 82 " ...the arms race is an utterly treacherous trap for humanity and one whic injures the peace to an intolerable degree".

Such pronoucements from high up might have been effective some generations ago but they do sound preposterous today. The Popes of the past did not have ny more divisions than the one of today, but they had a firm hold on the minds and fears of the people. This state of affairs has today been totally changed by the failure of the spiritual leadership in general and of the Church in particular to neuralize that cynism and that disappointment by which the outlook of the peoples of the world is nowadays characterized. I shall sprae you the agony of having you read page after page filled with staistics of children dying of hunger, while lives and money are wasted on immoral projects by political leaders and governmental institutions alike,as everything we watch and wherever we look will provide evidence of such a failure, of such a waste, of such a cynical disregard. If you will point out at this stage that there is an overwhelming reaction and total condemnation of Israel for the consequences of the war in Lebanon - "Peace for the Galleel" - going on this very moment, expressions of horror at the pictures projected by the electronic media etc. this will not invalidate my argument but will,on the contrary increase its strength as along with the steady and ingrown indifference and selfishness we see now the addition of a hypocrisy everywhere - in Israel included - which augurs badly for the future of all concerned.

Whatever one hears anywhere is nothing but empty talk about moral power and ethical weapons - but nowhere are these employed where they could serve best. It was to me quite a shock to realize that the Church has always preached the right of the people to wage a justified war and that also Vatican II states that " as long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level. Governments cannot be denied the right to legitimate defense once every means of settlement has been exhausted" (# 79); it appears however that the way the Church arbitrates in this respect and decides which country has which legitimate right of self-defence has further diminished the effectiveness of whatever form this arbitration takes. The bishops have no illusions in this respect,it appears, as in Vatican II they stated that "the Council did not call for a unilateral disarmament; christian morality is not lacking in realism". This explains the surrender to the bishops of the Arab countries.

Cardinal Krol stated in this respect that while some form of war can be morally legitimate, nuclear war surpasses the boundaries of legitimate self-defense. Is this related to the doctrine that there are smaller sins and major sins, the former exemplified by stealing a smaller sum of money,the latter embezzling a large amount (as the nuns of the Cathedral School once upon a time taught our daughter).

In the ½ast it may have been an advantage if a secularly guided government or an atheistic one is faced in a conflict by a government in which a large part of the leadership - president,legislative,judiciary etc. - are Catholics who obey the injunctions the Church imposes on them on the basis of a claim to divine rights,guidance or inspiration. Today this situation does not exist anymore as the reaction of the Junta and populace of Argentine showed to the visit of the Pope in the recent"Falkland Conflict". Those convinced of divine guidance in all that happens my see ,if so inclined, a kind of "divine hint" in the stronger British leadership and army.

Mankind made the mistake to rely on organized religion to lead the way,to provide the means,to supply the guidance. The religions, in particular the mighty Church, have failed; but she will not confess,abdicat and leave.

Church leaders, i.e. the bishops, still believe they can bring about an one-sided surrender, bring about peace,salvation,redemption. By their interference, through their preaching, they try to usurp the right to direct mankind how to live and how to function; but these churchmen have not so far proved their own human perfection. The Church leadership is plagued by intrigues and deceipts (the revelation of some irregularities in the Vatican financial hierarchy are still not totally cleared and the veil placed over this "affaire" may never be lifted), by politics and manoeuvring,more possibly than any government organization anywhere. From the manner in which the Church behaves she appears to be under the impression that these facts are not known to the laity - or that the laity has no right to enquire.

The time has long passed since the Church could terrorize Europe and annihilate entire natoons in America in the name of Christ, could bring on or prevent any crisis in any government seat or could make blood flow in rivers in the name of God; but to this day she assumes she can continue to be the arbiter of decency and honesty, of morals and evil. For nearly 2000 years the Church had all the opportunities to conquer man's soul with the help of inherited or usurped moral weapons available to her and to

build up a morally pure atmosphere; but the world in which we live now, for which the Church claims thanks and acknowledgement, as if without her blessings things could have been far worse, is one of corruption.

Do not interpret what I have written just now as evidence of my gloating about the Church's failure, as expressing my satisfaction that the glittering and imposing structure of the Church has proved to be built on clay foundation. The contrary is true: I am filled with sadness that this powerful organization has misused its power,this strong enterprize abused its strength ,that it has failed so pitifully. The Church could have been able to fulfil its promises,nevermind the paper on which these were written

What have I intended to say with all I have written down so far? Literally only that I do not know what has happened, is happening, is going to happen, By what I have written I wanted also to say that I have tried to organize myself, for my consolation and to my satisfaction with a kind of theory which consoles and eases me insofar as I can put the blame for all that is going on,particularly for the war which is actually under way in Lebanon,and especially for the need for such a war to break out, the possibility that such a war could develop, on factors and currents which are far beyond any influence of mine. Even if this is so, I feel I have to force myself to find some way to understand it all. As chance arranged it, I did attend in this third week of June 1982 an international conference on "Conventional Conflicts in the Nuclear Age" arranged by the Hebrew University's Leonard Davies Institute at the Van Leer Foundation. In the same week I also listened in to a Colloquium in memory of the late Jacob L.Talmon,entitled "Totalitarian Democracy and Thereafter". In the first named conference dozens of professors satisfied each other with the enumeration of all possible causes for wars in general and mankjnd's failure to ban entirely the fear of a nuclear war breaking out. Nobody's preconceived ideas were in the slightest changed. Everybody seemed to have a good time and by his presence was able to support whatever claims those who provide funds for this kind of entertainment,may make for having originated such events. In the Talmon Colloquium one could not avoid the impression that whatever went on was an exercise in futility, an attempt to find definitions for situations,events and processes which only ex post facto had been circumscribed into a recognizable shape in order to explain the unexplainable. I feel that this kind of environment and the methods applied there have been managed and outfitted as to represent a modern talmudistic system of studies.* Every partecipant went

* They speak to and write primarily for each other, like the proverbial poor Greeks who survive by taking in each other's washing.

home fully satisfied and carrying the impression that they had supplied proof that they were cultivating a field in which a sharp intellect could find suitable opportunity for exercise and training within an enjoyable environment and a self-satisfying system. The ivory towers they occupied are nowadays provided with the most modern amenities. I myself came away with the impression that all these professors and teachers had provided each other with a set of explanations which in whatever direction they were made to point would always serve to build their appropriate world concept. I too believe at times that I have found for myself a set of explanations; but at other times I am not satisfied at all with the structure I could build with their help because the structural elements presuppose the existence in all of us the existence of human characteristics which in turn require the twisted and at times forced argumentations so that they can be made to fit into a divinely directed world. I have to be satisfied with my construction as without such an arrengement I have before me only a Nothing , a Chaos as the motivating elementary mode of propulsion. And I have not the slightest doubt that mankind has beeen created for some purpose,some aim - and these are to create a world of humans free of evil, guided by morals , providing for the next man and woman what one would fervently hope for oneself. In short: to strive for salvation from inner crude instincts, to work for a state of redemption from the residues inherent with our evolution.

Before I continue, I have to clear the way to your understanding by describing the tools I apply, to define the concepts I use.

I have been using terms here - as well as in the various papers I have written recently - like "Redemption, Salvation, Evil, Guilt,Sin " etc. which I would not like to be thought of by you as corresponding to the definitions given by the theologians,philosophers etc. in all and every aspect. In no way do I pretend to have any superior - or even sufficient - knowledge in these fields. I only wanted to give some more concrete shape to my ideas by extending these into the regions mentioned, but I have used these terms only in a somewhat primtive meaning,namely on a psychological background, and in order to avoid your reading more into them than I myself intended to express, let me try to explain them in a few short words.

I know quite well that "Redemption " (in German "Erloesung"), is at least originally somewhat associated with the meaning of returning an object or a person against payment of a ransom; it is used in this sense in the Old Testament (OT) = פדה also in redeeming the firstborn among men and animals as these belong to God, while God as Redeemer of his people from slavery and oppression (גאל) is associated with Israel's messianic hopes. God has chosen Israel to make it the carrier of this blessing of redemption and salvation and through the catarrhsis of Israel all other nations will share in this blessing. These promises, although already known to the Patriarchs,gained impetus at the time of the Exodus when God revealed himself as the God who redeems,who delivers His people.

S a l v a t i o n means for the psalmist deliverance from mortal danger,means also health and peace. Salvation was the exodus from Egypt or from enemies in battle. To the Prophets salvation meant the bringing home of the remnants of the Israelites from Exile. Later Scriptures expected salvation on the Day of Judgement when Israel can expect final salvation while the non-Israelites will perish. (Such conclusions we find mainly in the non-biblical scriptures like Enoch,the Proverbs of Solomon,Jubilee). For the sect of Qumran salvation is a state of happiness on earth if God forgives man his sins - but such salvation can never be achieved outside Qumran. In the New Testament (NT) salvation has taken on the image of the Kingdom of God when Satan and Evil have been overcome.

The Prophets who predicted the Exile also promised redemption and the return into the favoured position granted to Israel and they included the final establishment of the messianic kingdom,deliverance from sin, introduction of perfect justice and peace among all men. Israel will be redeemed from all sin and also mankind will be free from all sin. It is worth pointing out that the OT includes in the concept of redemption also the deliverance from political domination. The NT, on the other hand, asserts that the long-awaited redemption has already arrived in and with Jesus who is seen as functioning as the mediator of the promised salvation.Quite clearly his role as redemptor is more actively perceived than that of the messiah in Jewish tradition. In the NT through the death and resurrection of Christ mankind has been redeemed from the stateof estrangement from God which originated with man's original sin. However, as is quite evident,that state of bliss has not been reached so far and it is now promised with the Parousia,the Second Coming. Christian theologyperceives redemption as the mystery of the deliverance of mankind from the evil of sin; this deliveran ce applies to the entire history of mankind beginning with original sin.

In many post-exile texts of Judaism messianic redemption means the end of human history, of the present world and age and the onset of a new world and age.

The concept of redemption is intimately associated with that of Salvation. It is in the main a christian concept and it indicates the divine intervention by which mankind is restored to the state which it had abandoned through the sin of Adam, that original sin by which mankind has been deprived of Grace and has become afflicted with pain,sorrow,social injustic and the inducement to commit sins.

Redemption - the need of mankind to be redeemed- is associated with the Christian acknowledgement that man is still in need of salvation, primarily so because he has to be delivered from his guilt. Redemption is only possible when guilt is abolished. Guilt is intimately associated with suffering and death - and deliverance from guilt can, therefore, only be granted by God.

While in the OT God promised salvation of and through Israel, according to christian teaching - through the apostolic teaching this is - this function has been taken over by Jesus. By way of the Gospels this message of salvation has been brought to mankind, and it can only be gained by faith in Jesus and the Catholic Church. The latter's teaching has always been that outside the Church of Christ there cannot be either salvation nor remission of sins. Such kind of doctrine may have been effective in ancient times and had been enforceable by the power of a militant church, but it has today turned into a self-defeating attitude. Even Vatican II has not produced much of a change: it identifies the Church here on earth with the "mystical body of Christ" and grants "non-Christians as well as baptised non-Catholics living in the state of grace" the right to belong to the soul of the Church but not to her body.

In my use of the terms "Redemption" and "Salvation" I have been to some extent influenced by the theological concept of the OT and the ideas forming the outlook adopted by the NT of old and the Church of today. However, my own attitude is far more prosaic in sofar as I see redemption as the state offered to and achievable by humankind, which is absolutely essential for the survival of the human race especially in the dangerous confrontations with the technical and scientific progress of recent years and the dangerous implications of these in the shape of modern weaponry. Redemption means to me mankind becoming freed from the urges which blind men and women to the duties they have to each other and themselves,as well as to the obligations they have to the inner values which have been bestowed on them,the soul they have been loaned,the goal they have been shown. Salva-

tion of what is noble and precious in us from the overgrowth of evil which is urging us on means our salvation from the sins and crimes we commit gaianst the human values we harbour so that we might beredeemed from the urges and influences which the instincts and the uninhibited trends we possess continue to exert on us. Once we have overcome such kind of manifestations of such human impulses,once we have freed ourselves from that fear and hatred by which alone we have so far only been able to survivem we shall have reached that state which is described as bliss or grace by our own efforts and realization and which the religions have promised us as achievable through divine intervention, by total submission without there having been ,it appears,the need of making any contributory efforts of our own. We are, however, not made to understand that these later are a sine qua non as they imply among other things that we have come to realize what is wrong in and with us, what is missing in our picture of ourselves,our attitude to our neighbours and our conception of the world in which we find ourselves placed.

All the religions - and the predecessors of these, the myths and cults - have from time immemorial tried to force mankind to submit to a way of life which the originators and developers of these systems believed to be essential for the preservation of mankind from inner decay or the hostile attitudes of superior forces above and around.

In this system of guidance by subdueing the concept of s i n was an essential issue. Sin means contravention of or disregard for what is religiously sanctioned as a required way of life. Sin results always from the power of evil or the inability of man to resist the power of evil. Sin prenotes the presence or the introduction of ethical concepts. Something sinful means,in a cultic sense, also soemthing impure and is opposite to what is understood as purity,justicewholesomeness,sacred.

The concept of sin is differentiated in the OT: חטא has the meaning of"failing" in one's duty to other persons, while פשע expresses failing towards God, transgression of the entire people of Israel. In the OT sin was the contravention against a taboo. The Prophets called the Covenant a marriage between God and His people and by breaking the Covenant the people offended God personally. Sin meant any kind of rebellion against the Covenant with God; at the same time any sin against man is also a sin against God which the Prophets explained as a personal offense against God. All men are considered sinners "...there is no man on earth so just as to do good and never sin" (Ecc.7:20)

In general one can say that in Judaeo-Christian theology sin is universal and coextensive with mankind having had its origin in the sin committed by Adam and Eve. In addition, in Judaism the Torah determines the notion of sin as every transgression, every rebellion against God's will. By observing the religious laws man can overcome the inclination to sin; the consequence of sin was punishment and this includes sickness, death and natural disasters. Repentence and return to God, however, was always possible to man because of God's mercy.

The OT and the early Christians knew very well the association between sin and guilt. By the act of confessing his sins the Jew believed his guilt taken from him, for any adversity which befell him and his people was always a sign of guilt and it indicated that God was angry with them and that He wanted them to beg for forgiveness, which was done by the very act of confessing the guilt. I consider this an impressive system in the sense that recognition of one's guilt as it is implied in a true confession - and this the Church has so well understood - is the only suitable way to recognize the danger of again submitting to a similar sin.

And thus the complex of guilt and man's handling his feeling of guilt is to me of such a great moral and psychological value.

A sense of G U I L T, the concept of "culpa" has its cause in a person having chosen to act in a certain way which is not in accordance with accepted standards. Guilt implies the result of a conduct which is contrary to the prevailing norm. The degree and depth of guilt feeling resulting from such a contravention can persist for longer or shorter periods.

Guilt consciousness and its expiation can be recognized in all cultures as a main ingredient in the symbolic, magic, religious practices of the cultic rules, and they are very much prevalent in the practices, the organization and the legislations dominating our lives in these our days. It has to be recognized that the chance to develop and carry a sense of guilt is that gift to mankind which promotes it to the fortunate role to become a carrier of civilization and a former of history.

Guilt in a leading sense, leading to punishment involves a responsibility for certain deeds. In a theological sense guilt is a condition which in man results from a transgression or violation of divine commands or of one's own conscience; it is definite sensation which is more or less clearly recognized and experienced as such by the individual

or the community. Guilt can be defined by the possible and free decision or choice to act or not in harmony with or contrary to to the norms and laws prevailing in the restricted individual environment or the world at large and the exigencies prescribed by the instinctive urges deriving from primevally originated drives to self-preservation.

Guilt is the outcome of a sense of wrongdoing; it is a burden laid on mankind which makes it recognize the responsibility for certain offensive deeds or for the neglect if some duty. It is due to the commission or ommission of an obligation of a purely personal nature or it can involve some kind of damage to an interpersonal or social group relationship. Guilt presupposes that a certain existing law,commandment or norm has been violated in some form or other. It is due to the consciousness that there exists a differencebetween right and wrong, and in this consciousness much differentiation is possible depending on the individual awareness and understanding, the cultural background as well as the sensitivity to and the philosophical concepts of the demands of life. The awareness of guilt gives rise to guilt feelings which in turn demand to be neutralized and also to make ammends. Here again the degree of sensitivity,understanding and realization by the individual play a significant role.

I do hope that I have not given you even the faintest impression that my personal outlook on the way in which I apply the concept of guilt implies that we, all of us, have loaded ourselves with an uneradicable guilt or that we have through our actions been responsible for an increase of any guilt for which we are responsible or that until now we have failed to free ourselves from some form or other of guilt which we might have inherited. At the same time I do not deny that we have in some way somehow guilty as otherwise we, i.e. humanity, would not have failed to this day to reach a state of existence in which we are directed by moral law exclusively and in which we are not the slaves of our instincts and the willing or unwilling victims of the evil within and around us. In short: that we are still so far from being redeemed from sin,evil and unhappiness.

I do not intend to add to my definition also one from a theological point of view, or even a legal one or one in a psychological or psychiatric sense; enough has been and is being written about the meaning these various disciplines give to the guilt complex in man,towards humanity's attitude to guilt in others,to the way a cure and an expiation are being viewed. At the same time let us not overlook the fact that the legal

system. our social life and interrelationship are based on the presupposition of the prevalence of guilt and on the need to punish or at least to prevent it; that theology is inconceivable without the concept of guilt and its expiation, and that none of the systems which have been built up on the interpretation of mental health and disease could remain tenable without basing themselves on the individual's feeling some subconscious guilt. This is, unfortunately, not the place for me to enlarge on the relationship of subjective and objective guilt sensations with respinsibility. Let us only agree that the sense of guilt arrises whenever an individual thinks he has violated a responsibility to someone or something, be it by not keeping to the precepts of the law or by violating the moral codex accepted by Society. Theology adds to this concept an additional facte,the one due to our forgetting in our thoughts,emotions and behavious our responsibility to God.

Indipendent of religious dogma moral philosophy has its own principles and prescribes ot own ethical standards. The main opportunity for conflict to be created with these is the behaviour which is caused by our instincts. These latter arrise from our urges to satisfy the fundamental requirements of our organism, viz:- the primordial need of selfpreservation of feeding when we are hungry,to sleep when we are tired without fear of danger, to love and be loved, to acquire and maintain a social staus ,to satisfy our ever growing social ambitions and to gain the respect of others

It is one of the facts of human nature that we have constantly to struggle in order to fit our behaviour,which is the outcome of our efforts, to dominate our instinctive tendencies into the framework staked out by the social order in which we live. This conflict within ourselves demands from us the repression of any and all aosical trends,and the constant struggle can in certain instances lead to psychological illnesses or at least to a sense of guilt,the extent of which and the methods of its canalization and compensation are the ingrediences which produce man's morality and progress on the way to that form of personal redemption whose general benefit and salvation we aspire for all and whose absence so far has been a to me unexplainable fact.

We have over the millennia of mankind's development and through the various systems of cultic evolvement, from the so-called primitive stage into the complex religious systems,from the simple fear-born rites into the most complex philosophies, never developed an environment or a society in which ethics were the de facto guidelines of human behaviour, where the progressively growing intelligence of the society has recognized the perils of evil within man to a sufficient degree to give impetus to a

determined fight to annihilate evil's destructive tendencies and influencies. On the contrary, it can be inequivocally stated, evil has grown with the growth of our intellectual capabilities.

We do not have to agree with Aristotle who taught that thought is incapable of moving anything. However, let us not identify Reason with thought; intelligence and intellectual processes onlyserve reason which in turn is fundamental to bring rational and moral demands of the personality into harmony.

We are made to realize by our environment - by law,religion,society and so on - that there is the need to identify with a definite set of moral principles which will create in us that sense of responsibility which alone can make us decide our actions on a moral basis. A true morality is inseparable from our applying in full consciousness the obligations arrising from our moral principles. When we ourselves learn,whenever we teach our children and whenever by our example we try to induce our surroundings to adopt such principles of morality, we know that we have freed ourselves from the interferences which arrise from primitive instincts within us and we gain the assurance that we have gained dominance over what we can without hestitation define as generalized evil within us and in the world at large. In other words we shall be set on the right road when we have learned to act not according to what we desire but what we ought to desire. This stage of ethical maturity awakens in us that sense of moral consciousness and responsibility which will correct and neutralize whatever we have inherited from our dim past and have in addition acquired as a modus vivendi in the environment provided to us during our childhood.

We cannot control what turns up in our conscious mind, but we can learn to control our reactions and the stimuli which penetrate into our consciousness. At least we should learn to become conscious of the immoral reactions and actions to which we are driven by a sense of guilt.However ,we should be careful that this sense of guilt in no way be allowed to degenerate into a psychopathological state of self-punishment or overdefence; it should be turned into a healthy warning system which is always ready to call our attention whenever there is the threat of our being about to step down from the moral path. This guilt-warning-system should be tunes to recall similar experiences in the past and should educate us to avoid similar pitfalls in the future. Such kind of a process is possible without there being added a threat of punishment; it should be ach-

ievable without legal restrictions. It should be the outcome of an ongoing process of teaching the basic ethical rules of social adjustment with a contemporary demonization of social achievements. It should, however, go onwithout in any way interfering with that healthy competition and those unobjectionable stimuli which are necessary for the progress and the development of human society. Our character is today made up of moral as well as immoralprinciples. A change in this situation - which is possible by suitable education and environment - should not be persued by inculcating a trend to aspire perfection, as this leads often to a neurosis, brings society into a state of dissatisfaction and induces man to find fault with himself. In the kind of society which I hope for and which we should have already achieved, had man been blessed with accepting and identifying with the rules,advices,threats etc. which theology,philosophy, sciences etc. have been able to feed us with, the good example, the existing ethical environment will make every individual see the desire for virtue and morality not anymore as the outcome of becoming a victim of vice , but as an aim to find satisfaction,fulfilment and what I have defined as redemption.

It is now imperative to give a more clearly illuminated outline of what I understand for myself as evil, what I consider the essence and even "configuration" of evil, especially so as the reader may be induced to conclude from what I have so far written , that I have a manicaean concept of evil, i.e. that it is a force in opposition to a similar force, the good, in constant strife to gain theupper hand.

An enormous literature exists dealing with "Evil" and the minuscle part of the learned attempts to define and analyze this concept of evil has not left me the wiser nor has it satisfied that primary curiosity which led me to look for knowledge and information. The simplest explanation one can give is that evil is the opposite of good, of material spiritual and moral orderliness, or that evil is the negative of that perfection which is specific to nature. It is a defect in the make-up of our existence.

Everybody puts the question: "Whence comes evil ? How could an all-powerful God permit evil to exist ?"

Evil has taken on in modern cultures mainly an ethical concept; it has changed thus from the magical concept it had in the past. Evil is seen by many as nothing but the contrast to good. Evil can only exist in abeing that is basically good. Evil never displaces in an individual totally that which is good. Something,anything,in deed,thought or so on, becomes evil only the moment it is performed,enacted. Thus poison in itself is not evil, only the man who uses it is evil.

The concept of d u a l i s m has tried to fit the principle of of evil into the world picture perceived of it; its teaching is that two independent principles exist,one essentially good and the other evil. This doctrine was primarily reflected in the teaching of the followers of Mazdaism in Persia which is taught by Zoroaster in the sacred book of "Avesta" The two principles of good and evil make up one world and they are in constant war: here Ormazd represents light,good,truth, while Ahriman represents darkness,evil,lies. Later Manicaeism and the Gnostics propagated these same theories and they had great influence on early Christianity. In the Middle Ages this doctrine of Dualism survived among the Albigenses and the Cathari and some of this can today be found in many of the esoteric doctrines in circulation today, especially spiritism.

Also the early Greeks knew a form of dualism. For them God was essentially good and He had no responsibility for the existence of evil; this was represented by matter. To Plato God is by essence good,but He cannot prevent evil from spreading its influence to the lower world. For Aristotle evil exists of necessity; it does not exist by itself but is the absence of a good,since everything that exists is good and it is only by accident that evil is present, i.e. evil has no essence, it is the absence of being and as such something negative.

To the Stoics the Universe represents God; it has,therefore to be perfect and good; they agree that evil is present in bodies as well as in souls but such kind of imperfections are necessary to makethe world perfect. By the application of his will man can abolish evil either by doing nothing or by making use of the power of his soul. It,therefore,depends on man's will if he is happy notwithstanding the presence if evil in the world. Similarly Plotinus and Spinoza see in evil something subjective; they postulate that both good and evil are only human viewpoints which have no relevance with respect to Infinite Substance. Also Hegel does not see in evil a necessary reality of the universal order; he defines it metaphysically as a lesser good. Schopenhauer,in his pessimism, regards existence itself as evil. In a similar vein Descartes,and also Kant,see something positive in evil; they taught that evil cannot come from God, the Superior Principle of the World, but has to arrise from a lapse of the Will.

Generally spoken,evil is from a philosophical point of view not only lack of purity,absence of rectitude,loss of innocence,but also the lack of power to refuse being engaged in or not taking part in an evil act. This accords with St.Thomas doctrine that "sin is something positive" as it is based on man's nonconsideration of the moral law.

There are various definitions or characterizations of evil; the most commonly mentioned are:

1. Metaphysical evil,as defined by Leibnitz,is due to the absence of a perfection which is not required for the natural integrity of creatures. This form of evil affects all created things universally and without any fault from their part. (Also Heidegger,Jaspers,Sartre appear to agree with this concept. Thus they perceive "original sin" as the "universal perception of a nature in anguish,conscious of its limits and native imperfection")

2. Physical evil which is defined as an essence,an ensemble of properties; it is capable of altering the integrity of any corporeal or spiritual nature. Moral pain and sorrow are phsyical evils and this applies also to neuroses and psychoses. Phenomena like earthquakes,epidemics, are also to be called evil due to the sufferings they cause.

3. Moral evil is viewed by the philosophers as a disorder of the will, as a fault or sin. This kind of evil in mankind in particular raises the anguished question how God could permit moral evil to exist. Moral has a negative effect; it affects the will of man,his power to obey or

disobey the norms prescribed by a moral conscience and by the divine laws in general. Moral evil means for mankind the privation of that rectitude which is required by the natural law. In St.Augustine's theology "evil is either sin or the punishment of sin".

Although man and animal have the capacity to suffer,only man is aware of the fact that he suffers. The animal which suffers pain cannot reflect on it. Thus only man can dominate,conquer,sublimate sufferings. It is given to man to make use of his suffering to expiate his guilt in one form or other or to bear his sufferings in fortitude if he is innocent

In this connection it is justified to ask if death is to be viewed as evil. Only man knows that he will have to die and he only can experience anguish in the face of death. If we believe that death is final, is a process of extinction or disappearance,than we must also conclude that death also annihilates completely the evil that is death. However,death cannot be something evil as it is a fact that man is destined by nature to die; it is fear of death which makes death appear evil. However,this does not apply to the individual who perceives in death a definite part of life,in life a station of the death cycle and not a total extinction.

Philosophy has been responsible for the emergence of the concept of an infinitely good God who could not be responsible for evil. However, it could not totally eradicate the concept of Dualism which implied that evil was a natural necessity; but within the Judaeo-Christian theology of "Creatio ex nihilo" the pagan dualistic concept could be overcome. Their theology preaches that it was Adam's Fall which introduced evil into this world. His was a free decision; evil did not a priori exist in Adam. Fallibility is not an evil in itselffor Adam and every man and woman after him has been given the choice to form his own destiny. Evil is in this way absorbed into an individual. God cannot in any way be the cause of evil, religions teach, because God is infinitely good.

Having enumerated the various schools of thought without making it a complete study,and not being a philosopher myself, I am not going to bring forth any definition of evil myself nor will I enlarge on the role evil plays everywhere in our world and on the way mankind is enslaved by it.

I do not think it possible,nor necessary to postulate for my own understanding,to accept theidea, that evil is something which has been created in some material shape,has possibly some bodily manifestation or that it exists in some form of a power. In my opinion it exists as a force which interferes with man's actions and activities; it is a force which is bornor manifested whenever inner trends or instincts make their way into the conscious level and overshadow man's conscious thoughts and actions, influences him in his way of living and thinking,acting and reacting so that he may protect his own interests, will prevent him from dominating his instinctual trends which make him look for his own benefi exclusively and induce him to disregard that of his neighbour.

I see evil in and as the fear,the selfishness,the aggressiveness which are manifestations of man's defnces against the uncertainty of his existence in which trust and assurance have not reached down to that level in which the base human instincts are stored. Redemption and Salvation will be ours when mankind has overcome that fear and mistrust arrising from the residual primeval suspicion which makes him see in next man an enemy intent on destroying him. Evil has not been created by any God as a substance,as an element in the creation; it would beinconceivable with the "character" of any Superior Being but it can be understood as a behavioural reaction,the testing stone on which the primitive,the base instoncts within man be rubbed off. Only when every man or woman has reached that stage of trust and that loss of fear within the same generation, the realization that evil is born through the individual's submission to uncalled for fears,envies,greeds,hatred,all those inner and outer barriers will be allowed to be removed,all at once and at the same time. From that moment will Redemption be ours. This I visualize as the program and as the aim in mankind's lives. This should be the purpose of all the kinds of education provided,the meaning of all the values grouped under the wings of morality and morals,provided by the philosophical and religious guides. However,such an ideal achievement will never be possible as long as man on his own initiative and with his own responsibility does not come to understand,as long as he does not also fight for with all his energies to reach this spiritual and educational peak. This true state of redemption and salvation of man here on earth and in company of all other men and women will,however,never be achieved as long as man entrusts the employees of the organized religions with leading him along with making those weak,incompetent,uncomprehending and sinful religious guides,these officially accepted self-appointed pathfinders the intermediaries between himself and any source of spiritual dispensation.

These guides may at best be entrusted with the task to show you the direction on the maps and charts with which they have been provided,but you should never authorize them to undertake on your behalf the hazardous climb to the peak of understanding mankind's salvation. Above all you should never allow them even to try to persuade you to let them think on your behalf. Every man and women for himself and herself has to reach such a kind of understanding and has to complete his own structure of the meaning,the purpose,the ideals of mankind's existence. In this no substitution is possible,nobody's sacrifice or death on mankind's behalf can take over such a basic education,such a fundamental apprehension,such a final liberation.

I do not know if ,having followed me so far, you have understood that I have tried to find an explanation for mankind's continued persisting in an existence which so clearly is contrary to its own interests, to all they know is wrong,have learned is wrong and teach to others is wrong - and that I have not been able to give myself any answer which would be of any value. I have been pondering for a long time about this theme,viz:- what makes a human being wilfully neglect that which he knows is demanded of him,be it by ethical or religious standards,be it by legal or social demands. He or she know that they act wrongly,that theyddemolish by his or her actions that which differentiates mankind from the animal world,that which defines humanity. The individual thus denigrates his values,defeats his future; but hardly in the past or the present have such considerations been instrumental in keeping the morality and decency in mankind's conduct on an even keel. Why is this ? What explanation have we for this kind of of neglect and defiance which are more or less generalized factors notwithstanding the teachings,the writings,the preachings and the legislations which were in vogue already when mankind began to feel and think. You will repeat what so many of our teachers and preachers say,i.e. that it is an instinctual reaction, a way to overcome a deep-seated anxiety, a system by which to safeguard one's phsyical existence - but such kind of existence is to my mind acceptable only of you do deny that there are specific human characteristics,unique human sensations which make out man and woman as images of something definitely superior, as elements guided by spiritual values,as complexes piloted by higher values and faculties.

You may already at this stage feel inclined to ask me how I myself view this issue,how I try to solve this puzzle, explain this incongruity - and I can only say that I have no answer. I have tried to find some kind of answer by observing myself, my nearest environment, the people and the rulers of the countries in which I lived, the spiritual guides in the religious systems and phylosophical schools I encounter. I have not found anywhere any satisfying answer.

With this problem I have been wrestling since many years, and whenever I am faced with a to me incomprehensible situation,reaction or attitude I put the new experience through the mill of such an analytical dissection. However, be it said from the outset that I usually fail to get a consoling or faith-restoring answer. Intellectual,misanthropic, pyshcologic replies I get galore, but what can you do with such general mass-produced merchandise except to repair holes and fissures in a structure which no builder with some pride left in him would ever claim his master-piece.

In the recent past I have in particular been faced with the need to find an answer of some kind with regard to the behaviour,the attitudes and the postures of most of my nearest relatives. The only ones who among them has never posted such a problem and have never forced me to wonder are those whom I have never met or with whom we had never any contact. I have been awake at night for hours thinking about the primitive and hostile trends,the dishonesty,greed and envy I have observed among these relatives and I have been unable to find an explanation which is beyond the one that they are in the grip of some kind of uncontrolled evil mind, that they indulge in their moving within a complex psychological morass in order to gain some kind a satisfaction which their fate and their lives have withhold from them so far.

Studying the details and the types around me, in addition to those related to us, listening to friends and acquaintances complain about their relatives and acquaintances, I have come to realize with surprise and disquiet, that this is a state of affairs which exists in every family circle everywhere,possibly everywhere in Israel,possibly everywhere in the world and that I have only now had the opportunity to realize it all by being ourselves so much involved. I have tried,on the other hand, to conclude that possibly the fault is all on my side, that I have in some way induced these our relatives to permit these their evil reactions to come forth - but somehow I know in myself that with all my faults this

is not a fact, and I am certain that if I do after all bear some responsibility, my share of it is rather small.

Do I find in an analysis of my relationship with my relations - or theirs with me - an indication of mankind's failure, mine or the others to handle evil,to recognize weakness,to avoid the tendency to expiate my own sin by planning to blame others ?

Perhaps looking over my relationship with humankind to which we are related by blood will make to me the roots and the effects of our evil more clearly visible than if I study such facts and defects in the religious leadership of my world as I have done so far with such unsatisfactory results. Because in family relationship I am personally involved and I may recognize myself and my weaknesses in a stronger glare than is usually the case. And this may do me a lot of good, I am certain.

Ihave no doubt that all my thoughts about the issues on which I have enlarged in the previous pages, as well as what I am going to tell you in the following pages, have been brought to my mind by the very recent news about the death of " Frojim". This cousin has passed on already some weeks or months ago but I learned of this fact only a few days ago - and allthis is connected with the lack of communication so very indicative of the state of affairs which prevails not only with respect to my relaitionship with my relatives but within our family in general.

Reviewing this relationship I am so overwhelmed by the smell of evil,jealousy and badness in general, that these sensations have induced me to ponder in the way I did for all the preceding pages.

I do not have to be convinced that tensions exist in every family and that feuds and foci of discord,of hatred,of jealousy and of resentment are known among the nearest relatives; but, although I do not deny that I may be too prejudiced, too much involved to be able to judge freely and honestly, I dare to state that this our own family near and far must be unusually hard to live with, that it is affected with all the ailments which make a harmonious relationship impossible, that it is loaded with all the kinds of jealousies and hatreds which, if they exist also in other circles too, do so in a far lesser degree. Or is it that these reactions and sensations are in a special or a specific degree directed mainly against us, my own direct and small family and is less manifest or is even absent in the relationships between the other family units ?

I do not know the answer. I have never been able to get from any of them that substantial information, that kind of honest reply and that reliable material which would make me at last understand what it isall about, where it all originates.

I recall the relationship which existed between my parents and their respective family branches. My father had hardly any such contacts with his parents and siblings; they all lived in Poland and exchanged letters only very rarely - I do not think more than once a year on an average, except when there were deaths or weddings to be announced or when the help which one of them could supply was invoked by the other. I do not think it was only a certain smouldering resentment which my father appeared to nourish against his family - I remember having concluded from certain occasional remarks that such a resentment did indeed exist - and the main reason appears to have been nothing but a marked laziness when it came to

letterwriting or to make use of other means of communication. For we lived in the Rhineland,very far away from all our relations; the nearest such relatives were in Berlin and the other branches had settled in Vienna,Czechoslovakia,Poland,America and except for some cousins recently immigrated from Poland whom father helped to settle in our neighbourhood, I do not recall more than one visit each from an uncle in Berlin and two cousins also from Berlin. One did not use the phone as much as today and a cable always indicated a disaster - so that contacts were indeed very limited.

On the other hand the relationship between my mother and her family was very warm; it was based on love and mutual respect. Her parents had settled in Palestine and died there, and the correspondence between them and mother continued regularly as well as with her brothers and sisters in Berlin,Vienna,New York. After my parents had settled in Jerusalem a great part of her happiness she experienced there was connected with the fact that her two brothers lived in nearby Tel Aviv and that now and then a relative from somewhere - in Israel and abroad -, mostly nieces and nephews and their descendents would on a visit to the Holy Land make it a point to contact my parents also.

Let me now,in a few lines, enumerate the relatives I met in the course of my life and who had some kind of impact on me.

In Berlin lived -until they emigrated to Palestine in the 1930s - Uncle Samuel Spiegel and his wife. When I met them first,sometime in 1919 when I visited Berlin ,they had no specific occupation; the uncle taught Talmud to the Rabbis of Berlin but he did so in a honorary capacity. I have the impression that he was supported not only by his children and brother but also by the well-to-do relatives in America. The other uncle in Berlin, Leon,had married a daughter of Samuel,i.e. his own niece. For many years he owned a jeweller's shop but he had to close it down after a series of burglaries had depleted his stocks and had made the insurance premia impossibly high. He later made a very comfortabl e living as the agent of his nephew Samuel Wallach,who owned in New York a flourishing wholesale business in beads,bangles and other decorative glass jewellery, and for this enterprise Leon bought regularly waggon-loads of produce from Gablonz in Czechoslovakia. In Berlin lived also Samuel's son Hermann with his wife and two children; they all perished under Hitler although Hermann had been some kind of hero,highly decorated, of the Austrian Army in World War I. Hermann was at first a partner of Leon in the jewellery shop but later on he founded a chocolate factory in partnership with his sister Rache Tischler

who too,along with husband and two daughters perished in a concentration camp. With Rachel I had personally a very good relationship as she was my godmother in addition to being my preferred cousin. Her sister Giesela had a job as a secretary; she was no less well educated than the other children of uncle Samuel. She married late,the stepson of the twin sister of my mother - Gietl Zuckerberg - and it turned out to be the most perfect marriage. He died young and she and the younger son were gassed while the other son,Arno Kaiser, could reach Israel. Of him later.

In this my writing about our family contacts and connections I have to separate the period after we came to settle in Israel from that preceding this important change in our lives. As I have already said we had little contact with relatives while we lived in Germany. Oberhausen may be described as a place outside the major Jewish centres and thus also of our family circles. In all my life I had only three times occasion to visit our relatives in Berlin, and I think neither Joseph or Clemens ever did so. At the age of nine,during my medical studies in 1930 and when on my release from jail in 1933 I had to go into hiding, I saw my relatives in Berlin. When during the years which followed the First World War the situation of the Jews in Poland worstened considerably and this not only because of the economic situation, Father's two sisters wrote from there to ask father to help some of their children to begin a new life and to find a new chance in Germany. Of course, Father agreed to have them come over and he did his best to help them along.

First came Cilly,the daughter of Mirjam,Father's older sister in Rozniatov. She was a girl of some 18 years who found a place to live with a distant relative of her father,not far from Oberhausen. She enjoyed a few quite happy years there in the early 1920s but when the danger to her reputation became too great due to the successful importunities of that family father in whose house and shoeshop she had found accomodation and employment,it became necessary to do something to soothe the great worries of her parents in Rozniatov; a husband was found who was enlightened enough to overlook certain minor lesions which at that period and in that environment was viewed as not so minor. This husband was Izhaq Ziering who had soon after the war come to Germany along with his younger brother,from a a small village near Rozniatov,penniless and without knowing anybody and had, establishing one business after the other,become a quite rich man. He was a good fellow but he was never refrained by any scruples; he did help Father to quite a degree when this became necessary. There was only one

fly in the soup:r in the village from which the Zierings originated lived the other sister of Father, Dina, who was so enraged that through the marriage of her niece there was now a family relationship with the apparently less noble family Ziering, that she refused to have any contact with anybody concerned.

Cilly may have had more siblings than the two boys whom she "imported" with the help of Father, but I am not sure of this. The older one was Ephraim , who was called "Frojim" and the younger Faibush. Frojim was mentally somewhat underdeveloped and the only occupation for which he could be trained and by which could earn his bread, and possibly also some butter and a herring occasionally, was that of a peddlar Faibush, on the other hand, was a clever fellow,full of charm,who found many a successful method to work as little as possible and to have sufficient time available for his girl friends of whom he could boast of an endless string, and as he preferred as a rule the most germanic looking types,this "hobby" of his prepaired for him also a string of enemies among the nationalistic youth competing for the favours of these girls. In consequence he was one of the first whom the Nazis,after the appropriate maltreatment,despatched to that kind of death which later on millions of Jews had to experience also.

In due course, in the late 1920s, a wife was found for Frojim, and in accordance with his background he was now in a position to have enough time for his rather primitive studies of the Bible as he had now a wife who provided the daily bread and who also produced a few children without which a Jew is not considered complete. He was a lucky man in another sense too: when in 1936 the Brownshirts came to fetch him and his family for the "Transport",he was by chance not at home,so that only his wife and children were collected while he, warned in time, could go into hiding until his sister Cilly, whose husband had been clever enough to transfer himself and his family - now blessed with two sons- to America,could make arrangements for Frojim to join them in the USA . There he found work as an untrained worker, pushing the carts in the garment district; soon he could in fulfillment of his duties as a Jew also find another wife. And he lived happily thereafter,until he was pensioned off with a sufficient income to come to Israel - a widower again - to spend here his last years of life.

Father was somehow absolved from any responsibility in the feud his sister Dina had with the rest of her family, and this was confirmed when she asked him ,nay demanded of him, that he invite two of her sons who were ready to be"exported" to Germany. The older one, Mojsche Tauber, came to Oberhausen in the middle of the 1920s; he soon discovered that it was

not too difficult for a clever man to make a good living and to fulfill his dream of becoming a rich man. He started with buying from the groceries and bakeries their used flower and sugar bags and selling them to a wholesale dealer, and he soon advanced to the job of a salesman trying to fit rich men with wollen underwear. The other, Hermann Tauber, who came a year later to Oberhausen, was less blessed with business qualities. He missed also the opportunity to get away from Germany in time and ended in a concentration camp, while Mojsche's instincts warned him when the danger was great and he made arrangements to emigrate to South Africa, where the immigration facilities had not yet been restricted in 1936. However, whoever wanted to make use of such a chance was in need of a certain amount of money before he was permitted to enter that paradise. It appeared that Mojsche had not enough money left or saved and when he requested our help we felt we could not refuse. On his journey to Capetown he came to see us in Rome. He stayed with us for one night,took from us a loan of 65 gold sovereigns (which belonged in truth to my parents-in-law),and when he left he swore that he would return the loan or its equivalent,within one month. I should have been warned when I saw his selfcentred behaviour: he came and left without even the simplest kind of present which would have been indicated as Kate and I were married only a few weeks before. We never heard from Mojsche Tauber again. Half a year after his visit we had no doubt anymore that we had been deceived. It took some corresponding and searching before we learned of his whereabouts. The information we received from the Jewish Association in Johannesburg was that a short while before Mojsche Tauber had perished in a road accident without leaving any estate. Somehow I mistrusted - and I still do - this information because such an ending would very much fit into the way this Mojsche would have organized such a confidence trick.

Into the frame of our family experiences outside Israel belongs also a visit which Kate and I made to Vienna in 1934 in the course of our efforts to find a place where we could get married. In Vienna we met for the first and last time our aunt Gisi. She looked and behaved like Mother; I have never seen a more typical example of identical twins. She had been widowed since some years and had to struggle to keep herself and her two children alive. We were much impressed with these two, Herbert and Anita, whom we were to meet again in Israel.

These were my contacts andexperiences with our European relatives until we left Europe in 1937. One cannot say that we were blessed with many contacts, but they were as a rule friendly and pleasant encounters.

Thereafter,in 1965,we met also in New York our American family branch: Samuel Wallach,his wife and children, as well as his brother; we further met there another cousin,the daughter of uncle Eysick Spiegel. This uncle and his sister had immigrated into the States in the '90s of last century. The children and grandchildren of these immigrants were now what appeared to us prototypes of American Jews,mainly interested in money and success, with little interest in Israel and Judaism - which I thought then unusual but know now as not so remarkable. We met Sam Wallach a few more times when we next visited New York and we were sure that he and his people would always be happy to see us - untilwe had lately definite indications that they had lost all interest in us. I have not the slightest doubt that they had felt embarrassed by the publicity which the "affaire" between Mike and Michael had received in the newsmedia and had decided to distantiate themselves.

It is my opinion that you have to know some more about the background of personalities and events to understand the devlopments which have to such an extent shaken my belief in decent interhuman relationship and especially in our own family contacts here in Israel. You will have to bear with me for a little more because I have to mention a further chapter of such attitudes which came about in the course of our regular visits to Israel before we ourselves finally settled in the Holy Land. From 1950 onwards, when at last we could go on a journey again from Pakistan (this "again" was associated not only with our obtaining the right travel documents as stateless people but also disposing of the necessary financial means), we interrupted on every occasion our trip outwards by a visit to Israel lasting at least two weeks. Already in 1937, on my way to India, I had spent a week here; the parents,the siblings (mine and Kate's) had already settled here in Israel and I saw also the uncles in Tel Aviv and their still surviving children. We usually spent these two weeks in Israel to see the country, but it was mainly for the relatives' sake that we came; they all appeared to be very happy to see us. Joseph and Emma appeared glad to welcome us, and so did Yehuda and Sabine,Shula and Asher. We brought them what to us appeared to be suitable presents from Pakistan,mostly siverware, but I do not know if these were truly appreciated. We travelled on one such visit to Eilat and we invited Ruth along as our guest, but she was a typical spoiled child and I do not know if our attention was not wasted. Yehuda and Sabine were very active people then and it made us appreciate their efforts when they tried to prove that we had missed much by not settling in Israel. In the middle of the 1950s we once met the Kaisers,Arno and Shoshana who had just got married

and livedin a small room in Haifa. We visited Alfred, now called Chaim, in his Kibbuz Givath Brenner and so on. Every time it felt good to see the family and when there we felt relieved that we did not have to live in constant contact with their petty problems. I do not think that we ever experienced any unpleasantness from any of them, except for the chapter Ernst and Kurt Neumann of which I am going to tell you soon. Shula had married after the war, but we saw her husband only on one occasion before they separated, She had already started her association with Asher Berger whom we both, Kate and I liked no less than our parents. I am sorry to say that we did not find Emrod, Shula's son, ver "sympathisch", but the feeling must have been reciprocal; he is dead now and we had no occasion to possibly correct our opinion.

An now I am going to say a few words about Kate's family connections. When I came to Israel-Palestine in 1937 on my way to India I found Kate's brothers Ernst and Kurt well settled as members of the Egged resp. Dan Autobus Cooperatives, generally considered the most enviable position a man could aspire to at that time - and no less today. Soon thereafter they both got married but we met their wives, Ilse resp. Tamara first when we visited after the war. When Ernst wrote to us to India to inform us about his marriage when wrote back congratulating and adding that circumstances did not permit us to send a suitable wedding present but that whenever an opportunity should offer itself we would present them with a nice carpet from Pakistan or India. Alas ! this opportunity never arrose as we found on enquiry each time that not the export of a carpet from Pakistan nor the import of such one into Israel could be effected without great expenses, unpleasantness etc. And in all honesty I have to confess that I soon forgot this promise of ours among all the problems we had to face. But Ernst and Ilse never forgot. I did not realize until many years later why, every time we visited them, Ernst would invite me for a walk which would inevitably lead past carpet shops, which he would invite me to enter with him. There he would engage the proprietor in a discussion about the qualities and prices of carpets and so on. This happened a few times and I can honestly sayI did not realize what was going on and why any deviation into mention of other products, treasures, artefacts of Pakistan were as a rule soon cut short. But Ilse's patience - I put far less blame on Ernst - gave out after som e years and when on one or two occasions in the mid-sixties we came to visit them in their house we were more or less openly told that our further visits were not welcome, we had no clear explanation for the unfriendly, even hostile behaviour we were

shown. When Michael lived in Israel in the early 1960s and visited his uncle Ernst, he was given a similar reception. Early in the 1970s Uri, the son of Ernst married, and Pipsi and Mike who were already living then in Israel, were not invited to the wedding. In September 1971 we ourselves immigrated into Israel. We wrote to Ernst and Kurt when and with which ship we were going to arrive in Haifa. None of these two brothers nor any member of their families came to the port to welcome us; the trip from Ramath Gan takes only one hour by bus, and the distance from Kurt's house to the harbour is only ten minutes drive.

For with Kurt and Tamara we had a similar experience. When around 1960 they changed house in Haifa and when we visited them for the first time the entire visit was taken up with a lecture and demonstration about modern lighting and fashionable lamps. Before we were even offered a glass of water we were invited to come with them for a walk and were taken - you have divined it - to a large lamp shop and given there another lecture by the apparently suitably instructed proprietor about lamps best used for appartments in that particular house in that specific area in Haifa. This entire play-acting episode was so repulsive and in my eyes so degrading for Tamara and Kurt that I played dumb and did not react. Hencefort we were cut dead. We had been invited to stay over night in their house; the dinner was lousy; the next morning we were not offered any breakfast, and Kurt, who knew quite well that he would not see us for at least three years, left before we got up from bed without saying good-bye. By chance we returned to Haifa for 2 hours a few days later -we were taking part in anorganized trip through the Galeel and the bus had a stop-over for a lunch break- and we phoned Tamara inviting her to meet us for lunch. She told us in unmistakeable terms that she did not care if she did not see us ever again.

It took some time before she did see us and also for Kurt, Ernst and Ilse to meet us again. We were already settled in Israel when the Brith Mila of Uri's son took place and we were not invited even then, but things improved thereafter and became less or more normal when we could at last hand over to Ilse a suitably valuable carpet which we had brought with us from Pakistan - and also for Tamara we had another no less valuable present available.

With Kurt and Tamara we came into renewed social family contact during the harrowing months when Kurt was dying of a brain tumor. Since then we do see Ilse and Kurt at certain regular intervals in Jerusalem or Ramath Gan; we phone each other on holidays and birthdays. With Tamara

the contacts have been cooled down; she has her own life to live and has, possibly with justification, found that we have very little in common. Similarly we have little if any contact with Ernst's children and I do not blame these either.

From Kate's family we have occasionally some contact with Klaus Joseph, a cousin of hers, who visits us when he is nearby; in the past this was never the case but he feels some kind of family connection since he divorced his not very pleasant wife. There is Martin Kalitzki,whose wife Hilde is also a cousin of Kate's, who for reasons I have never been able to discover and which ,to be honest, I do not even care to know , avoids any kind of contact with us. We have visited them a few times in Rishon Lezion but came to the conclusion that he cares even less than we do. And there is Jimmy Abramson - the son of Kate's cousin Lisa of London. He has settled in Tel-Aviv many years ago, is well thought of as a solicitor working for Bank Leumi - but we never see him; he never feels the need to visit us though he must have on many an occasion to be in Jerusalem. Neither does his mother feel such an inclination - she was only once in our house though she does come more than once a year to Israel. I do not miss her, neither can she miss us - and also in this instance I do not feel in any way concerned.

Are such kind of relationships common ? Is it a relationship which is only particular to us or is it specific for the Jews in general or the Israelis in particular ? If not why and how does it happen that we personally have to have such experiences. Are we to blame ? Have we done something to cause such a stress and tension with our relatives ;or are our relatives,among the millions of Jews here and there,especially bad, or let us say,funny people ?

Let me noww come to the point when I am going to tell you about our experiences here in Israel with our relatives, i.e. the reason why you had to go through the compilation of so much material,had to suffer lecturing over so many pages so far.

When finally in September 1971 we came here to settle finally in Israel,nobody of the generation preceding ours was still alive; we had met our parents,some uncles and aunts on our previous visits. They were all dead by the time we came on Aliyah, and there is hardly anything to mention about them with respect to the issues I am raising now.

As I have already mentioned we found of Kate's family her two brothers and their families here, and some occasional cousin of hers.

Around 1976/77 we met Riccardo,the son of Kate's cousin Edith who had married into a totally assimilated Portuguese family in which only Riccardo had become conscious of his Jewish origins. With him, a lawyer now settled in Jerusalem,we have developed and maintained a normal and also satisfactory relationship.

From my "own side" quite a number of cousins live here and it is of these, and in particular of my own siblings and their families,that I want to write now, as it is the peculiar relation which came into existence in their respect for which I cannot,with the best of will, find any fitting explanation,and which has prompted me to write this paper.

My brother Joseph was a fine man. He was a gentle and selfless man. I have on some previous occasion written about his hard life when we lived in Oberhausen,the series of disappointments he had to face all through his life and the many difficulties he had also to encounter here in Israel. I am still filled with admiration and gratitude for the way he looked after his nearest family,especially our parents. I shall never forget the warmth with which he welcomed us whenever we came on a visit to this country. He must have suffered much under the intrigues which went on around him,of which he was surely well aware, of the nature of the friendship which bound his wife to their housefriend Gustav; but I have never heard him complain openly except for some occasional remark here and there. He was a sick man, burdened with recurrent duodenal ulcers which frequently bled and were finally the cause of his death,after they had led to irreversable heart failure (I have the suspicion that in the final stage the medical staff of the hospital overloaded his circulation with too manyinfusions which brought on the final cardiac failure). On my visits to this hospital I realized the seriousness of his condition, but whenever I succeeded in cornering his physician I met with unbelievable callousness and indifference. The rumour reached me later that his family feels now entitled to blame me for not interfering enough they may be right, but on the other hand they do not appear to realize the mentality of doctors in general and of those in Israel in particular.

Joseph looked very much forward to the time of his final retirement on a local pension which would be enriched by an additional substantial pension from the German Government; but he died a few weeks before his pension was due to start. As far as I know he travelled only once abroad on a vacation,while his wife and daughter hardly missed a year, even while he was alive,without going abroad. Jospeh's explanation for this discrepancy was that he "could not afford it".

After Joseph's death it became quite evident that a state of hostility and resentment had developed against us in his nearest family. To this day I do not know why this could have happened. Can it be that we did not behave correctly ? This may have been the case but I do not know in which sense. Did I wrong by not staying on in Tel Aviv for the seven days' Shiva ? I did not know that this is usually done in some families; however, nobody told me about this custom. When we returned home from the funeral to Jerusalem, I sat my own Shiva for the full period of seven days.

Thereafter we did occasionally go to Tel Aviv to visit Emma, but it is a fact that we did not like to travel to Tel Aviv as I hated the journey there,be it by car, be it by bus. I did have to go there on many occasions on 'lodge business", but this was as a rule in the company of some other people in their cars and we always returned again after 2-3 hours. I could not ask them to stay on for my sake, and on many such a visit I phoned Emma to enquire about her state of health etc. and to explain my inability to come to her house in person.

Emma, however, came very often to Jerusalem,nearly every week from the time Ruth began to study here and later too,when she settled in Jerusalem after her marriage. She never came to see us. In those 6-7 years when our relations were still relatively normal,and also when Joseph was till alive, Emma and Ruth visited us only once in our house. Why this ? I do not know. It often happened,when we visited Shula on a Friday evening and Emma was downstairs with Ruth in the latter's flat, she would ask Shula not to disclose this fact to us. Why ? I do not know. It happened on occasons that Ruth, while a student and pregnant would visit the gynecologist of the Student's Health Service while I was on duty at the same time ,she would sit on a bench outside my own examination room for some time while waiting her turn to see her doctor, but she would not feel the need to come in and say "hello" to me. Why ? I do not know. When Ruth married Ehud one could sense that Joseph was not at all happy with her choice. At the wedding this boy and his family treated Joseph and all of us in a manner which I considered degrading. I would certainly not have permitted this to happen; however, I did not care and did not make an issue of this. Iwas still more puzzled some time later when I realized that this boy and his family were in the truest sense of the word a very low-class and uneducated breed of Jews. I recall now the occasion when there was a kind of family reunion in Shula's garden and that the moment Kate an I entered that fellow Ehud turned his chair around in such a way that his back was towards us, that he nor Ruth got up to greet us. There could not have been a more purposeful slight. Why ? I do not know.

When Ruth's first baby was born we visited her in her apartment to congratulate her; when we entered Ruth was busy in her bedroom with the baby and the nurse while Ehud sat with two of his friends in the sittingroom. Ther we joined them but we might have entered a railwaystation waitingroom.Except for a nod with which he acknowledged our greetings and gratulations we sat there totally ignored and when after half an hour Ruth had not made her appearance,we left; never again did we feel induced to visit there. A few months later Pipsi came on a visit to Jerusalem and she had the very same experience She too left in disgust.

Shula must have known quite well why and when this hostility had grown up, as she had all along maintained the best possible relationship with Ruth and Emma. (Ruth lived for those years in the same house as the Bergers and there was constant contact between Shula ,Ruth and Emma) But she never said anything in this respect in explanation although we did press her for such. Or did she say too much ? The real break became noticeable when about two years ago we were invited to the Barmitzvah of Seev's eldest son. We travelled with the Bergers to Rishon Lezion; there we met Emma and her sisters as well as Ruth and her husband. We greetd them all in a normal was as if nothing had happend; but a colder reaction than the one they produced cannot be imagined. Yehuda and Sabina were sitting with them at their table and tried to produce that same frigidity as their company. Later they came over to our table, one after the other to talk about something or other to Asher and Shula but they did not waste a word or look on Kate and myself. And Yehuda and Sabina religiously aped this kind of slight too.

A few weeks later we met again; this time at the wedding of Simon Spiegel's daughter in Kibbuz Zora; there I was surprised - or not - to see Emma pass me repeatedly in the hall or on the stairs,ignoring me totally. This time Yehuda and Sabine tried to be somewhat more congenial but I made it clear to them somehow that they should keep their loyalty to that crowd with which they so much identified.

With Seev we soon came into a similar relationship . Knowing them all you will not be surprised that his attitude was dictated by a matter of money: when Father died he left some I£ 10 000 in cash and a small appartment - a quarter of the house of which Asher owned three quarters - and this estate was to be divided among his four children. I think I received from Jupp one day my share of the cash - I am not very sure - and we never bothered at all about that small flat - but were forced to do so when Emma and Seev claimed that this flat was entirely theirs,that Ruth was going to claim it as her inheritance and that we should release our own ¼ share to her. Out

of decency, however, Seev acknowledged that we might have a claim to that ¼ part of the apartment,each one of us, which was to be valued at the same pric which had been paid for it in 1967, some I£ 13000.- He sent me a message through Shula that in case I did not agree to sell my share for the I£3000.- odd -mind you at this time the value of that ¼-share was about 50 times as much - he would have the Courts decide and he had already made sure that he would win any legal case. Imagine this attitude ! I am sure the Courts would have come to a different evaluation of the share each of us could claim, but who would ever think of going to such length !? I could not care less about this inheritance especially as we had no need of this money. (It is,however, a fact that the hourse,if not at least a major poart of it,had been bou⁄ght with the money we had over the years sent from Pakistan for the support of the parents,and the considerable amount we deposited here to "buy" entrance for Father later on into an Old People's Home. But as otherwise we had been solittle burdened with the day to day care of the parents,we did not feel we were entitled to make any kind of claims. In fact when one day I received from Seev a cheque for some I£3000.- I accepted it without much ado and distributed this paltry sum among a few charities. In the same way Seev treated also Shula and Yehuda, but as the latter had already appointed Seev and Ruth his exclusive heirs, it was only Shula who was the true loser. She agreed to sign over her share of that apartment to Ruth in the hope of gaining peace in the family. The only disadvantage in all this was the conclusion Seev and his family must have gained about the lack of intelligence demonstrated by us Poor Shula and Asher. During the time Ruth and Ehud lived in that flat they did their best to harrass the other inhabitants -Shula and Tobi in particular - and when they later rented this flat they chose people who would follow to the latter the advice to continue with as much harrassment as possible. Until finally Asher bought the lat for about $50 000.- ,i.e. about 500 times the price calculated with regard to the payments Seev had made.

Since that time there is a total break between Emma's family,Seev included, and us. We are not even informed when the family assembles at the Cemetery for Joseph's Jahrzeit. We did not hear from them when Ruth's second child was born etc. Why ? I do not know. I honestly can say that I am not conscious of having done anything to bring about this state of affairs.

Our relations with Yehuda and Sabine throughout the years can be defined as quite normal; they were normal in the sense that we met at regular intervals,be it when we visited them in Holon and later in Ra'anana or when they came ,for one reason or the other, to Jerusalem. There was,after all, very little we had in common,especially as I do not collect stamps. On two occasions we had some stamp business in common - I gave him a bundle of rare

Tibetan letters and censured stamps,and once he tried to induce Danny to sell him some rare stamps of Israel - and ,unbelievable asit sounds, in the first instance he di and in the second he tried to cheat us. When his Parkin son Disease developed and Sabine's illness took its toll,we continued to visit them,usually in company of the Bergers. SomehoW nobody interfered in this relationship,which appears understandable, as Yehuda had already disposed of his fortune by having made Seev and Ruth his exclusive heirs of his money,his stamps,his house; the deed was definitely stamped and sealed and Yehuda's heirs and their consorts did not have anything to fear nor to make attempts to poison the relationship between him and the other members of the family. The episode I reported above when we met Yehuda and Sabina in the company of Emma and when he tried to convey his belief in his own superiority must be judged purely as the outcome of his underdeveloped intelligence. He more than once gave us proof that he truly believed himself a man in important position because he and Sabine had such a good income from their various pension funds- Israeli,German,Austrian - and he hardly missed an opportunity to mention that he was richer than all of us. He once even pointed out to me that even though he had never attended a university, he had more money in the banks and now even a greater income than I myself. Only once, when Shula asked him for a loan, only about $2-3000.- to finance Tobi's wedding, did he withdraw his grandiloquous posture with the argument that he had exaggerated all along and that his income sufficed hardly for his needs - which was also an understatement.

Here I must confess that I made a fool of myself. When last year I watched this brother of mine take on airs because he was such a rich man and when he believed himself so superior as to feel entitled to behave so disrespectfully towards us, I reminded him in a letter that money should not be given so much importance as to make individuals forget some necessary humility,that he should never forget the time when he was poor and penniless while others,more fortunate,did not rub this fact in; and I reminded him that on my visit to Palestine in 1937 he was in such a situation and that I was made to pay to the Tnuva, at therequest of Joseph the sum of £St. 36.- At the time he had been employed in the Tnuva,the Histadruth's Dairy Coop. to distribute milk in Tel Aviv and that he had failed to hand over to the Cooperative the money he had received from his customers. I paid on his behalf these £St 36.- as he would otherwise have gone to jail,as I was told. You must remember that this was a lot of money in those days; a man was considered well off if he had a monthly income of £St.6.- ! In my letter

of last year I reminded Yehuda that he had never indicated any intention of repaying his debt. I pointed out that this experience should have taught him that money is not enough to make a man, but may very well undo him. He sent me a cheque for about $1000.- which,he thought,would settle his debt, but, of course, I did not accept the cheque. I have no doubt that he gladly took it back,surely to the satisfaction of his heirs.

I learned a few weeks ago that Seev was going abroad for two months and would not be able to look after Yehuda and Sabina,both of whom were in a bad state of health. He told Shula that he was going to arrange for them to be placed in some Old People's Home. We realized that we ourselves had to do something now,as Seev,fully assured of his inheritance, could not be relied upon, and that once Yehuda and Sabine would be out of the way ,he would dispose of the house which was quite a valuable property. We travelled with Asher and Shula to Ra'anana and indeed did find an abysmal situation there. They had just visited a Home Seev had selected for them and had every reason to dread a transfer thereto. We arranged with the help of some kind neighbour,the doctor,the social worker that the two will stay on in the house that they will have somebody in constant attendance. The doctor, judging from the descriptions we got, and the repeated telephonic conversations I had with him, appears to be a very keen and reliable man. All, but all the wheeping and moaning of Yehuda,with which he had received us, stopped when I assured him - and I had to do so again on the phone a week later - that a Parkinson is not a lethal disease and that he has all the probability that he will live long thereafter. We were not too surprised to find,when we visited him on that occasion in June, that all the valuables had been removed along with all the valuable stamps collections by his heirs.

Shula and Asher were very much affected by all this, as not only did they resent that their children had not been included as heirs like the other nephew and niece, but they had to learn of the fact that Seev and his family had successfully also displaced them in the favours the Zierings had to offer - and promised to Asher and Shula once upon a time.

Let us now open the chapter of Shula and Asher a little further. With her and Asher we had to all appearances had for such a long time what one can call a good relationship; and although I was at times perturbed by certain eventsor remarks, I did overlook these not only because they both had to fight hard to get to where they are now,not only because they looked very well and with devotion to the wellbeing of our parents, but also becaus they have always tried to be helpful to us too and I truly would have had to overcome many more obstacles and difficulties here in Israel had it not

for the untiring help we received from Asher, especially in the first years of our Aliyah. Therefore what I am writing here now is mostly puzzlement and pain in combination.

The main problem with Shula is her jealousy of, her hostility to Kate, and I am certain that there had never been any need for such a state of affairs to develop. She is also very jealous of our children and grandchildren, and this is easily explained. She wants her children to succeed in life, but it cannot be denied that they are not the material for an academic or professional carreer. Furthermore nobody should try for scapegoats if difficulties beyond one's influence intervene to handicap their chances, but the often intolerably rude and crude behaviour of Tobi and Kobi do not augur well for their chances in life and I am sure that what we experience in this respect reflects most often the current parental attitudes to us. I do not know in how far we have made mistakes and are responsible; if they resent the fact that we have not made them part of our social circle -whatever there is of it - but Asher has never been a social animal. I think of such a causative background as they appear to have reciprocated by excluding us from thei social life and I have certainly never blamed them for this. But whatever the causes and reasons, it is clear that jealousy plays a great role here; it started from the first days of our settling here in Jerusalem. When we found and furnished our apartment, in which process Asher was so very helpful Asher was so very helpful, it took Shula six weeks after our having started to live in Caspi 10, before Shula paid us her first visit there. I am sure it is usually a careless word or remark, never intended to be in any way hurtful or offensive, which has caused so much resentment and other mischief.

As I have just said, Asher has always been very helpful and I do not know what we would have done without him. At every phase of our getting settled down here and during the following years his help was very effective and welcome. Unfortunately we had to observe a marked change in him; he is at times very crude and offensive in his comportment to us as if he wants purposefully us to realize his hostility. With us he is always reserved. I have never known him to get out of himself when he is with us; and I have often wondered why he is so different with us than with others. He dislikes Kate too, but I think much of this is due to a fidelity in this respect for Shula's attitudes.

Let me now quite frankly state that I cannot avoid the deeling - and after many years of watching and pondering I have not found any other solution or answer - that our deteriorated relationship with our relatives is in the main or entirely due to Shula, that she has done all she ever could to place a wedge between us and the other components of the family at large.

Let me give you only a few instances: we were always good friends with Anita ; she tried to be with us as much possible whenever we came on a visit to Israel, but since we have settled here more than 10 years ago,we might meet occasionally in some place,but she has never come to visit us notwithstanding the many invitations we extended to her. The same applies to Shoshana Kaiser We came to know her and her husband in Haifa in the 1950s and again in the 1960s,but all of a sudden they cut us dead: whenever they came to Jerusalem -and this happened very often- they never visited us but regularly saw and stayed with Shula; when their son was Barmitzwah we were not invited but all others in the family were there;when Arno suddenly died we did not know about it but Shula did.Later Shoschana settled in Jerusalem,but never took up contact with us but saw Shula very regularly. Why ? I do not know. Last month she did visit us at last in the company of Chaim Spiegel and since then we have seen her on a few occasions. I hope that we shall remain in contact with her from now on - it will for us a welcome change. Similarly negative was our relationship with David and Dov and all the other distant relatives who are or were in friendly contact with Shula: they do not want to have anything to do with us. Those,however, who for some reason or other are not in friendly connection with Shula maintain a good relationship with us,like Chaim Spiegel and his branch of our family. Is this the explanation for the fact that Shoschana has approached us again, as she tells us that her friendship with Shula is terminated ?

It is with such an interpretation that I can only explain the "Enigma Ziering". As I have already mentioned I learned in the early 1960s or so ,on a visit to Israel,from my parents that Frojim had been in Israel and that he was going to retire here on a pension. When we came ourselves to Jerusalem I made on repeated occasions enquiries about him from everyone who mightpossibly know but always was I told that nobody had any information while in fact all the time they all knew that he was living in Israel in some Home somewhere.

One afternoon, it must have been in 1972/73 I came to visit Shula - I do not know what brought me there - and I found her in company of a white-haired old lady; it turned out that this was Cilly,Frojim's sister, whom I had known since I was ten years old. Cilly,settled in Boston USA, had not only been living in Israel, in Herzliah to be exact since some six months,but she had on that occasion been a guest in Shula's house since one week. NObody had considered it suitable to inform us of the one fact or the other. Some time later - I think when we came to congratulate somebody in Shula's household for some reason or other -we met there Cilly again and on that occasion she was joined there by her son Hermann and his family of whom

we learned that they too had been living since month on vacation in Herzlia. The meeting could not have been cooler from his side and the indications that no contact with us was desired could not be more outspoken. None of the Zierings accepted our invitation to visit us. Still, one day when in the company of Pipsi,Mike and their children we passed the house which the Zierings had rented in Herzlia,we decided to visit them so as not to give them the excuse that we had been hostile in our turn. I do not think I have ever been received in a more unfriendly manner and made to feel less welcome than on this occasion. We were even given a hint to go away as soon as possible as they were expecting friends for tea. And that was the last we saw and heard of the Zierings. I was told that all this hostility was due to our having been in New York without having felt the need to visit Cilly in Boston. Of course, this is not the true reason.

I am absolutely unable to explain the situation and this behavious. Our parents had been very helpful to Cilly and her brothers; we were their and they our only relatives nearby. I could certainly have been of great help to Frojim wherever he was hospitalized before his death (he appears to have been a diabetic who underwent amputations of his legs in his last years and suffered from other complications too). I am absolutely sure that neither we nor our children have ever given any of the Zierings,to whatever generatio they might have belonged, any cause to be offended (do be honest ,we never ever even thought of them after having been told that Frojim was nowhere in Israel or even alive), but these people have treated us as if we had offended them,cheated them,hurt them. The only possibleexplanation also in this case is that certain people have purposely told lies about us to the Zierings. Undoubtedly, as we have never mentioned them to anybody ,as I have already pointed out,the tales can only have been foundedon lies and inventions. The only candidates for having invented such tales,who were interested in not having any nearer or cordial relations develop between us and the Zierings, are Emma and her family (they were and are still in contact with them) and Shula. Apparently they wanted to "reserve " the Zierings for themselves(and they are certainly welcome to this. And how greatly they went out of their way to make the Zierings welcome,and how important and great they all felt ! The Zierings invited Tobi to stay with them in some place near New York and I met Hermann Ziering one day at Central Station when I came to spend a day with Tobi, but he never had the graciousness to invite us to his house or to come otherwise into contact with us.

Why all this could havehappened, I do not know.I am honestly puzzled and can only explain it by jealousy and purposeful slander to make us "ineligible" for the friendship of the Zierings - an honour I to this day have not been able to appreciate.

And since then the wheels of time and fate have been turning and grinding away. They have now turned full circle. I was as much shocked as Shula and Asher were,when they told me that the Zierings,Hermann and family had in recent years been repeatedly in Israel, that Cilly had been very often staying with Emma in Tel Aviv (I did not know, and was not told by Shula who did know,that these frequent visits were connected with Frojim's prolonged illness) and that they had now cut the Bergers, Asher and Shula, and had never again contacted them. I was as shocked as Shula seemed to be when I learned that Frojim had been living for quite some years in some Home here and had died only very recently,that nobody of us was informed about his death, and that Seev,who had been appointed the trustee,manager,cashier and advisor and so on,had been looking after Frojim throughout the years. I was very sorry for Asher and Shula when they told me last week that the Zierings had,at their expenses,had invited Seev with wife and 3 children for a stay of two months to America. I remember that Hermann Ziering had a few years ago invited also Asher and Shula for such an all-paid visit but for some reason the visit never took place ,apparently because in the meantime some other courtiers had replaced them. I can well imagine that Seev did a good job looking after Frojim,his father's cousin, but I shall never believe that he did so for unselfish reasons.

Sic transit gloria mundi ! Shula sounded very sad when she told me all this on the phone. I could only reply that I had long ago found out that ours is a "funny family". I added that in the same way Kate and I had been painted black and had been denounced as sinners,she in turn had been treated at this moment also. From hints and remarks made by Shosh Kaiser last week I am led to suppose that she too had been put up against us by a similar tactique and I hope to get somehow more details soon. In all this somewhere a lesson is hidden. By the way, as I already mentioned, Shoschana has now cut off all connections with Shula and Asher.

I have no doubt that Emma in her turn,is steadily feeding the flame of hatred against us, that she is spreading rumours and poison and that in this she is ably supported by her well-trained family. Let me see what is going to come out next: Muriel, our cousin from New York,was here last year (while we were abroad ourselves) and I wonder if she is in turn now indoctrinated against us. For so far all those who had no contactswith our relatives here have remained our good friends. However, it seems that the campaign is now on against Yochebeth who had been "very near" to Muriel during the latter's visit here. She received from Muriel $100.- to be dis-

tributed among the family and there is now great whispering about it all and there is manoeuvring to get into the favours of Muriel, but they all do not realize that Muriel is a very nice woman indeed but in no way rich and that very little can beexpected from her in material advantages. I only hope that she will not be otherwise negatively affected by our "funny family".

I have the wish that this chapter is closed herewith, that I have freed myself of all the displeasure and discomfort the entire complex of family matters, the situation I have encountered here, has given me. But I am afraid that there will be much more to come in the future as nobody of them all makes an effort to stem their shoulders agains the currents of evil but prefer to let themselves be pulled along in the expectation of beneficial results therefrom. The main outcome will be that through their examples their children will take on the same postures and develop the same attitudes. They all are the typical witnesses of ignorance of the possibility of a redemption from evil which could lead to happiness and only happiness for all concerned.

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Hermann M. SELZER Coll.

How to stop boasting.

It happened one day that I realized all of a sudden how much of a ridiculous figure I had been cutting with my tendency to boast about my progeny. I asked myself how long I had been under the compulsion to tell long-winded stories about my children. Not only for how many years had this been going on, I asked myself, but also for how long a time did I bore my listeners in such c onversations. I am glad,however, that I can quite honestly say that I never did feel like boasting about my own achievements (whatever I might have at times been inclined to think myself about myself).

As I said, I realized one day with a start that I loved to boast about my children and grandchildren, that I had developed the tendency to make use of every opportunity to talk about their carreers, their achievements, depicting these as more than average memorable. Mostly I had been encouraged to do so by the regular enquiries of friends and acquaintances about our children. Only now do I realize that it was mainly my eager response which had induced these kind people to show so much interest, by requesting further information about my family whenever we met. Next to the ~~insult~~ usual requirements of civilized and accepted communication they surely did make such enquiries also to please me, as I can hardly harbour the illusion that they did care very much for the news which I thereafter so regularly conveyed to them.

It was a kind of sudden revelation which made me understand that in the eyes of every parent their children and grandchildren are made of superior material - and I am glad it has dawned upon me that this is a quasi physiological attitude of people who have reached the "grandfatherly stage" before I had occasion to make myself still more ridiculous. This illumination I was given through the experience I am going to report. This made me comprehend the danger of such

of such boasting, as there might occur events,circumstances and fates which will suddenly turn your boasts of yesterday into tragic farces tomorrow.

I am no exception with regard to such parental weakness. By far not ! Starting from the proud mother who expects everybody to admire her infant and ending with the grandfather who shakes his incontinent head of the genial grandchild which recites a poem, we all more or less think that our own brood is made of superior material than those of our neighbours or friends. However, I may claim a certain clemency by pointing out that I never carry photos of any of our descendents in my wallet, but then, on the other hand in our sittingroom quite a number of such photos are exhibited suitably framed thus inducing every kind and civilized visitor to make the expected enquiries and to utter the type of comments which are so pleasing to the parental heart.

You will be impatient to learn what brought on the realization that I had been culpable of sharing such a common failure with most other people ? Let metell you of this "moment of truth".

A few days ago we spent an evening as the guests of a certain Dr. Neumann, a senior retired German physician. He is a nice man and a very civilized one in addition. In the past we had very little contact with each other and I could not give you any special reason why this was so. I had known and met him as the father of David Neumann, and from the latter (as well as from some common friends) I had somehow gained the impression - erroneously as I have now come to think - that the relationship between father and son had not been pleasant or warm.

During that evening in Dr. Neumann's house some of the guests gushed about David having again appeared on the TV screen in his capacity as the spokesman of the Dep. of Staistics, and Dr. Neumann asked with great pride:

" Have you seen him also last week when he addressed the Rotary Club in his capacity as the new District Governor of Rotary in Israel ?"

All the others present - three ladies quite advanced

in age and another couple - confirmed enthusiastically that they had seen him also on that occasion on the TV. I felt rather embarrassed - and from the way Kate looked at me she appeared to do so too - because we could not join the others in asserting that it had indeed been a ' splendid show ' because we hardly ever spend time before the TV box.

For some time David remained the focus of the conversation. His father ,Dr. Neumann, told us with a happy face - which made him still more ' sympathisch ' - about David's important position as the Rotary Governor for Israel for the current year. He told us with many details of David's and his wife's Lea recent visit to America on behalf of the Rotary Districy and he announced that David and Lea would very soon again be going to Los Angeles on "Rotary business" as David was doing his best to be elected a Director of Rotary International, a step which might even bring him to become one day the President of Rotary International. In short: Dr.Neumann was for quite some minutes the happy and proud father who told his son's greatness,his unusual qualifications now so amply recognized and widely appreciated, and he appeared convinced that his son could expect to produce still greater performances in future. In response to a leading question of mine (as I wanted to change the object of our conversation) he also enlarged about the fine qualities and the promises of his four grandchildren. (In my opinion this boast about David's children was quite justified, as they are indeed very fine youngsters). I had begun to feel quite uneasy, and I was now aghast by the realization how many defects and deficiency such paternal vanity could cover. David had been for a long time an accepted and respected member of my own circle of friends, but without exception he had lost this our friendship and respect because in his unadultered and uninhibited ambition to aqcuire leading positions wherever possible - this was now the case in Rotary, before that in Freemasonry etc. -he not only had neglected his children and his friends, but also his duties and responsibilities which he had taken upon himself with regard to these friends and with regard to the trust we had placed in him.

While these thoughts passed through my mind and I saw Dr, Neumann's radiant face and I observed how his audience - Kate and I included -so keenly and so kindly partecipated inn the happiness of our host about the successes of his descendants.

And then and there I recognized myself in Dr.Neumann . Suddenly I realized that so very often I had in a similar way been entertaining guests and hosts,friends and casual acquaintances with Pipsi's steady advances in her carreer, with Michael's many books and artcles, with Danny's promising development,with Miranda's splendid character and with Sarah's conspicuous intelligence.

I saw myself also all of a sudden with the eyes of those whom I had faced on so many occasions as a proud father and loving grandfather - and I could not but laugh about myself and about my having so innocently played such a stereotyped role.

Since that evening, since that recognition I have changed my manners to a quite radical degree, and in this I have been helped by my recall of an episode of which I was a witness some 15 years or so ago.

It was in the year 1963 or 1964. We had been asked by David and Pamela Hunt - he was the Deputy High Commisioner of Britain in Lahore - to have lunch with them in order to meet a visitor from Australia. The latter was a quite well-known man in the field of medical research. We were only 7-8 people at the table. The conversation was dominated by the Australian scientist who had on the preceding evening addressed the Medical College of Lahore and who now expanded on the theme of his lecture in which he had described his experiences with organ transplants which so far had brought more failures than successes, and which produced ever more puzzling facts and brought forth ever more startling questions.

" I suppose that with regard to these problems Peter Medawar will be of great assistance to you when you come to London", said Pamela Hunt. " I am sure you are going to meet him there ?"

" Of course ! I am going to meet Sir Peter Medawar in London. Ver y much so", the Australian emphasized, " as such a meeting is one of the main reasons for my travelling there this time. But how do you come to know about him and his work?"

" Peter is my brother", was the simple reply he received from Pamela. Her voice, her facial expression had not changed when she told us of her relationship with Peter Medawar; one might have thought she might have communicated some kind of commonplace information. I have no doubt that she was very proud of her brother, as was her husband David Hunt, but they would never have thought of showing this in any way, of talking about him for any length of time, of enlarging on his position. She must have noticed our surprise but she at once changed the conversation to some other topic.

I want you to know that Sir Peter Medawar was a very famous man indeed. In 1960 he had received the Nobel Prize for Medicine for hisresearches in the problems and mechanisms of immunity reactions. He was if not the youngest at least one of the youngest scientists ever to have achieved such an honour. And in addition , in 1963 about the time I learned in the way I have described about the relationship between him and Pamela, he had been elected the President of the Royal Society - also in this instance one of the youngest ever to have reached that exalted rank.

(I felt a bit awkward that lunchtime. In the preceding winter I had met a few times , as a patient as well as socially, the mother of Pamela, who had come on a visit to Lahore. I had never associated this Mrs. Medawar with the famous escientist of whom the press - lay as well as scientific - had been writing so much and for such a long time . Instead I had been wondering if this tall and massive lady, so much mediterranean in appearance, so very seof-assured and baaring a constant cynical expression on her face, had not been of sphardic origin. (Her name might have me enquire, might have possibly disclosed her origins, but at that time I was not too sure and somehow my associative faculties were quite out of focus). In any case, I never asked her or Pamela and at that time I had no other opportunity to make enquiries elsewhere. I am sure, Mrs. Medawar must have thought me an uneducated bore because I never asked her, if Sir Peter might possibly.....

I can very much assure you that in my remaining life time I shall never come into a situation where a brother of

mine, or for that matter any kinsman of mine will become a Nobel Prize Laureate, (I am fortunate that Menahem Begin is in no way related to us), or that anybody of my family far or near might acquire similar or even less exalted honours; but I am equally sure that I shall never again - not even under the impact of a provoking burst of great pride - boast about anyone of my childrenor grandchildren ,even if Pipsi is going to head the biggest Business Behaviour Research Institute in America, even if Michael should turn into the most successful stokebroker of all times, even if Danny becomes the Rhodes Scholar par excellence, even if Miranda turns out to be the leading actress and Sarah a renowned genius of some kind or other.

April 1980

THE SINGLE-storey structure at the entrance to Jerusalem's Bayit Ve'gan suburb is unpretentious — almost hidden by the trees and untrimmed hedges surrounding it.

Inside, the atmosphere is equally humble. Here and there a rabbi in a black coat strolls along the corridor with a book under his arm. Now and then a white-frocked scientist leaves a laboratory to fetch a cup of tea or coffee. And the only sound that fills the air at the Institute for Science and Halacha is a strange symphony of two tones: the sing-song of rabbinical scholars sawing their way through a page of the Talmud, and the high-pitched whine of a lathe in the laboratory workshop.

The subtle relationship between what these two sounds represent is a puzzle to the overwhelming majority of Israelis and, for that matter, other Jews as well. What is more, most Israelis are not sufficiently interested in learning about that strange symphony or the work being executed at the institute.

Yet, for the tenacious minority of religious Jews in Israel there is a very close correlation between the success of the Institute for Science and Halacha, and the State of Israel.

"Our job here," says institute director Rabbi Shneur Hoffmann, "is to ensure that whenever possible, a solution may be found when the requirements of modern living and ancient Jewish Law — Halacha — appear to be at odds with each other."

If you are religious, basic Scriptural Law and its elucidation in the Talmud remain unquestioned. However, there are myriads of *dinim* (regulations) which, says the institute, can be observed in a manner that appears to the untrained eye as a gross violation of these very same *dinim*. The key is technology.

An electronics engineer designs his radio circuit by use of a theoretical basis of mathematics. At the institute, scientists — with the help of Talmudic scholars — build prototypes of "sabbath-permissible" electrical and mechanical devices. And the bases for these, like mathematics, are the theoretical principles of Halacha.

ONE OF THE most interesting and seemingly revolutionary achievements at the institute has been the successful development of a simple electric switch that may be used on the sabbath without violating Halacha. A related development is the sabbath telephone — based on the same principle — which may be used on Saturdays and Jewish holidays if the called party is also equipped with a similar instrument.

Eyeing the switch or telephone, you cannot see any difference between them and any other electric wall switch or telephone. "Let's take a look at the inside," said Rabbi Hoffmann. He pointed to various components on the switch's tiny hidden printed circuit. There were transistors, capacitors, an IC (integrated circuit), a crystal pulse generator, a sensor and a subminiature photo-electric relay switch.

He explained: "Once you accept the fact that we are not out to undermine Halacha or, as some ignorant folks say, to 'fool the Almighty', you may justifiably ask us why use of this switch or telephone is fine on the Sabbath while use of others is forbidden.

"Here, let me show you," he continued as he pointed to the pulse generator. "Making or breaking an electrical circuit by direct action is forbidden on the Sabbath. That is an unchallengeable regulation. But, what if it is done indirectly? Is that also banned?

"Rabbinical experts in Halacha are well aware of the concept of *garmi*. This is an Aramaic word meaning indirect causation. In certain situations, a *garmi*-executed act is clearly permissible on the Sabbath while that same act is clearly forbidden when done directly.

"By combining Halachic principles of *garmi* furnished by our rabbis, and principles of controlling the flow of electric current provided by our engineers, we have attained a way of meeting two vital requirements: that of Halacha and that of 20th century life with electricity and electronics."

WHERE DANGER to life exists, "violation" of any or all sabbath laws is not a violation at all. That ruling has been promulgated by every Halachist who has lived, from Moses down to the rabbis of our day.

What, then, are the "certain situations" when *garmi*-backed actions may be undertaken, even when there is no danger to life?

In general terms, there are two such conditions: (a) when there is a danger to health, though not to life itself and (b) when there is a clear and present threat of massive economic loss.

Both of these determinations are still subject to human judgment. When is a person's health endangered and when is it merely a matter of discomfort? What is a massive economic blow? Is it a million-shekel loss, or does the amount depend on the firm's balance sheet?

The health question is being settled by the doctors. Just to be sure, Shaare Zedek Hospital in Jerusalem has converted its electrical and nurse signalling systems to a dual-parallel circuit built by the Institute for Science and Halacha. From Saturday night through Friday dusk, the "regular" system operates. Then, just before the sabbath is ushered in, a master switch is thrown which converts the electrical and nurse signalling systems over to the "sabbath-permissible" *garmi* setting.

Just to be on the safe side the job of throwing the master switch has been assigned to the hospital's computer. Says Rabbi Hoffman: "The Big Brains are a method of minimizing human error. However, the computer programmer still must update the candle lighting times once a year, and make other adjustments, such as for extra Fridays in a leap year. Yes, there still is a human element present."

QUESTION: why not use the *garmi* system all week long? After all, what is permitted on the sabbath is certainly permitted on weekdays too.

"Logically, that is true," explains the institute's board

chairman, Dr. Dov Frenkel, lecturer in family medicine at Tel Hashomer Hospital and Tel Aviv University Medical School. "But in Halacha we have a principle of *mar'it a'yin*. Simply stated, this means that even if the act you are performing on the sabbath is permissible, it must not be done in a manner similar to an act that is not permissible. That is why Shaare Zedek has parallel electrical control systems — to make sure that the difference between the two is visible. Other hospitals in the country have also consulted us."

The non-medically related uses of *garmi* electrical controls — to prevent substantial economic loss — is now being considered by certain Israeli industries. Although closed on the sabbath, they keep maintenance staff on hand to service equipment such as industrial ovens which cannot be shut off without costing hundreds of thousands of shekels in lost starting-up time after the weekend, when the plant reopens.

Besides providing Sabbath-permissible devices to these industries, institute scientists are hard at work developing new refractory materials which would permit safe and rapid cooling down and re-heating of industrial ovens. This would encourage plant owners to do away with the maintenance work over the weekend.

Since economic loss is much tougher to define than dangers to health, the aim of halachists is to eliminate sabbath work altogether rather than discovering methods of operation which are permissible on the sabbath "under certain situations."

Israel's chief rabbis are consulted by the institute before it offers technological solutions to challenges by Halacha. Thus, when residents of Ma'ale Adumim asked for a fully automatic "round-robin" narrow-gauge electric railroad to serve them on the sabbath the institute was prepared to draw up the plans. By use of a programmed power supply and special switching apparatus, the railroad would have been just as "kosher" as the sabbath elevators in use at Israeli hotels and tall apartment houses.

However, the railroad request had to be turned down: one of the chief rabbis ruled that the element of *mar'it a'yin* would dominate over the other factors.

THOUGH SABBATH observance "problems" are its main fare, the Institute for Science and Halacha gets requests for help in other areas too.

• A kibbutz that manufactures corn glucose wants to know whether the product is kosher for Passover. The problem involves the basic question of whether the ban on leavened grains applies to derivatives as well as on the grains and their flours. The question — from a non-religious kibbutz — has sparked inquiry into a related problem. Since Israeli chocolate manufacturers use soya oil-based emulsifiers, may their chocolate be eaten by Ashkenazi Jews, who — unlike the Sephardim — eschew soybeans on Passover?

• Lately, the familiar fever thermometer has been displaced by the forehead strip. This is a swatch of plastic which, when held against the forehead, produces on its face either a letter — N for normal — or a set of digits indicating approximate body temperature. Some months ago, the institute was asked whether use of a forehead strip constitutes "writing" and would thus be prohibited on the sabbath.

May this thermometer be used on Shabbat? *(Karlinsky)*

• Some *kashrut* (dietary law) supervisors have complained that their certification stamps are being forged. Their charges wre found to be true. So the institute has developed a secret-formula ink for their ink pads. Now, when a suspect *kashrut* stamp is presented, a chemical analysis of the questionable certification imprint is readily executed to determine whether it is genuine or counterfeit.

• Halacha forbids erasing the appellation of the Almighty in writing or in print. What about magnetic impression? Someone had recorded a cantorial selection on tape, and included in the piece were several vocalizations of the Almighty's title. May the cassette be erased and other material recorded on it?

Established 15 years ago, the Institute for Science and Halacha is headed on the Tora side by Rabbi Levi Yitzhak Halperin, and on the technology side by Chief Engineer Menahem Hartman and laboratory director Dov Zioni.

The institute's research and devices are described in a steady flow of books and in "Hamachon," a periodical. The organization's motto is, "Solutions and not Compromises."

As the search goes on for reconciling modern living with requirements of Halacha, officials at the institute reiterate a key point: there are a number of basic Halachic foundations which can never be "worked over" so as to render them subject to more than one interpretation.

Thus, the gist of *kashrut* or sabbath observance can never be compromised. No amount of chemical or biological research can render a piece of pork kosher. And, no matter how many "permissible" switching devices are developed, El Al is still violating Halacha by flying on Saturdays and Jewish holidays. □

Anti-Jewish attitudes.

Those ten days I spent in Oberhausen had been my first contact I had with the German hoi polloi since so many years. I have come to the realization that so far I have laboured under many wrong concepts about the Germans, about their atttitudes to their past, about their attitudes to the Jews, about their attitudes to themselves.

In the past I had learned about these attitudes from my personal contacts with that variegated group of Germans I had known in Pakistan (most of whom felt safe to keep their Nazi flag flying or at least enjoying the apologies their muslim environment granted so freely) , and from what I had read and heard in Israel . I have regularly read the statements which issued from German Government officials,from German intellectuals,historians and theologians - but so far I had never seen the Germans en masse nor have I been able to watch in the post-war period their more or less open and unguarded reactions to the " Jewish problem".

Any time you hear an "official" German pronounce coram publico the word "Jew" you gain the feeling that he winces,that he recoils,that he thinks he is uttering an obscene word. It is as if he still labours under some sense of dutyful guilt, as if he has to soothe himself and his listeners with a well-worn set of undeniably noble ideas.

I have, however, slowly come to the conclusion that today the Jew represents mostly a nuisance value to the Germans, some form of thought complex which should be consciously avoided and if unavoidable should be pushed back,should be repressed if of any upsetting significance. Once the feelings of guilt and shame may have been of a genuine impact, but if in the recent past the Germans did feel a sense of shame, a sense of guilt,these were hardly born out of ethical considerations or any urge to repent. Such contrition expressed mainly the fear that "the world" would never cease to condemn Germany and the Germans for those terrible misdeeds they inflicted on the Jews. However, having noticed at first with genuine surprise and thereafter with agreeable understanding that

"the world-at-large" has already forgotten and possibly forgiven the German incarnation of hell, that the policy and the politics of Israel can profitably be made use of to explain and also excuse the anti-jewish excesses in the nazi history, the vast majority of the Germans have now reached the state of mental balance wherein Israel and the Jews have only nuisance value, and that it is no more worth to lose time and thought about past events.

I had always been under the impression that wherever Germans gather and that whatever motivates Germans of all classes and strata,especially the intellectuals and politicians in their thoughts and ideas,words,writings and reasonings, the Jews in general and the Israelis in particular take up a relatively incongruous part and portion. I have now come to realize that these concepts of mine are not true. I have found that Israel is unimportant to most Germans, that the Jews are again visualized by such large parts of the German population as a nuisance, and that for the Germans in general the Jews represent a factor whose elimination, or at least neutralization would make things so much easier. It is only the fact that the Arab world is so much involved with the Jews and with Israel that the issue stays in the centre of attention and thereby acquires a considerable load of antagonism and hostility.

In the past 30 years or so we may have been entitled to entertain the though that things were different, but we should today rid ourselves of many of our illusions; weshould realize that there are very few countries in the world or even fewer people which would not gladly agree,help,contribute to the creation of s situation where Israel in particular, but also all Jews would be suddenly and totally eliminated. The major part of the world would today welcome this as an ideal situation. That the countries and government do not say so openly and formally does not negate what I have written. If some kind of event or machinery would intervene to this effect without any attribute of fault or guilt to any of the democratic countries still with us, the entire world would be only too glad - notwithstanding any of the rivers of crocodile's tears which might start to flow.

Let it be clearly stated here an now that this low state of respect and acceptance we "enjoy" now is entirely the fault of the Israelis themselves. The world wanted to respect Israel and the Israelis. But the Israelis have done their best in an unbelievably self-destructive way,to spoil whatever sympathy the world

might have had for them until not so long ago. I cannot find any evidence that our Isr aelis have understood the seriousness of their behaviour, that by their selfish actions,their disregard for national interests,their degrading bickering they indicate to the world that Israel is doomed. It is not surprising that the Arab world, the Communist world and all the other many enemies of Israel feel assured that they need only a little patience before their dream, the destruction of Israel, comes true. The Arabs do not even require that huge arsenal of deadly weapons and sophisticated airoplanes which thet accumulate all around Israel. Neither will they have to worry that they will much trouble in making Egypt join the fray when the attack against Israel is under way.

In the last year or so I have read all the writings of Golo Mann which I could find here. I had not known of him in the past and I have now discovered that he is quite a good historian. Formerly, from the remarks I heard or read here or there I had the impression that he was some kind of "ridiculous" historian. Now I know that he is quite a good historian. AT the same time it was for me quite interesting to find how he labours under the burden to have to be careful not to express himself in too outspokenly antagonistic a manner against the Jews. Is it caused by the fact that he does not want to show that he is under the yoke of being a "mischling",i.e. that he is a half-jew ? After having read recently so many of his publications I have come to change my mind insofar as to feel that he is not a very balanced nor a very clear-minded author. I do not know him personally but somehow he gives me the impression that he is not a very pleasant type. I cannot cite any specific facts for my impression. Of course, my antagonism is of a purely personal nature and also not purely instinctive as I would like to make myself believe.

I have read his article about "Antisemitism" and it made me depressed to see how much he has had to struggle with himself to overcome the German sin without ever taking part in the Jewish pain. On some occasion he has said that it was no more "the thing to do " to tell a Jewish joke - I would not be surprised that he has now had many occasions to overcome his inhibitions and I am sure that was among the first to start on such jokes again.

I have not read any clear statement of his which outlines his position visavis Israel. He possibly still feels that the time has not yet come to say what he would like to say. Some ten years ago he wrote a large article about Adenauer - and he mentioned of course therein Adenauer's conciliatory gestures towards Israel. Golo Mann expresses his admiration for Adenauer's courage,especially in view of the fact tht Adenauer could not expect these gestures - particularly the large amounts of money to be paid to the Jews in form of compensations - were not going to be taken favourably by the Germans. There was no criticism from the side of Mann, no word of rebuke that the Germans at large had shown by their negative attitude that they had not repented their past, that by this they still showed that they continued to identify with the anti-jewish mentality the "Monster Hitler " has shown etc. One cannot avoid the impression somehow that Golo Mann too felt hurt deprived and saddened that Germany was going to pay out such vast sums of money to the Jews.

Am I wrong to conclude that Mann has not overcome his inner conflict caused by the impact of his part-jewishness on his German Ego ? In this respect he appears to me a very characteristic representative of the Germans of today.

I find it unbelievable that this Germany of today which has so often been the cause of such disastrous wars and upheavals, is today again accepted as a full partner in the society of nations. The Germans of today are not anymore seen in their garb as Nazis and Nazi-supporters. These very same Germans themselves have now begun to believe that the wrongs,the sins,the murders they have committed were in some way understandable,pardonable. It is true, they feel, that what they have done to the Jews has been very cruel and unacceptable,but all this will fade away into a forgotten past in not too long a time. This will be rather facilitated by the fact that the Jews are now everywhere more and more depicted as elements who will induce even the most cultivated nations to modify their former attitudes to react with disdain and even hatred. Nevermind that basically all this can be explained by the looming danger of the loss of the comfort which our modern society thinks absolutely necessary,should the Arabs be made to feel disappointed by any kind word or act which the industrialized countries might show sympatetically to the Jews. It is important for our world today to please the Arabs at whatever cost, and this at the

expense of Israel and the Jews if needs be. With a heavy heart - this the kindest of our so-called friends will say - such a sacrifice will have to be brought at such an expense.

(Fortunately the Arabs themselves make life difficult for their friends. They are themselves now creating anti-bodies against themselves (in the islamic as well as in the non-islamic world) which makes many a western ideology break out in spots and show other hostile reactions. However, the oil and the petrodollar are the most effective antidotes against such reactions).

Visit Tests Emotions of Jews Driven From Germany

By JOHN VINOCUR
Special to The New York Times

FRANKFURT, West Germany, May 30 — Last week Walter Speyer walked into the street here where the Gestapo arrested him in 1938.

Passers-by saw a tall man with sleek silver hair of a kind loved by West German advertising agencies to portray Teutonic rectitude just standing and looking and waiting.

The emotions Mr. Speyer expected did not come. Nothing did.

"It was a test," he said. "Of myself. I wanted to test my own experience. I went to the exact spot where the Gestapo got me. I felt nothing. I was jailed, thrown out of this country, but I think we have to forgive and forget. We can't blame all the Americans for the crimes in Vietnam. The persecuted should do nothing to continue the persecution. Suppose Martin Luther King continued to hate whites.

"No, no!" cried Erna Leopold. She was sitting next to Mr. Speyer with a small group of American Jews who returned to their native Frankfurt as guests of the city. Mrs. Leopold was furious. "Not hatred," she said, "but never forgive and never forget!"

'My Heart Stopped Again'

Lotte Posner broke in. "Felt nothing?" she said. "I went to the place in Pforzheim where the Gestapo arrested us. Nov. 11, 1938. And my heart stopped again. It stood still, I tell you."

The conversations spurted wildly ahead. Sitting in a hotel lobby, often speaking German with greater ease than English, the group had an almost eerie resemblance to the well-groomed West German pensioners who, seated on buses and trains, sometimes make foreigners and younger Germans wonder what they were doing during World War II.

The visitors were part of a group of 106 Jews, mostly in their 70's and 80's, who were brought to Frankfurt through a City Council grant of $120,000. Mayor Walter Wallmann said the invitation was not only a gesture of reconciliation but also a statement of appreciation for the cultural and business accomplishments of the 30,000 Jews who lived in Frankfurt before the Nazis.

Since the group's arrival most of its members have been treading the edge of an emotional crevice, and they talked of a struggle with their own memories, the warmth of their reception and their doubts about its sincerity.

The more they talked the more they appeared divided into two groups: those for whom the humiliation and hurt of being driven from their homes could not be bought off with a boat trip on the Main River, a visit to the opera and a greeting from the Mayor, and those like Mr. Speyer, who lives on Riverside Drive in Manhattan, or Alfred Kahn, a retired butcher from 110th Street, who said, "I couldn't believe people would be so nice or so interested in me."

The history of Jewish achievement in Frankfurt goes back to the Middle Ages, encompassing such figures as Mayer Amschel Rothschild, founder of the banking family, Martin Buber, the philosopher, and Paul Ehrlich, a Nobel laureate in medicine. The history of the persecution of the city's Jews runs an almost parallel course, with murderous pogroms in 1241 and 1349 and the banishment of the Jewish community to a ghetto in 1462.

Those who had not come back to Germany before said they did not do so because they knew too much about the persecution and remembered the faces too well. Mrs. Joseph Adler, who lives in Livonia, Mich., said she came against the advice of her children. "I remember an SS man coming to our house, and I told him he'd remember what he was doing to us for the rest of his life," she related. "The reason we never came back was that I was against running into all these people."

Now she and her husband judged things in the city with great reserve. Mr. Adler, who could trace his family in Frankfurt back to 1530 and who won the Iron Cross for valor in World War I, said: "I feel our reception is a bit chocolate-coated. I don't believe all this enthusiasm. Perhaps the people who welcomed us, but the general population, certainly not."

The New York Times / John Vinocur

American Jews who returned to Frankfurt pose for a photograph

Mrs. Leopold, who lives in Southfield, Mich., agreed. Of all the guests, her uprooting from her home seemed to have left the deepest scars. Her husband, she said, was also a winner of the Iron Cross as a World War I fighter pilot, a prisoner of war and a member of the Richthofen Staffel, the elite fighter squadron. Suddenly in the mid-30's she was not a German any more, and now she said: "I think that many of them don't like the idea that we've been brought here. We haven't seen the truth. Just a bit of show. And no desire to meet old acquaintances." The word "acquaintances" was chosen with care.

Ruth Frank, a classmate of Henry A. Kissinger in high school in New York, wondered if some of the old stereotypes continued to exist. At a dinner a woman asked her: "Are you really Jewish? You don't look it."

On the other hand there were remarkable experiences that seemed to have deeply touched the guests.

Some had talked with students about their experiences, and one of the students, a young woman, broke into tears listening to their stories.

Old Friends Remain Friends

Mr. and Mrs. Adler went back to the street where she lived and found an art gallery where her house had been. "The people at the gallery invited us for dinner and people from the neighborhood came in," Mrs. Adler said. "Dr. Obermann was the man's name. It was very nice, the best thing that happened to us."

Mrs. Posner told of visiting old family friends — "150 percent non-Nazis" — who looked after the graves of her parents.

Mr. Kahn said there were unexpected calls from people who had read about his visit in a local newspaper. A gentle, good-humored man who was a member of the Social Democratic Party in Frankfurt in his youth, he was deeply surprised that anyone could remember him. "They were friends who had a restaurant in the old days. They just called up. Come around, they said. I recognized a guy from a gin mill where I used to hang out. We spent an evening together. I've had a good time."

Where there was agreement was that the Germany, or at least the Frankfurt, that they once loved was gone. Among Germans the city's architecture is sometimes described as planless barbarity. Mrs. Adler found it "rebuilt without taste or feeling" and Mrs. Posner said, "The whole character is lost,"

"Mainhattan," Mr. Adler punned.

"Yes, of course," Else Liebreich said. "But it's clean." Everyone laughed and drank their coffee.

SUPPORT THE FRESH AIR FUND

Address to an American Barmitwah Boy.

My dear young friend:

This is a red-letter-day in your young life. Today you have become - according to Jewish concepts - a fully entitled and recognized member of our people, a new link in the chain anchored in the dim past and hopefully going to extend into a bright and blessed future.

From today onwards you are also - according to that very same tradition - fully responsible for your own actions and deeds, for those you commit as well as those which you omit, for those of which you can be proud as well as for those which are liable to make you feel ashamed. However, I trust that you will make every endeavour that the former will far outnumber the latter.

You are a young Jew who represents to yourself and to the world around you not only the Jewish people and the Jewish tradition but also all Jewish hopes. We all, wherever we are, the entire Jewish people in the world will be judged by the way you behave, you react, you develop.

There is no doubt that the position of the Jews in America has today become again more vulnerable, since antisemitism is these days again more acceptable among your gentile compatriots than at any time since the Holocaust, since your parents were small children themselves. You should as a Jew face with pride and dignitythese hostile trends, but you should at the same time not allow anybody ever to doubt that you are as good an American than the next man. There is not the slightest truth in the allegations so often raised by your and my enemies that you cannot at the same time be a good Jew and a good American, that you cannot love,cherish and support Israel and at the same time be a good American. It is entirely within the political,social, legal and ethic tradition of America for any of the minorities to take a special interest in the wellbeing of the countries with which they are ethnically related. The historicity of this circumstance and the undenied rights to this effect are the best proof that America is a great democracy. And you must never permit

anybody to interfere with you rights to feel attached to your origins, nor should you ever deny such an attachment for fear for fear this might feed antisemitism around you.

There is , however, a great difference bet ween an American Jew who cares for, identifies with Israel, and an American Chinese,an American Japanese, an American Italian etc. who relates to his country of origin. Your relationship as a Jew with the land of Israel is based on a far greater heritage, on a specific oneness, on a unique intimiacy which no other ethnic group anywhere else can dream of copying. You will always remain, whatever constellations the contemporary political currents may bring forth, an integral part of the Jewish people and although you live in the Diaspora, you will never cease to form one inseparable unit with us here in Israel.

What does all I have said imply for a Jew ? What does all this mean to you on the threshold of Jewish manhood ? It can only mean that you have to realize that as long as you are conscious of the fact that you are a Jew, that as long as you cherish the fact that you belong to our ancient people, that as long as you do not forget that you are an integral part of a very great ethical heritage and a very impressive historical tradition, you should present yourself in every circumstance of your life to the world with pride as a Jew and that you should comport yourself at all times with dignity asa Jew. You have only a short while ago pronounced that basic truth which we all here feel and which , I hope, you too will incorporate into your philosophy of life. It is a truth which will show you also very clearly how different we Jews all are from all the other peoples, how different you are from the other ethnic minorities elsewhere in the Diaspora.

You said , on being called up to the reading of the Tora

ברוך אתה " ...
אשר בחר בנו מכל העמים
ונתן לנו את התורה

i.e. you have thanked God that the Jewish people and thereby you personally too, have been been selected from among all the nations of the world to fulfill a great and specific task. And the long history of the Jewish people shows only too well that we have been thus and specifically earmarked in a good as well as in anpainful sense.

This realization should be part of your conscience from today onwards. And above all, manifest this fact to yourself and to others with great pride and true dignity - characteristics which are , unfortunately so badly missing in many aspects of public Jewish life today. Once you have acquired this sense of pride and dignity, all else will come forth more or less automatically. You will then feel the urge to learn more and more of the history of the people to which you belong, you will want to get acquainted with Jewish customs and traditions, and you will want to learn the Hebrew language - and finally you will strengthen more and more your ties with Israel, your true homeland. It may finally even become evident to you as a Jew that a Jew is truly at home only in Israel, that a Jew can retain his dignity and pride untarnished only if he lives in Israel.

March 1979

God's Best Friends.

The Agudath Israel, the organization of the orthodox Jews, does not accept the Zionist movement as justified by God or history, does not recognize the State of Israel as a legal or constitutional body. Whatever physical association the followers of the Agudath Israel have with Israel is considered by them only a fulfillment of the Mitzwa demanded of Jews everywhere in the world to settle in the Holy Land. To them the political organization of and the mechanism of statehood in Israel is only coinciidental, and if they take note of this at all they refute it at the best as a hostile factor. Notwithstanding this negative attitude the "Council of the Torah Sages", the leadership of the Aguda usurps to itself the right to dictate to the Government of Israel which laws and rules should be instituted and applied. They think it to their advantage without bothering about the ethical issue involved, to form a political party, and the body of grey emminences behind the scenes isntructs its elected members in the Knesseth whichlegislature they should propose or support and what kind of threats they should make use of. Begin does his best to apease these bearded autocrats - he appears very much in awe of their religious and political power - by throwing hundreds of millions of good Israeli money into their laps for the maintenance of that kind of schools and Yeshivoth in which aversion for and hostility to the State of Israel are as a matter of fact indoctrinated into the pupils.

The AGudath Israel has this year convened a World Meeting in Jerusalem. They use Israel as their convention country, Jerusalem as their convention place - and at the same time, though guests of this country ,they do not mind exhibiting their aversion to the Jewish state. Neither did they mind to offend very deeply the country they have been using to their own advantage, the country from which they have gathered so many benefits. They had the affrontery to refuse an invitation to Izhak Navon,

the President of the State of Israel, to their Inaugural Meeting, and did not feel any compunction to explain this slap into the face of the State of Israel with the unselfconscious statement that the presence of the President would imply their having to rise from their seats to welcome him. In other words: these men who purport to fear God did not want to stand up in honour of the President not only of the host country but of the State of Israel.

I do not know ifyou agree, but I think that these Jews have reached such a state of lawlessness, of undignified meanness, of nauseating self-righteousness, that they have to be punished by that Divine Authority they never cease to call upon,from whom they usurp the right to judge and to condemn. You may agree or not but I have no doubt that these men with their white bears and their black hats who claim to know what God grants,demands and forbids have proved to us that they are frauds,that they are cheats,that the y are imposters.

The event I have just reported has been mentioned in all newsmedia, but in no time and in no quarter did any of that indignation erupt which one would have expected in a healthy people, a prideful country, a dignified country. To me this one of the many indications how sick this country is, how much in need of a shake-up this society of ours is today.

Begin reacted politely and "diplomatically" by staying away in turn from the meeting of the Agudath Israel to which he had been invited. I am certain he send a private message of apologies too,indicating that he had to stay away in order not to excite theenemies of his government.

Yesterday I witnessed a Convocation of the Hebrew Union College. Navon was invited and received as a President of the State should be received. Of course, Navon could only hint that he sympathized with the Progressive Movement in Judaism, but he must have felt as we all did, that the Agudath Israel,the enemy of the State is given all freedom,opportunities, while the Progressive Movement, which is doing much to help and support the State of Israel, is looked upon as an outcast by the Government of Israel by order or through blackmail of that very Agudath Israel. Imagine what history will have to say about all this !

February 1980

Synopsis

Escapes from the extermination camp Auschwitz II - Birkenau.

Erich Kulka

During the five-year existance of the Auschwitz complex 667 prisoners escaped from its 18 camps. 270 were caught and the majority executed. A total of 105 prisoners escaped from Brikenau. This lecture deals with the manner of these escapes, their preparation, the dangers which the escapees faced, and the outside help they received. In most cases the escapees tried to save their own lives although some of them were also motivated to save others by warnings and efforts to move the world to stop the mass exterminations. This lecture focusses on those courageous Jewish prisoners who came closest to this aim.

Some 40 per cent of the escapes were abortive. Those escapes organized with the help of SS men ended in betrayal and liquidation of the prisoners with one exception: On April 5, 1944, during the mornin roll call in the Czech Family Camp in Birkenau, a prisoner was missing. It was Blockältester Siegfried Lederer. By the time investigations began, Lederer with SS-Rottenführer Victor Pestek, dressed in the uniforms of SS officers, were sitting in the express train to Prague. Pestek, who served as an SS guard in the Family Camp, had fallen in love with a Jewish girl and decided to get her and her mother out of Auschwitz. To carry out his plan he needed the cooperation of Lederer who had contacts with the Resistance movement in Bohemia. After their arrival in Prague Lederer's friends provided shelter for the escapees and promised further help. Lederer managed to penetrate into the Theresienstadt Ghetto, from which he had been deported only four months ago. He told his close friends in the Ghetto about the mass extermination in Auschwitz and urged them to prepare for resistance. However, some did not believe the horrors of Lederer's story while others followed the policy of non-revelation as they believed resistance to be futile. After his attempt to warn the Jews in Theresienstadt, Lederer compiled a detailed report and sent it to the Headquarters of the International Red Cross in Geneva. Lederer and Pestek made their way back to Auschwitz to try and rescue the girl and her mother. Pestek was captured and killed although Lederer managed to escape.

The most celebrated escape from Birkenau was that of of Alfred Wetzler and Walter Rosenberg on April 7, 1944. They managed to get to Slovakia where they met in Zilina officials of the Jewish Community. According to the testimonies of these two refugees, the Jewish representative O. Krasnansky compiled an exhaustive report about Auschwitz, which was sent through secret channels to Jewish organizations in Istanbul, Geneva, Budapest and also to the Apostolic Legation in Bratislava.

Seven weeks later, on May 27, Jewish prisoners Arnost Rosin and Czeslav Mordovicz escaped from Birkenau to Slovakia. They also managed to contact O. Krasnansky, confirmed the testimony of the first couple and described what had happened in Auschwitz after the escape of Wetzler and Rosenberg, especially about the increase in deportations and the extermination of Hungarian Jews. Krasnansky thus accomplished the first Auschwitz report and again sent copies to the Jewish organizations abroad.

The first reaction came from the Apostolic Representative in Bratislava, who asked for a meeting with the refugees. In the middle of June Mordivicz and Rosenberg met with the member of Vatican nunciature in in Switzerland, Mario Martilotti, in a monastery near Bratislava. After an exhaustive interview Martilotti assured the escapees that he would pass their information to the proper quarters and that he would do everything in his power to stop the ongoing mass extermination in Auschwitz.

This lecture follows chronologically the fate of these reports, their publication and their effectiveness, culminating in the telegraphic appeal of the Pope to Admiral Horty. Horty however only stopped the deportations of Jews from Hungary on July 6, 1944, after he was warned that Budapest would be bombed. About 300.000 Jews from Hungary were thus spared from deportation to Auschwitz, although the annihilation machinery of Birkenau worked till November 1944, killing thousands of Jews deported from Poland, Bohemia and Slovakia.

The State Department and the War Refugee Board in Washington got the full information about the Auschwitz refugees report on June 24, 1944. Their urgent suggestions made to the War Department for the destruction of the execution chambers in Birkenau and of the railway lines were refused on the pretext that

"the use of heavy bombardment would necessitate a hazardous round trip flight.." In the light of the Central Intelligence Agency Report published February 1979, with 27 aerial photographs, the arguments used by the War Department appear to be untenable.

Certainly there were also other refugees who informed about what was happening at Auschwitz. But as far as can be proved, only these four escapees undertook, in cooperation with various Jewish organizations to try and halt the mass extermination, and , in spite of the difficulties they faced, at least partially succeeded.

Synopsis

THERESIENSTADT: GHETTO, CHARACTER AND CONVICTIONS

Ruth Bondi

The Theresienstadt Ghetto was unique among the ghettos established by the Nazis in occupied Europe: it was the only one that did not grow out of an existing Jewish community, but was rather built where there was no previous Jewish population (except for half a dozen assimilated families). This was the only ghetto that sprawled over an entire city, albeit a small garrison, which in normal times had a population of 7,000 -- half of them soldiers. In spite of all the restrictions imposed by the Germans, Ghetto Theresienstadt nevertheless had some characteristics of a Jewish city, even if it was a very different place from the one envisioned by the heads of the Jewish community in Prague and by Jacob Edelstein before he became its first Elder of the Jews.

The Terezin Ghetto (as people from Czechoslovakia prefer to call it) differed from other ghettos in the way it was administered, partly as a Jewish city with all its municipal bureaucracy, and partly as a labor camp. In contrast to other ghettos, the entire population -- from the infants born there to the thousands of old people collected there from all over the Reich -- was regularly supplied with food, or at least a warm liquid, three times a day, including a lunch of soup, potatoes as the main course, and a daily ration of bread. This does not mean that the residents of the ghetto were not hungry; but the basic fact that no one in the ghetto was at any time entirely without food de - termined, to a large extent, the character of the place. Even though there were thefts, pilfering, smuggling, "protekzia", and class distinctions, the struggle for food never reached the proportions that were common in other ghettos.

The following question is therefore pertinent: Was the distin - guishing quality of the Terezin Ghetto -- with its youth homes, caring for most of the 15,000 children under the age of sixteen that passed through the ghetto in the three and a half years of its existence; its

wide-ranging medical services; its compulsory labor service for all ghetto residence, old and young, relative to one's physical ability, and not only as an obligation to the Germans, but rather as a responsibility to the Jewish public -- a reflection of the conditions created by the Nazis for their own purposes, or was the Jewish factor a determining element? To what degree was the character of the Terezin Ghetto -- its establishment, its management, its way of life, its false semblance of a safe haven until the end of the war, the orderly way in which the ghetto residents left for transport to the East -- a result of the Central European Jewish character?

I have not doubt that even though most of the laws of existence were laid down by the Germans, the character of the Czech Jews nevertheless had a determining influence on the way of life in the Terezin Ghetto. I choose not to elaborate on the flourishing cultural activities that are well-known today, but rather on the obedience to the law that had become ingrained in Czech Jewry during the long reign of the Hapsburg monarchy. On the one hand, this willingness to abide by the law eased German confiscation of Jewish property, for the Jews themselves provided detailed lists of each and every item that was eventually to be stolen from them; it produced the disciplined march into transports; it resulted in minimal attempts to escape. (The small number, as compared with Poland or Germany, in the Protectorate who found cover underground, may be explained, among other reasons, by the similarity between the Czechs and the Jews who lived among them. The Czechs were also used to obeying the law -- at least on the surface.) On the other hand, this inner discipline also molded life in the ghetto.

In the horrible congestion of 130,000 people per square kilometer, at the peak, when 30 to 50,000 people were pressed between the walls of a small fort with part of its space reserved for the German command, there was no violence. Life was safe -- among the Jews at least. During its existence, there was no incidence of a Jewish murder by another Jew (with the exception of an "official" elimination of an

informer). There was no robbery, no rape, no serious bodily injury. Most of the acts classified as criminal among the Jewish population were of petty theft, especially of food, and, in retrospect, it seems as if the Jewish courts meted out very harsh sentences to the offenders. The constant tension, raw nerves, and fears of transport to the East expressed themselves at most in raised voices and, only in rare in - stances, in fist fights or a slap. These, too, were considered offenses and were judged in a serious manner by the Jewish court.

Another factor that no doubt influenced life in the Terezin Ghetto was the Zionist-Halutz background of the initial leadership, which served until the dismissal of Jacob Edelstein and his followers in the autumn and winter of 1943, and, to a lesser degree, until the liberation in May 1945. This topic will be the primary subject of my lecture (which is based on material I collected for a biography of Jacob Edelstein, due to appear this year in Hebrew).

It is no coincidence that the Zionist leadership played a central role in the administration of the large communities in the Protectorate after the Nazi occupation. This was not only because the Zionist movement, although it encompassed only a small minority, was the only well-organized group in the rather loosely-knit Jewish communities; but also because the Zionist ideology prepared its adherents to a certain degree for the shock of segregation of the Jews from the general population. The Zionists in Czechoslovakia, for whom "a people that dwells alone" was not a new concept, saw themselves as responsible for guiding the bewildered Jewish masses in their struggle for life under German occupation. Zionist ambition also played a part: in view of the newly created circumstances, the Zionists could finally reach out to the masses (something they had been unable to accomplish for many years) and prepare them, or at least the young, for aliya to Eretz Israel at the opportune time.

This ideology was the basis for the activities of Jacob Edelstein, head of the Palestine Office in Prague, even before the building of

a ghetto in the Terezin fortress was proposed -- during the time of the deliberations on the Madagascar Plan, while organizing the Labor Service in the Prague community. The leading idea during the pre - parations for the establishment of the ghetto in Theresienstadt -- besides finding a "night-shelter" on Czech soil until the end of the war and saving the Jews of Bohemia and Moravia from the expul - sion to the East -- was to use the ghetto as a training ground for aliya to Eretz Israel after the final defeat of the Nazis, which Edelstein saw as inevitable.

The children' homes and youth shelters in the ghetto were, to a great extent, a direct continuation of the Youth Aliya schools and Zionist youth work. It is no coincidence that the leadership of the department for child and youth care was in the hands of Hehalutz mem- bers, as was the department for labor service. Edelstein saw these two departments as the main instruments for molding the young Jew for the future (without realizing the extent of the imminent destruction).

It was not only the desire to ensure the smooth running of the ghetto, which quickly filled up with old people brought from the Reich, but also the Zionist-Halutzic ideology that prompted Edelstein and his collegues to decrease the bread ration to the non-laborers, i.e.,the old, and to increase the bread ration of those who worked at hard physi- cal labor. This was a cruel decision, because the old had no alternate ways of obtaining food, and it brought Edelstein into conflict with the Jewish representatives from the Reich, who were mostly elderly. But this too was an outgrowth of his belief that, to ensure the future of the Jewish nation, the young above all had to be protected.

This approach was also the basis for the no-less-fateful decision of the Council of Elders in the Terezin Ghetto concerning the trans - ports sent to the East (no one spoke or knew of extermination camps). In contrast to the Prague community at the time of the transports, the ghetto leadership received instructions from the German command only with regard to the number, age, country of origin and instances of special punishment. In accordance with instructions, the committee on transports determined the names of those who would go, and, they

attempted, for as long as was possible, to protect the "biological future", i.e., the children, young people, workers, and halutzim.

Had the war ended -- as it seems it could have -- in Summer/Autumn 1944, and had the gates of the ghetto been opened, there would have been about 20,000 young men and women, most of them healthy both physically and mentally, and among them thousands of candidates for aliya to Eretz Israel. The Policy of Jacob Edelstein, who was himself shot in June 1944 by the Germans in Auschwitz, would then have seemed less naive and less in the German interest.

The Germans knew how to use not only the Jews' weaknesses but also the human qualities in the Jewish character. They relied on the Jews' desire to show all who attempt to humiliate them that even in the harsh conditions of the ghetto they were able to create an almost normal life. The Jews' aspiration to preserve cultural values and human dignity encouraged the Germans, in 1943, to turn the Terezin Ghetto into a model ghetto, a "Potiomkin village", a facade that would fool the world.

HISTORIC TRIALS

Robert M.W. Kempner*

I would like to take for granted the significance of the Nuremberg Trials(the trial held before the International Military Tribunal (IMT), and the 12 subsequent trials) which began immediately after World War II in 1945, and ended in 1949. They have great historic significance.

1.) The rapid recognition of the new State of Israel by US President Harry S. Truman and many other powers had the Nuremberg Trials as a precondition.

2.) The establishment of the Federal Republic as a democratic state similarly had the Nuremberg Trials as a precondition. An Augean stable was cleansed by the trials. It became possible to exclude the associates of those who were sentenced, and also their friends and supporters, who sought once more to reach positions of leadership in the state.

3.) The meeting between David Ben Gurion and Konrad Adenauer required the clearing ofthe atmosphere by the Nuremberg Trials.

4.) The murder of more than six million European Jews and the "Final Solution of the Jewish Question" were made know in Nuremberg to the world public through Third Reich documents and witnesses. These disclosures were a precondition for the restitution and indemnification laws.

5) The basic principles of the Nuremberg Trials, that is the banning of aggressive war, and of crimes against humanity were incorporated as important paragraphs in the Bonn Constitution.

6.) The Strassburg Convention on Human Rights is a consequence of the Nuremberg Trials.

7.) The Convention against Genocide is a consequence of the Nuremberg Trials.

8.) The concepts of aggressive wars, crimes against humanity and Genocide has become part of general international law.

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* An analysis of the historic significance of the Nuremberg Trials was to have been presented by Robert M.W. Kempner, former US Deputy Chief of Counsil at the Nuremberg Trials, who was unable to attend owing to illness. Excerpts from the text of his lecture are reproduced here.

9.) The Nuremberg Trials were the precondition for the subsequent trials before the courts of the Federal Republic. The various centers for the investigation of National Socialist crimes were set up - most importantly in Ludwigsburg. Up to October 1979, altogether 6,400 persons were sentenced in the Federal Republic, and 3,000 cases against National Socialists are pending. The persons sentenced had in the main committed crimes in such concentration and death camps as Auschwitz, Treblinka, Sobibor etc. and in a few cases the crimes involved the murder of "useless eaters" which was known as euthanasia.

10.) It is only since the Nuremberg Trials that the concept of human rights is no longer the internal affair of an individual state.

These points are the historical, political and legal outcome of the 13 Nuremberg Trials.

Legal trials form a part of world history. The trial of Socrates, the medieval witch trials, the Dreyfuss trial in France, and last but not least, the Eichmann trial in Jerusalem, embody the history of their age, as the Nuremberg Trials do. They are an important part of history. Their after effects will long be felt.

Thousands of Third Reich documents were discovered in the files of the Ministeries of the Reich Security Main Office (RSHA). They were placed before the Court in the Nuremberg Trials. (Many of them were also of importance in the Eichmann trial). The accused had written their own indictment in the orders, instructions and explanations they had signed themselves. Statements by witnesses often served only to describe the situation. They were also needed to demonstrate the crimes to the public.

The protocol of the "Final Solution of the Jewish Question", that is, of the so-called Wannsee- Conference of January 20, 1942, was dicovered late in autumn 1947, during the preparations for the Wilhelmstrasse trial; it was among the Foreign Ministry files. As Chief Prosecutor for the USA in the Wilhelmstrasse trial in Nuremberg, which involved cabinet ministers, secretaries of state and diplomats of the Third Reich, it was my duty to clarify the cooperation of the RSHA with the ministries, and particularly with the Foreign Ministry. The Prosecution of the Court were able to establish that the Foreign Ministry had taken part in all important decisions on the murder of the Jews in Europe. Reinhard Heydrich and Adolf Eichmann always asked for a "green light"

from the Foreign Ministry before they had Jews from the occupied areas deported to their death. Mussolini required different diplomatic treatment prior to the deportation of the Jews in the occupied South of France and Italy from that needed for the Hungarian Regent, Horthy. The deportation of the Jews from France, Holland and Belgium called for political considerations different from those involved in the deportations from the East. The very top personnel of the Foreign Ministry too part in these deliberations, under Reich Foreign Minister Joachim von Ribbentrop, who was executed in Nuremberg; they were later termed "desk-guilt men",but in reality they were the chief techno - logists of the "Final Solution".

The element of robbery in the "Final Solution" is clearly revealed by the actions of the Reich Finance Ministry, under Reich Finance Minister von Krosigk who was sentenced to only 10 years.

In almost all of the 13 Nuremberg Trials, plunder, slave labor and the murder of Jews played an important part. This began at the international military tribunal, continued in the trial of "Judges" and law officials, in the trials of the doctors, in the in - dustrialists trials. In the three trials of SS leaders the destruction of the Jews played a large part: first in the trial of the Einsatzgruppen - with Otto Ohlendorf as the chief accused; in the trial involving the Central Economic and Administrative Office in the SS (WVHA) - with Oswald Pohl as the chief accused; in the trial involving the Racial and Settlement Office of the SS-RSHA) , with Ulrich Greifelt as the chief accused. Had the accused SS leaders reported more opernly on their frequent cooperation with thw Wehrmacht, then even more would have been revealed concerning the logistic support given to the Einsatzgruppen by the army.

In the 13 Nuremberg Trials a total of altogether 199 persons were charged with crimes; 38 were acquitted, 23 were executed, Hermann Göring committed suicide. The other accused were sentenced to terms in prison; Rudolf Hess is alone still serving his life sentanence.

In the middle of the fifties, all those who had not yet completed their prison sentences were released with the exception of prisoners at Spandau, Adalbert Speer and Baldur von Schirach, who were released only in 1967. Stoked by friends of the sentenced men and their lobbyists, something like a pardon fever had broken out. It was the time of the war in Korea and of the reconstruction of the Bundeswehr. German generals who had lost the war declared that they would not take part in the reconstruction of the Bundeswehr

as long as their comerades who had been sentenced for grave military crimes were still held in German prisons. SS leaders at that time threatened the generals that if the efforts to obtain releases concerned only the generals then they would really begin to tell the whole story of the relationship between the Wehrmacht and the SS. These strange arguments had a strong psychological impact on the American Occupation Power in view of the importance of the Federal Republic at the time of the Korean war. It was intended that the early releases should strengthen the relationship with the new Western ally. The US High Commisioner at that time, John J. McCloy, faced a thankless task. It was unfortunate that, when the pardons were being discussed, only a German-American Commission was consulted, but not the Nuremberg judges and prosecutors. The psychological effect of the early pardoning of more than a hundred top war criminals was very unfavourable for the later trials before German courts. The released criminals appeared now in the courts as free men, witnesses for the defence, in some cases lied concerning what they knew about the shameful deeds. These facts are among the irrational reasons responsible for many over-mild sentences.

It is also of interest that the very same circles that sought, for reasons of propaganda, to stamp Nuremberg as "victor's justice" are also opponents of trials of National Socialist crimes by German courts.

I myself interrogated many of the major war criminals, starting with Hermann Göring. The great majority of them lied. Only a few of them stood by their deeds. The accused Field Marshall General Wilhelm Keitel was about to make a full confession but withdrew at the last moment because GÖring forbade him to do so. With few exceptions the "grand gentlemen" who had committed crimes let their underlings take the rap. Among the exceptions was the Governor of Poland, Hans Frank, who was sentenced to death, and who described the destruction of the Jews as one of the greatest crimes in contemporary history. The Gauleiter of the NSDAP abroad (AO) , Ernst Wilhelm Bohle, stated openly in the Wilhelmstrasse trial that the "Final Solution of the Jewish question" had been a hidious crime which he deeply regretted.

The Nuremberg trials and their documents and statements by witmesses should serve as a serious warning for criminal elements in all countries throughout the world. For the Federal Republic they are a lesson that must lead to the sharpest of battles against Neo-Nazis.

Finally, there must be no further delay in the establishment of an international Criminal Court with the necessary Executive organization.

" Even wars, then, with peace as their object, even when they are waged by those who are concerned to exercise their warlike prowess either in command or in the actual fighting. Hence it is an established fact that peace is the desired end of war. For every man is in quest of peace in waging war, whereas no one is in quest of war when making peace. In fact, when men wish a present state of peace to be disturbed they do so not because they hate peace bu because they desire the present peace to be exchanged for one that suits their wishes. Thus their desire is not that there should not be peace but that it should be the kind or peace they wish for. "

St. Augustine:
"CITY OF GOD "

INSCRIPTION ON A STONE FOUND IN NORTH AFRICA:

" I, THE CAPTAIN OF A LEGION OF ROME,
SERVING IN THE DESERT OF LYBIA,
HAVE LEARNED AND PONDERED THE TRUTH :
" THERE ARE IN LIFE BUT TWO THINGS,
LOVE AND PEACE,
AND NO ONE HAS BOTH."

(Learned and pondered when reading
Malcolm Muggeridge:
" Chronicles of wasted Time II ")

R e f l e c t i o n s

Here I sit at my desk and attempt to find an answer, an explanation; but there are far too many inhibitions lifting their restraining warning to allow me to accept the answer, the explanation which emerges again and again and which prevents me from tearing away the cobwebs of self-doubt. These cobwebs prove stronger than nylon fishing nets in my effort to refute definitions and solutions which apply the resignation of philosophical recognition where the acid of criticism would be mare adapt to soothe the pain or hurt which are to such a degree indications of a personal criterion which blends identification with vainglorious hopes at the expense of the cruel truths which are staring into my eyes.

For I have at last to give into the realization that a very important chapter in history has at last been given a heading, a byeline, a classification. So far the placement of the Jewish people within the framework of the history of this century has had no clean definition nor prognosis, but it is now becoming clear that a definite and identifiable classification is evolving. At least it is thus identifiable and viewable in my own mind, in my personal concepts. I have no doubt that it is by far not thus perceived elsewhere or anywhere at all; but I would not be surprised that it is already clearly viewed and prognosticated in such a sense in so many circles in this world - jewish and non-jewish alike. The tools with which the entire issue is measured and handled come from the armamentory of the economists,the politicians,the strategists. They all see the effects but not the motivations. They do not think of a kind of a spiritus movens but cite at the most historic evolvement as the true force.

I have tried,searched for comprehension but I cannot find a satisfactory understanding in the explanations offered by the most diversified sources for the plight and the difficulties which Israel has to face today. Many are the reasons and expla-

nations,the theories and systems our politicians and economists philosophers and theologians bring forth to explain the re-birth of Israel, the foundation of the State of Israel, after a lapse of nearly 2000 years. Manifold are the views, the explanations, but all these theories and explanations are disturbingly incomplete and depressingly dishonest as they all avoid a concluding prognosticating completion of their various attitudes,definitions and deliberations. For although all of them are not legalistic minds and logical thinkers, and even though so many of them base themselves on fundamentalistic christian and jewish material, they are all so strangely careful in the application and use of more than a minimum of esoteric material if at all they are forming their outlook pn the future of Israel. Is this out of fear that they may not be accepted as trustworthy in this our materialistic world of today ?

I cannot avoid now an explanation of the meaning of my introductory remarks. I had at last to accept for myself that the State of Israel,the Jewish people of today here in Israel and elsewhere, cannot be understood,their problems not truly visualized,their past not explained nor their future divined without the application of esoteric spectacles. And if you accept this as the truth as I have, the prognosis is very bitter and is tolerable only as the truth emanating from a great over-all plan of which you have perceived that which has happened as history but the deeper meaning of which remains only concealed if you prefer not to see more than the mechnisms.

I am afraid I sound like one of thise itinerant preachers or one of those cranky writers and pamphleteers who are out to pester a disinterested public with manifold psychopathies available to them in great choice. And in view of my having reached an age where any sudden deviation from the accepted norms - more or less everything outside a regularized concentration on gold or television - may possibly be viewed as evidence of senility, I feel at this moment more than ever apprehensive of being misunderstood even by the kindest reader or interpreter.

Let me therefore quickly and in a few words only make clear to you what I mean; let me circumscribe the theme in which I am most likely going to confide my most intimate thoughts to the typewriter.

I have to concede that I have often caused myself much harm and have spoiled many a friendship by an easily surfacing cynicism and an abrasive criticism, by my sneering dispoliation of what was important to others,even holy to some. I think that this trait of mine was the unfortunate expression of an inner struggle which was born out of my reluctance to see beyong a materialistic interpretation of life and living. I have now overcome this strange shyness. I have now reached a platform from which I can easier survey what confronts me.

I do not accept that we have been created by accident, that our world is "run" exclusively by rules dictated by the laws of physics, that there is nowhere evidence of a Supreme Being which directs this world. On the contrary ! I have for a long time been certain in myself - and am now balanced enough to say so aloud - that this world of ours has been created for a purpose and although in moments of deep resignation which my inability to find a better answer has brought on, I am tempted to accept the soothing and smoothing schemes the Mystics and Kabbalists past and present put forward, I am not ready to go beyond the frame of beliefs which have been crystallized for us by the Theists.

I believe that this world,this earth,this mankind are creations within a greater scheme of things; but the use of the machinery and the application of the mechanisms -developmental and else - have been made to run by the rules and laws which the physicists interpret for themselves and explain to us as those dictated by "nature". Only the moral forces, the ethical powers remain a variant. They are concealed, cryptic elements which are beyond the physical laws. It is in the power of man to apply and to employ them, to neglect or contravene them. I t is for man to make use of the possibilities,this gift, for his final benefit, his blessing satisfaction - and possibly his ultimate salvation.

I am not going to paint into this m y picture of the world the laws dictated by nature,the physical laws of energy, the composition of the lements and so on. They are far too perfect, too marvellously organized to have evolved by themselves, even if

we grant them billions of years to achieve such a perfec tion, without the guidance of a superior direction, without the sublime influence of a higher power. Having this outlook, this view on life, I have the gratification,the right to feel despondent when I see what is going on around me, when I consider the manhandling pf the inner values which mankind has evolved in the course of time, when I ponder the opportunities which had been available to every nation,every generation,every individual but of which they have never made proper and suitable use. I feel so very sad when I perceive so clearly the indications that we are sliding into a future which leads to annihilation; and I find consolation in the thought that this future might lead to a new beginning by a few who will be left in new cycle of opportunities which is going to be started by a new edition of mankind under quite different aspects.

I believe in so many things in which you and most others do not believe; at least not now and not yet. I do hope,however, that you will be fortunate enough as to reach one day a stage in your life where you can live the life which is yours to live, where you can live according to your concept of leizure ,without undue hurry and without any kind of stress, without the need anymore to prove yourself to yourself or to others,where you can proceed without the urge to reach the hilltop. I do surely hope that you will be able to spend at least the last chapter of your life free of all kinds of strains and all sorts of needs and that you will find yourself in a position where you can contemplate yourself and your time with a detached and at the same time curious mind.

You will then be able and possibly also willing to share my beliefs - at least in part.

You will then be able and possibly even willing to share my beliefs - at least in parts.

You may then accept without an upsurge of ingrained ideas and without setting into motion any mechanism of "ifs" and "buts", that man is not a higher animal which natural selection has developed to a higher degree and has become capable of performing higher functions. You may then be ready to accept that there is something behind all this creation,functioning,proceding; that there is after all a Superior Being above us all. And although we single, we individual elements of mankind have not the right to claim that our individual lives and personal actions are regulated from above, are directed minute by minute, step by step, they are, however, constantly controlled and minutely directed by that conscience, that moral power which we all have in us, which is so specifically and exclusively human and which is a gift,an element, a force derived from and gifted to us by that Superior Power.

It is my belief that we have been shown the direction, given the aim,pointed the ideal and thereby implanted with the duty to perfection. It has been given to us to know that which is good and that which is evil, but it is also in our hands to make our own decisions how we are going to develop into ethical beings. It is entirely in our power to succeed or to fail. T his has been the progress and the strength of mankind over the millennia. Our prophets and our saints, our philosophers and our theologians have never ceased to remind us of this truth. But it is a sad truth that we are still struggling along the irregular paths of life, that we are still groping forward blindly and insensitively Let us register it as a fact, as a depressing truth that during all the many millions of years man has at no time achieved salva tion. Man has failed when he was a primitive, man has failed when he is a most sophisticated creature, has the most perfect tools to model his life and future.

I believe that man is meant to reach his ultimate salvation through his own efforts, by his own endeavours. He has been given all the opportunities and has available also all the necessary means. For man to set out to achieve salvation he should be sure in his mind that the Superior Being, the God above us, does not direct and guide us individually in every step and at every moment as we are told at our religious feeding troughs. The Supreme Being

is the star from which our individual light is reflected, from where the way and the direction are indicated. The transport, however, by which man wants to proceed to his aim, he has to build for himself. To do so he has been offered the necessary tools and the suitable designs.

With all these opportunities in front of him man has until now failed. That he has failed while achieving great technical advancements has to mean that his moral failure is the indication of a fundamental fault, which , if further unrecognized or corrected, is liable to destroy all which man has in his hands to safeguard life,existence and future.

כ' בין בתרתה אכלן דמיס . .

I further believe that on this earth, among all the peoples of this earth the Jewish people has been placed in a particular position, has been charged with a special duty, has been entrusted with a specific task.

I in no way place my claim on biblical testimony nor on the attitude our rabbis have taken in the past. This claim I perceive is brought to my attention by the history of the Jews, by the contribution the Jews have made to mankind, by the attitude of the non-jewish world with regard to the Jews, by the fact that the Jews have survived until now, by the intuition that Jews appear necessary to serve as wetstones to the gentile world, by the painful conclusion that the gentile world needs the Jew as a catalyst.

Somehow I cannot get away from the conclusion that the Jewish people appear necessary today for the sake of the gentile world. I see hardly any other stimulant nor fuel to maintain the existence of the Jewish people; I certainly find very little indication that the Jewish people cultivates itsinner values, its historic tasks. Until a generation or tow ago the urge survive had been the main task of the Jew; to survive the hostility of his environment and the later allures of assimilation born out of a misconceived concept of a period of enlightenment which were no less a deadly threat to the survival of the Jewish people.

Manifold have been the contributions which in the course of history the Jewish people has made to its environment. I am not going to mention here the great men of art and intellect, of science and commerce - they have been cited ad nauseam already.

I think at this moment of the uninterrupted stream of blood and intelligence which has been injected into the surrounding gentile world through the steady process of assimilation, by the continued stream of baptisms, by the never ending immersion of large sectins of every Jewish generation into the surrounding gentile stream. I speak also of another kind of contribution which the Jews have made with their blood and their lives, by their sacrifices to awaken shame and guilt in their perpetrators. At times they in such manner fostered the flowering of ethical values. In every generation - although never as much as recently - have uncounted thousands of Jews disappeared among the gentiles and although I do not claim that thus the intellectual standard of their environment has at all times and in every instance registered noticeable advantages, I am given to think that the genes which were thus added to the gentile pool were a promise of greater humane capacities and a brighter hope for a better class of people about to grow up in a world tending to become more and more destructive.

If you accept so far my thoughts,that they have some kind of justified basis; if you are with me than so much - if not all - that has happened in the past and in oir time to the Jewish people must have some kind of significance and some degree of meaning. And if you think that there is so much which appears to invalidate my right to raise such claims, think that it is so difficult to understand the true meaning of things due to our ignorance of things beyond our knowledge due to the poorness of our tools and instruments. But if so far you have to some degree accepted my way of reasoning - and failing ,then you must at least also concede the cpossibility that all which has happened to the Jewish people in the last 50 years or so must also have had a significance, meaning, purpose. I confess again - and I do so without shame - that I cannot grasp all the meaning all the time, but I perceive a glimmer there in the background of what appears to me now the undeniable truth.

It is for me the truth that the craetion of the State of Israel,the recall of the Jewish people into nationhood, have a deeper meaning. They do fit into the scheme of things as I perceive them. This historic fact, this recent evolvement of a new era in Jewish history along with all the precedents which have

led to this event in our days fit into a definite schme of things. I agree that their ultimate fate and shape are above and beyond our definite knowledge and that they are open and divinable to our sensing only.

In this frame the creation of the State of Israel can only mean the reorganization of the Jewish people into a new and effective unit for a new task and for a new test. It means to me that the Jewish people have once more been offered an opportunity have again been called to prove themselves, have again been reminded of their unremitting duty and their holy prupose. It means also that the through the catalystic action of the Jewis existence and presence the entire world has been made to grasp the chance to persue another opportunity of existence with higher morals, to recapture the ethnic values which have so recently been drowned in blood and tears.

If I look back to the period which followed World War II - to the years of depest humiliation of the Jewish people and deepest degradation of mankind - it appears that the world has made efforts to adopt new rules of life and living based on concepts of decency and human responsibility, of unflagging duties to the next man, of respect for humanity. In this reawakening the Jewish people has again served as a catalyst, as the reagent, as the example. For some time the suffering of the Jew had been able to evoke shame and guilt in the gentiles, bringing about a promise that it formed an experience which would forever eliminate any similar degradation of all concerned. Israel turned into a shing example of what man can do, actively and passively, to lift the world from the depth of degradation and misery. Israel proved to the world that prejudice was a poison which affected the victim as much as the victimizer; it proved that suffering could cleanse the sufferer as well as the persecutor. In the early years of the existence of the Jewish nation the most discussed theme among the gentiles was how to forget and to forgive, how to soothe and how to repair.

The new Jew of the new Israel shone as an example: hewas living evidence that every man can be redeemed,that every man can develop superior physical and higher mental qualities if only given the right opportunity to lift himself out of the pool of suffering and the flames of persecution. The Jew was generally admired and he was seen as an indication of a better world to come.

Among all the deprivations the Jew in Israel had to face he still flourished and developed into a proud and self-sufficient creature. The chest of the Diaspora Jew swelled in pride; he acquired a higher belief in himself; by proxy he took his share of the Jewish national revival. His gentile neighbours now looked on him with surprised respect. This was the first time since at least 1500 years when it was possible to announce to the world with pride that one was a Jew. Nobody hid his Jewishness as in the past. Nobody avoided being identified with the Jewish people.

Under such a Weltanschauung the task and the duty of the new Jew of Israel appeared now quite clearly outlined. In the scheme of things Israel's existence had to be viewed in the specific light of a destiny to be faced. and the Jews of Israel a special duty to perform, a responsibility to carry. All this was never programatically proclaimed, but somehow it became evident that the gentile world - as well as the Jewish world in the Diaspora - expected much spiritual guidance, many an ethical direction from Israel.

If Israel ever realized this destiny, became awar e of the expectations it had to meet, the historians will have to reach one conclusion, viz:- that Israel has failed, that the Jews of today's Israel have failed. In addition they have failed in a miserable and deplorable way. They have not only reincarnated into a squabbling,grabbing levantine nation, they have not only failed to bring forth the "shine" which the world counted to see reflected in its eyes - they have magnified those characteristics of which Jewish ethics have always taught they were fundamentally unjewish: to become colonizers, to become military occupiers, to glorify power and strength. They have sacrificed love and respect for power and strength; theyhavenot realized that you cannot have love as well as power, respect as well as overpowering strength. The Jews of Israel have become a burden to the Jews of the Diaspora, a liability to their friends everywhere. There is very little left which Israel can offer today to an expectant world. This may not be felt as too great a burden or disappointment because the world has stopped now to expect too much. This gentile world which in 1948 ha d greeted the Jewish State with enthusiasm, as a miracle, as a new star arrisen in the East, feels now embarrassed,

feels now even repulsed. Israel herself clamours for a continued recognition, for a rightful place in the concomity of nations; but she tries to achieve this by blackmailing her former enemies and persecutors and by demanding from her friends and foes, alike recognition as a strategic factor in a world arranging itself into two great hostile camps. The most painful outcome of Israel's loss of shine and strength is the disappearance of that spiritual and moral sustenance which the Jews in the Diaspora had received in the past. Instead this support is slowly disappearing into a sense of burden.

The consequences of this deterioration will be very much more serious for these Diaspora Jews than for the inhabitants of Israel. The Jews in America,England etc. will have lost their last support,the last barrier against assimilation. Bitter reproaches and recriminations will become more and more outspoken the more Israel fails and falls.

However can you explain the change which has taken place with regard to Israel, in the people of Israel and the place Israel had in the world, in the course of a single generation ? The cause is not to be found in the oil, in the newly developed economic strategy; it is not the power of the money in the hands of the Arabs; and it is not caused by any geopolitical turnover. In my opinion it is quite clearly the individual which is to be blamed, the single Israeli who is at fault. All and everyone of the Jews in Israel is at fault.

With pain and resignation I had to conclude that Israel has failed. Israel has been given her chance. She has been given a great chance. She has missed the unique opportunity for which she had been readied by such great sufferings and by such enormous sacrifices. She has failed. I do not know if and when another opportunity will be offered - though I painfully hope that one day another chance will be granted to her. I do not know what the actual failure will amount to, what the outcome will be. Will Israel disappear as a state in its actual form ? Will it turn into a small province of some Arab State where the Jews - at least what will be left of them after a great wave of emigration and a great hetacomb of slaughter - will at least be degraded again into second-class citizens.

Israel has been given her chance - and she has failed. She has given proof that she is not up to the task which had been placed before her. Those Powers-That-Be may have offered her this chance because of her special destiny and avocation. We cannot say if this is the last time Israel has been presented with such a great opportunity. I really do not know. Neither does anybody else know. But I wonder if also the movement of Sabbatai Zvi had been such a last opportunity, equally badly handled and deeply misunderstood - and if we Jews of today and tomorrow will be given a further chance in the ext centuries as the descendens of Sabbatai Zvi's contemporaries had been granted.

November 1979

D i g n i t y

It would be if not a profitable, at least an interesting research subject to investigate the interrelationship of certain character traits of politicians with the fate and destiny of their respective tasks, in particular how the lack of dignity, the urge to remain in power and the inability to listen to the broad hints reaching them from the chancelleries of the world, or to perceive the truth in the facts presented to them by their friends and foes, has damaged - or possibly profitted - their country. I am afraid such study will produce the shocking fact that there is an enormous degree of blindness and deafness in the politicians here and it appears to me that these character defects afflict our leaders also by proxy, i.e. they interfere with the leadership of the Government even if these shortcomings are mainly exhibited by their underlings.

Not so long ago Begin came back from Aswan wher e he had been meeting with Saadat. On his return to Lod he hastened to tell us that everything in the relationship between Egypt and Israel is rose-tinged and smells of violets, although everyone of us who can after all read,see and hear knows only too well that everything in this relationship stinks.

Begin appears to believe that the waters of the Nile will be channelled to Israel to fertilize the Negev and to satisfy the thirst of the inhabitants of Jerusalem. He tells us this although only a day or so before he gaveout these prophesies,the Minister of Irrigation of Egypt himself had categorically denied such rumours and had very definitely stated that not even a single drop of water would ever reach Israel.

Egypt has been offering military facilities to the USA. Not to be outdone Weizmann too, on more than one occasion,openly has declared that Washington can have all the military facilities at the disposal of Israel only for the asking. The answer Carter gave to Israel was a disdainful and humiliating refusal although America needs such facilities here very badly; and to bring the painful truth thoroughly home, America has accepted military help

from and collaboration with Egypt. In addition America's answer is accompanied by a graceless slap into Israel's face: "It would be better", our friend and ally America said," if Israel would make instead some decent concessions and offers to the Palestinians". Would it not have enhanced our reputation and preserved our pride and honourif Beginand Weizmann had kept their respective mouths shut? I shudder to think the tone,the humiliations ,the threats and the blackmail Israel will experience from America after the elections there are over.

Israel's Government wants us to believe that the world at large is stupid enough to buy Begin's exegesis of the Camp David Agreement. In addition our Government appears to think that the Israeli interpretation of that Agreement is the right one and that no other than the one given by Begin is the true one. The plain truth is that this agreement has been coached in a purposefully deceitful and cunningly ambiguous language and the clever Polish lawyer Menahem Begin had all along thought that he could sell to the fellahin Anwar Saadat and the peanut farmer Jimmy Carter his personal interpretation. The entire "Camp David business" has turned into a trap. To Begin "autonomy" ,eans the ultimate annexation of the Westbank by Israel, and to Saadat it means that "autonomy" will end in an ultimately independent Palestinian State. Carter and Saadat must ahve an orgasm viewing the situation because while they are twisting Begin's arm he shows that he is hurting.

Begin appears to have harboured the hope that the "Afghan Crisis" and the "Iran Disaster" could be turned by his cleverness into an advantage for Israel - but Saadat tells him brutally not to overdue this shouting of "Iran" and "Afghanistan" and America shruggs off now less disdainfully Israel's renewed attempt at flirtation.

All this can be entered under the heading of "Lack of national and personal pride and dignity". At the cost of her dignity Israel plays with fire. She closes her eyes and ears to facts and realities and she hopes for wonders to save her, for a deus ex machina. There is unfortunat ely very little hope today for such a salvation for Israel,for the Middle East,for the World with antagonists like Begin,Saadat and Carter playing their roles on the world stage, with the Arabs boasting of their oil and dollar power,with the Iranians being led by a mad priest,with the Vatican entering the oil business and with the Russians now looming dangerously above all of us because they appear to have been deceived by a disfunctioning calculator.

February 1980

A few words about Dignity - or lack of Dignity.

I have been watching - and have been inclined ,rightly or wrongly - to judge what has been going on Israel in the last few years, and I have reached the certainty that what I have to face and to live with, what makes me feel ashamed and what gives me indigestion, is a marked lack of responsibility of our leaders,not so much for the country, as for its honour and repute . Theirs is a lack of shame, a lack of dignity, a lack of consideration for others, and above all a lack of insight into their shortcomings.

It is in my opinion primarily the lack of dignity and pride of our leadership which has lowered us all in the esteem of the world, which has deprived this country and its leaders, everyone of those who live here and identify with Israel of the great advantage which respect and admiration will convey.

That same lack of dignity which affects our politicians I notice also in so many men and women here. It is evident in so many of these our men and women who travel abroad, who live abroad, who come into contact with foreigners, who are watched by gentiles, who are under the scrutiny of outsiders who are dissected by our enemies. The latest addition to these travellers abroad damaging the image of Israel and providing comfort to those who are intent of dastrying Israel, are those groups of immature self-appointed politicians who in the form and name of "Peace Now" undermine the last vestige of respect this country has preserved abroad.

For all these dangerous shortcomings I make our leaders responsible, because only they had the power,the opportunity to lead their people here to care for their moral wellbeing, for their future existence, by cultivating their dignity and for maintaining their pride. Very few of these our leaders,political as well as spiritual, economic as well as military demand respect; mostly they fail to qualify under the scrutiny of the public eye. Is it,therefore, any wonder that the populace here in general feels no compunction to be any better than its leaders,to act differently than the way these very same leaders act ? A dangerous mood of cynicism has grown up and it reacts as a poison which has weakened the moral roots of this people and of this country.. Things were better certainly only a generation ago,before Israel came into existence when the Diaspora

Jew felt called upon always to do his best that he should not give cause to the gentiles to call him an undginified person. The hostile environment of the Diaspora made sure that the Jew -whatever his position and situation - struggled to keep up a dignified posture. Whenever a Jew failed to do so,the other Jews near and around him made him soon realize the damage he did to the Jews in general. I remember only too well how much we felt the damage which an individual Jew, a criminal or a luckless individual, was liable to cause to all us Jews. This bread in us a certain realization of the care we all had to take,but provided us also with a sense of dignity which forced us to develop a sense of pride.

This sense of dignity, this tendency to care,this strife for pride have gone, have disappeared. And it is far worse, far more alarming that there is a lack of care noticeable everywhere to recover this pride,to overcome this lack of dignity.

While I have devloped these thoughts,while I have been writing down these my thoughts, I have, of course, tried to look into myself,into my own past. I have asked myself if I have any right to criticize other Jews. I have asked myself if I have not been responsible for a similar kind of behavious and lack of dignity by which I might have harmed the name of Jewry or lowered the respect for the Israeli.

Many a time have I discussed with myself a far too often emerging self-doubt and self-criticism it I am in any way entitled to sit in judgement over other Jews on this attitude to Jewry and Judaism and on this failure to pay due price for their being inalienably Jews and of having survived the dangers and vicissitudes to which the Jews of my generation have been exposed. How often have I asked myself this simple and still crucial question,especially since I have come to Israel and live also physically,emotionally and fatefully as one of the Jewish people !

And having placed myself again and again before a tribunal in which I am accused,accuser and judge, and having viewed my past and my actual way of thinking, I have come to the conclusion that there is no justification that I blame myself of having failed. I do not at this moment talk of my years as a youth in Germany. I was then one of hundreds of thousands of Jews struggling onwards in a hostile environment. In my youth I was always - sometimes painfully - conscious of the fact that whatever I did or did not do,was always going to be judged under the premise that I was a Jew.

During all the years we lived in India and Pakistan we never ceased to be conscious of the fact that we were Jews living among alien and often hostile people. So many of the European and Americans with whom we came into contact were fundamentally antisemites; however, as a rule they did not give vent to their hate-loaded feelings. I think I have the right to claim that at all times we behaved with dignity and pride qua Jews. Or to express this differently : everybody was made to know that we were Jews and at no time ever did we try to hide this fact. It may have contributed that we knew quite well that we were always under scrutiny and that every and any of our shortcomings were severely judged because we were Jews. I take myself also the right to claim that we created among those who knew us and of us, and specifically among all those with whom we came into one form of contact or other, a degree of respect for ourselves as human beings and for ourselves as Jews.

Having said all this I do take on myself the right to criticize the way the Jews here, there and everywhere comport, to imagine how they are viewed by the world, friends and foes alike - and to continue to hope, wish and aspire that I might continue to avoid any and most of the avoidable shortcomings . I also wish so very much that such kind of sense of responsibility would also be possessed by the Israelis here and elsewhere, would motivate all the Jews everywhere. If this had been the case so far, if the Jews would been thinking of and taken care for their dignity, things might have been very much different for Israel.

It hurts me whenever I read of the criminals who have been caught abroad and are shown to be Isr aeli nationals. It hurts me still more whenever I read the newspapers and find that so much space is taken up with the description of the crimes of every kind which occur here every day. Sociologists have always provided a reservoir of excuses for criminal trends among the Jews of the Diaspora, but what excuses can you now bring forth for the Israeli robber, murderer, r apist, drug dealer etc ? The worst kind of excuses you can bring forth is that I should not complain about this phenomen which is so common among all peoples of the world, that Israel is after all now a country like all other countries and has therefore criminals of all kinds as every other country in the world. This is not true. This I do not accept. Israel is not like any other country At least it should not be categorized, not managed like one, for if

you do claim that Israel is a country like any other country in the world, you deny Israel the very reason to exist and to the Jews all and any justification to demand recognition as a people. There is today every justification to demand that no criminal of any kind or degree should exist in Israel, that no Jewish criminal should be found anywhere. A Jewish people has different demands to meet now that there is Jewish State of Israel and the world expects of the Jewish nation higher ethical standards than from other nations.

Until not so long ago the world had tacitly overlooked or at least accepted the fact that there were many Jews who demanded specific rights and even claimed some justification for certain unpleasant traits and often criminal deeds under the argument that a Hitler had persecuted them, that a Holocaust had decimated them. In how many cases have these claims been made by people who have never suffered from Hitler's murderaus mania, who had lived unharmed somewhere far away in peace and security at the time when the Holocaust burned to death such a great part of our people.

Ironically these criminal Jews - for they ae mostly nothing but criminals - claim advantages from events and facts with which they have no direct association , and they neglect the fundamental duty they have as Jews, i.e. to care for the name, the repute and the ssteem of their Jewish people in general, and to avoid whatever brings shame on the Jewish people, everything which brings the Jews into disrepute.

January 1980

Israelis Abroad.

Informed estimates judge that there 500 000 Israelis living abroad permanently; official estimates are that 300 000 of them are to be found in the USA - mostly illegally. The other countries harbouring large numbers of Israeli emigrants are mainly Canada,Australia,South Africa and WesternEurope. In short , one of every 8-10 Israeli families live abroad and nobody can deny that this represents a serious problem to a country which is built on the premise of a continued immigration.

True: there are other countries representing basically settlers' societies, like the USA,Canad a,Australia,New Zealand. These too have known a certain degree of reversal of the initial influx of immigrants - but it is hardly appropriate to compare these countries and the issue involved with Israel. At least, we can hardly apply such a reasoning to bring us comfort.

During the second half of the 1920s a great wave of emigration had already taken place. This had been mainly due to the unsettled economic condition in Palestine and the less depressed economic conditions which the European countries offered.

After Independence very litle emigration took place but from 1952 onwards many of those who had come around 1948 began to leave again . These emigrants were mainly those who had been Displaced Persons without documents in Europe, had made use of the Law of Return to acquire the validpassport of an Israeli Citizen. After they had come into possession of such a passport - it took not more than two weeks to acquire the passport - they could travel legally to any of the more affluent countries anywhere. The vast majority of these Yordim were of European origin; around 60% of those leaving Israel, of those who refused to stay under the depressed conditions prevailing in Israel at that time were Ashkenazis. However, also after the Six-Day-War, when the economic conditions had so greatly improved, the emigration from Israel continued, but this time the incitement was more due to the greater opportunities the world at large offered now - America,Canada,Europe - and which made young Israelis leave in search of a more luxurious way of life.

A keenness of travelling abroad is very strong in the Israeli and the trait contributes very much to the Israeli trend

to leAve the country. It is not only that sense of claustrophobia which is so strong in Israel, a country borders with neighbouring countries hadbeen closed for so many years, which is the true reason underlying the tendency of the majority of Israelis to migrate and to travel. It appears to me to be the persistence of an instinct the Jews have exhibited in the last near ly 2500 years. To the second and third generations of Israelis which are now growing up, the original attractiveness represented by ideology,security and the values of the newly established Jewish State has lost much of its significance, and the search for the new experiences has denied the validity of any posible sense of duty for one's homeland which had been so prominent in the ethics of the original immigrants.

It has been commented upon by many observers that not only is every possible tourist resort everywhere in the world to which Jews are admitted, today - in and out of season - overcrowded with Israelis, but also that atvery internaational meeting of any kind the representatives of Israel appear in relatively very large numbers, and that the number of professors and lecturers on sabbatical leave,study tours or lecture circuits everywhere in the world is much greater than one would expect to find from a country which harbours only three million inhabitants.

The reasons the Yordim give nowadays for their stay abroad - although all of them are liable to assure the enquirer and themselves that they are going to return to Israel "very soon" - are today more manifold than ever in the past. As usual they mention now the economic difficulties to which they would be exposed in Israel, and they speak of their desire to advance in their respective professional fields, and they add that it is very difficult to save money in Israel - but they will imply today also that they feel a sense of restriction in Israel, that they want to avoid the dangers which the repeated wars bring along. They will tell you clearly of their desire to climb into higher economic brackets. Strangely enough they never express any desire or hope of ascending to higher social brackets in their environment.

After they have lived abroad for five years or more the Yordim talk in far less sure a manner of their eventual return to Israel. It is impressive that a sense of shame and guilt never leaves them even after many years abroad. As a rule they feel mostly torn with regard to their children whom they are happy to have saved from military service and whom they are happy to see brought up as Ameri-

cans, but who show a growing distantiation from their Jewish past and who have more or less totally cancelled out any sense of belonging to Israel. The Tordim reach finally A stage in which Israel becomes too difficult a place to envisage as a home; without such a negation they would have to face the issue that they may have to leave so much behind of what they have accumulated abroad, and they imagine that they would have to confront far too great difficulties should they embark on a new start of life in Israel. Such mental and emotional conflict gripes also those who to a great extent have maintained a quite firm connection with Israel, mostly through their friends and families living in some part of Israel or other. In nearly all these Yordim an emotional bondage persists and it is intermixed with an often insufferable sense of guilt which is constantly nourished by their lack of contact with the Jewish Comunity of their environment. The most favourable solution is found by those Yordim who contemplate or even effect their return after twenty years of stay abroad to settle again inIsrael,quite unashamedly making use of the bribes in form of reduced customs duties, of cheap bank loans etc. offered by the Government of Israel; but in most cases their children have become finally alienated from Israel heritage and in a kind of over-reaction this second generation often truns into vocal anti-zionists.

Nobody is going to deny that from a material point of view most of the Yordim live abroad a better life than they could expect to do in Israel, especially in the case of professionals, businessmen and technicians; but within the social sphere much is missing in their happieness. They do not take part in the social life around them; they feel repulsed by their environement and they miss very much that kind of sociability which they had known in Israel. They are markedly isolated from and at times ostracised by the Jews of the towns in which they live and they are treated with coldness, converting often into hostility ,by the Israeli officials with whom they have from time to time to come into contact.

It is an established and generally experienced fact that as a rule the Yordim have been coldshouldered by the American Jewish Comunity. T hose very same American Jews who so warmly welcome the the Russian Jews who have left Russia under false pretenses who have refused to go to Israel and have instead immigarted into America on their Israeli visas,will keep a cool distance with every Israeli Jew. T hey may show a degree of sociability only when they feel

assured that the Israeli visitor is truly only a tourist and will soon enough return home again.

There are not only deep rooted psychological reasons which turn the American Jew hostile to the Israeli settler in their midst. There exists also a definit cultural gap and a considerable diversity of interests between the American and Israeli Jews. It is rare that an Israeli Yored can merge into the Jewish comunity and feel on anequal level with the members of the comunity in which he lives.

It is as if an emigrant from Israel has quasi to ask permission from the American Jew to settle in America. Such a situation is totally unknown and would not even be contemplated in the USA with regard to other emigrant groups in relation to their ethnic comperes. The fact is that most American Jews see in the Yored a deserter; they feel personally defrauded when an Israeli leaves his homeland, to whose erection,maintenance and welfare these same American Jews have given and continue to give such large contributions.

I do not know of any deep-going psychological research into the complex currents which these above mentioned facts imply. I am truly sorry I have not the _time anymore at my disposal nor the opportunity to delve into these problems. So many questions continue to arrise and ask for an answer. There is hardly enough or the right literature to study this problem.

_ Why do American Jews harbour this attitude to the Israeli who leaves his country and settles in America ? After all this is a step which these same Americans or at least their fore-fathers too have taken not so long ago. Do the American Jews react thus because deep inside themselves they feel guilty ? After all, their enormous financial contributions are_such oboli to assuage such a sense of guilt. Or do the American Jews think that the Israelis have been appointed by them to carry on exclusively a destiny and duty to the Jewish people which leaves the American Jew to persue his own form of life ? Am I allowed to perceivein the American Jews' attitude a hint that they think that by their efforts and contributions these Israelis have been appointed,bought,invested to be professional Jews - not in a religious sense only but also with respect to preserving the nationhood - and that therefore every deviation from or neglect of this duty is definitely worthy of being condemned as treason or desertion ?

_ Why are, at the same time , the Russian Jews who so very rarely care for their Jewishness - at least after they do not receive anymore subsidies from the American Jews - treated withn such love and kindness ? Is it because they show so much gratitude which an Israeli is unable to express ? Is it because they ar enot so stiffnecked and so aggressive nor so demanding as the Israelis ? Or do the Americans of today identify with the Russian Jews because they had once upon a time also been Russian or Polish refugees ?

- How much guilt is there in the attitude of the Americ an Jew as he has escaped the Holocaust, as he is alive and can enjoy every kind of freedom ? Does he grant the Russian Jew the right to come to America because he escapes into freedom while the Israeli comes away from a dearly acquired freedom for purely material advantages (which the American Jew had to gain after a long struggle and great sacrifices ?

- While we are asking all these questions let us also look for an answer about the mentality of the Russian or other Jews (the Roumanian or Indian or Moroccon) who send their old and sick parents to Israel while they themselves go on to France,America or Europe in search of a good living. How does such a Jew feel there in Europe or America knowing that his parents live on charity and at the expense of the Israeli Government ? So very often these Jews do not want these old people live with them where they have achieved a luxurious and comfortable existence. I would love to have an explanation why such Jewish emigrants living abroad abandon their "old folks" in Isr ael. It has happened many a time composed of old parents and their grown-up children arr ive in Vienna and when interviewed at the airport deny any kind of relationship or even acquaintance with each other although they bear the same family names and come from the same town in Russia, so that the children can proceed to America while the old and often sick parents are sent on to Israel to be maintained there at the expense of the Jewish people. Will such a research project r eveal how this reflects not only on the modern character, but also on the attitude of the Jews at large to Israel ?

And will fate and justice survive such callous people ?

December 1979

Government Ethics.

It is my opinion that it is not justified to require the exhibition of decency and the possession of the sense of ethics from men in government who are not at the same time endowed with a sense of dignity, because only men who know the value of dignity and who care sufficiently for the honour a respectful public can bestow will carefully and conscientiously avoid anything which might in the slightest degree be interpreted as dishonest and unethical.

I saw a quite interesting show on the TV screen the other day, and though it was quite cleverly staged it was in no way impressive. One saw that Financeminister Horowitz was quasi physically in pai trying to persuade the public that the country was broke and that it is impossible that he allott more money that the 405 billion budget he is presenting to the Knesseth, while Housingminister Levi with a well padded sense of indignation pleaded for more money to build more houses for the underprivileged - while all the time Begin seated between the two disputants showed that suffering face which only a paternal heart can produce - and animate.

Horowitz with his limited mimicry and restricted vocabulary was quite convincing in his helplessness. Levi tried unsuccessfully to deviate a nauseating sense of nuisance he created in his listeners by an illiterate recitation of political indignation; and Begin at that hour evidently reduced in his mental range and his spontaneous reactions succeeded in getting off the hook onto which the two contestants tried to force him, by giving you the impression of a long-suffering pater familias who tries to pacify his fighting sons who try to replace each other in the vacillating honour as being aligned as the firstborn.

If this show had been produced to induce the public to the conclusion that a satisfied sigh and the expression of gratitude to God was required for His grant to us of such leaders; and if the purpose of it all was to impose on the Israeli public that it should elect again these leaders of the Likud,the expectation of those in charge of the Likud propaganda was condemned to failure. The onloo

kers could at best have belched if in a goodhearted stage of digestion, but must have made a disgusted face when they tasted what must have eructed into their mouths had their taste been more discriminating.

This country is quite clearly bankrupt and it is absolutely necessary to save wherever possible, but the waste and the dissipation is most evident in the quarters which should be examples of righteousness in these dangerous times. Our political leaders, so convincingly critical of their predecessors in office when they themselves were in opposition, have without any great effort learned to consider themselves above the law and to see their actions beyond criticism. Every year or so some decent member with a sense of hnour and shame will rise in the Knesseth and propose that the law of parliamentary immunity which permits the members of that august body to violate every traffic law in the land,should be rescinded so that there is in future less lawlessness exhibited by that group of men and women which should by their decency,honesty and behaviour be an example to the public. This demand was particularly appropriate in view of the terrifying rate of road accidents. Until this day our lawgivers have sternly refused to forego their immunity in this respect; they cannot be called to court or cannot be fined for all the many traffic violations they are charged with. They have again and again also refused to give up any of their many other enormous benefits and advantages which they copied from those enjoyed by the members of parliament in large and rich democratic countries. Instead they have not so long ago voted themselves higher and higher salarie These very men and women who have been elected to rule and to lead by a clear set of laws ar e through their own behaviour propagating lawlessness and asocial behaviour. Only today, at this important moment in the political life of the country, and at this season so busy in legislative activity, I learn that 26 of the 120 M.K.s and four of the Ministers are abroad - at our expenses.

All this reminds me only too well of the attitude of the Pakistani Ministers who explained their extravagancies, the abuse of their positions with Allah having graciously granted them the right to such a life and to such advantages as otherwise He would not have placed them in such exalted positions. This may be acceptable in Pakistan as Islam though vaunted as a social institution does not know of democracy and appears not to underline the need to to recognize the man's duty to man and the importance to overcome temptations.

A few days ago we learned of the junket to Egypt undertaken by Energyminister Yzhak Modai. He had a private holiday of six days in Egypt undertaken at public expense. He had at the taxpayer's expense a private plane take him,his wife and a friend to Egypt. This levantine arrangement is still less acceptable as later in the week a team of oil negotiators from Israel followed him to Egyp - also in a chartered plane. At first we were served with a lie - i.e. that all expenses were paid by Egypt, but when the laughter, also from Egypt became too deafening we were given a second set of explanations by the spokesman of the Ministry: " Peace has its price. And after all the Primeminister and the Defenceminister had been more often to Egypt than the Energyminister and they ahd taken far more friends and relatives along in their planes. Why should not the Energyminister too have his chance "? To be honest" why not ?

As they all apparently have no shame,no sensation of what is right or wrong, I felt ashamed,humiliated on their behalf.

Our Religious Affairs Minister Aharon Abuhatzeira too had to go to Egypt on the country's expense. He went on pilgrimage, to visit his grandfather's grave. You and I will accept this as a very reccommendable gesture of piety. But Abuhatzeira has waited for so many years to approach the miracle-producing grave of his grandfather in Egypt and he could surely ahve waited another month or so when at a very reduced cost to the taxpayer he could have travelled in a regular airplane on the official airroute which is goingto be established between Egypt and Israel. He would have been able to perform his personal Haj at his personal expense without losing our respect and without burdening his pious soul .

1 Of course, such restraint and such decency would have been natural if this man, our Minister for Religious Afairs had a minimum degree of dignity - and some kind of respect for God and man.

And in this very week we learned also that a large group of Jewish Agency Executives living here in Israel left for London to meet in an international conference their counterparts from America and other parts of the world. The official explanation for this exodus was that of economy: the meeting in London would make it unnecessary for the American members of the Executive to come all the way to Israel. This appeared to me a very reccommendable calculationuntil I learned that all these executives of the Jewish Agency (and of course their wives) had been accomodated in the Churchill Hotel in London, one of the most expensive 5-star hotels

in the Capitalwhere a double-bedroom costs no less than $175.- a night. For the price of one night in the Churchill Hotel (not to talk about the costs of breakfast,meals,entertainment,night clubs) a student in Israel could pay a large slice of his yearly university fees. For the money wasted on this trip to London by these guardians of Israel's honour and future many a couple of young Israelis could have been provided with flats to free them from their perennial frustration and from the thought of having to leave the country for ever. I am sure that with the money thus wasted all the poor oldsters in Jerusalemwho have not the money to buy heating oil could have been given the opportunity to spend the winter in comfort instead of having to sit in their cold rooms cursing a mindless government - or Jewish Agency.

However, nobody in an important or not so important position wants to ne laughed about by friends and relatives alike for not making use of the opportunities their jobs and influence command. After all, one never knows how long one has such a chance and one never knows for how long one has the opportunity to occupy a ministerial or executive post. But what is more hurtful is the fact that the disre gard for public opinion which is generally so openly exhibited only indicates to me that the holders of these powerful positions have no illusions whatsoever that whenever the public is asked to express their renewed confidence in these leaders, it will without doubt clearly reject them,repulse them,discard them .

It is levantinically only too clear and understandable a way of life that one should make hay while the sun shines.

In this month of January 1980 our Agriculturеminister Arie Sharon has already undertaken his second trip abroad. He too has made these and all other such journeys at my,the taxpayer's expense. Of course, on both these last occasions at least to took along his wife, as well as his "advisor" and his wife. Sharon has quite evidently a great opinion of himself and his worth and as there are not many here who share his opinion he knows quite well that he has not much of a chance to be re-elected and thus this levantine sees himself fully justified to travel abroad, to spend our money and to think that he has the right to handle the affairs of this country as suit him best.

The other evening my neighbour Joshko offered me a bet: he challenged me to show him an individual in government,business, administration etc. who is not corrupt,who does not cheat,who is not a thief whenever he thinks he can get away with it. He quite plainly

expressed his opinion thus: " I cheat", he said, "Asher cheats,Chaim cheats, everybody cheats. We all don't do this in any crude way; we do not put our hands into the till. We do not rob a man on the street This would be too crude a way and would be frowned upon. We all cheat and as we are in good company we are all decent and honest citizens. All of us cheatin our tax payments, we cheat in the way we live, in the claims and demands we make. Do you think our Pliceminister Burg lets a day pass where he does not cheat ?Do you think he ever returns from one of his many trips abroad without bringing all kinds of electronic isntruments,valuables,presents for his friends and his family ? You think he declares what he smuggles into the country ? Do you think that there is a customs officer in the country who would ever dare stopping him in Lod ?Burg may not call this cheating and in the same way nobody of us labels his dishonesties as cheating. But what else do you call these crminal acts,frauds and fellonies all of us commit ?"

January 1980

WASTING THE TAXPAYERS' MONEY

To the Editor of The Jerusalem Post

Sir, — Finance Minister Hurvitz has decreed that, in order to halt inflation and save the nation from economic disaster, everyone must make a drastic cut in his standard of living. As was expected, our government and public officials have led the way and shown us how seriously they view the present crisis.

Our Minister of Energy took only one week's vacation in Egypt (he could have stayed longer); our Minister of Agriculture went back to Europe for the second time in a month, but took only his wife, his adviser and his wife with him (he could have taken other friends and their wives, as well); the Jewish Agency Executive held its meetings in a $175 a night London Hotel (they could have stayed in a $200 a night hotel).

These drastic cuts in expenditures show the deep concern our public officials have for the present economic crisis. As citizens, the very least we can do is to emulate the example provided by our leaders. They have shown us that our tax money is being spent on only the most necessary projects and have given the lie to the charge that donations to Israel are mismanaged or wasted.

Dr ROBERT ROCKAWAY
Herzliya.

SQUANDERING MONEY

To the Editor of The Jerusalem Post

Sir, — I have been an active worker for United Jewish Appeal for the past 30 years — the last 15 as chairman of the Dade County UJA Regional Council (which includes Miami, Florida).

I was flabbergasted to read in your paper that the entire Israeli Jewish Agency Executive just picked itself up and flew off to London, to attend a conference at the luxury Churchill Hotel — and all this at the expense of UJA funds, moneys supposedly raised by people like myself to support vital projects in Israel, such as Project Renewal.

If this is the way the Jewish Agency squanders contribution money, then perhaps the time has come for Jews abroad to think twice before donating to the UJA.

HERBERT FELDSTEIN
Miami Beach, Florida.

Time for truth

The controversial anti-Israel interview by Egyptian Deputy Foreign Minister Hassan Tohami confirms SHMUEL KATZ in his belief that Israel is deluding itself over Sadat's peace intentions.

A SEEMINGLY unlimited capacity for self-deception, and a determined, even reproachful, refusal to face unpleasant facts, have been demonstrated anew in the reactions of the Israeli establishment and much of the media to Hassan Tohami's interview with the Kuwaiti newspaper *El-Siassa*.

Tohami is not a free-lance journalist, nor an oppositionist in exile. He is deputy prime minister of Egypt and by any criterion the third or fourth most important member of her government. Nor is there any indication that he ever raised objections internally to the negotiations with Israel. On the contrary: he was designated to conduct the first talks with Foreign Minister Dayan, but by all accounts played a substantial, and not obstructive, part in the negotiations at Camp David.

In the interview, he made not the remotest suggestion that his statements could conflict with the "peace process" which he helped set in motion. He is all for it. He was only describing the kind of peace he and his colleagues envisage; and one of the elements in that picture is, it so happens, a highly uncomplimentary view of Israel and its people.

In fact, the gut attitude, reflected in his interview not only towards Israel but to the Jewish people in general, is not new. It is standard thinking and teaching for Arab Moslem leaders. Arab literature is redolent with it; and Arab schoolchildren imbibe it in their textbooks.

It is indeed an accurate paraphrase of a public vow made by President Sadat himself. In the El-Hussein Mosque in Cairo on April 25, 1972, Sadat not only attacked Israel over its "occupation of Palestine" but promised that he would "crush Israel's arrogance and return them to the humiliation and wretchedness established in the Koran." The Jews, he added, "are a nation of liars and traitors, contrivers of plots, a people born for deeds of treachery."

STILL, why did Mr. Tohami choose to make his hideous statements precisely now — when negotiations are still in progress? This is perhaps the most ominous aspect of the interview: evidently neither he nor Sadat, nor the Egyptian government, is particularly concerned at possible Israeli reactions. And with reason. Tohami's interview coincided with the transfer of the major part of Sinai to Egyptian hands; Israel has given up her only independent source of oil; the oil weapon is being brandished by the Arab states, and the U.S. and the other Western nations are all exerting pressure on Israel to go even beyond the dire terms of the Camp David agreement and assure immediately that Judea, Samaria and Gaza shall become Arab sovereign territory. Perfectly logical, then, was Tohami's opening statement: "The time has come to tell the truth."

One of Tohami's central themes was that Israel is a spiritually defeated nation. He referred in contemptuous terms to Israel's "love of remaining alive, which will lead them to give up land." He consequently does not believe that a war will be necessary. A process of spiritual attrition among the Jews of Israel — through this overriding desire, as he sees it, to save their skins — will bring about their submission to the "900 million Moslems who want Jerusalem restored to its Arabic character."

Never was a more effective, and tragically well-deserved, rejoinder given to those muddle-headed Israelis — including proclaimed leaders and moulders of public opinion — who insist that the Jewish people must on no account claim its historic right to the land (that we should in fact, collaborate with the Arabs in erasing our history) but must confine itself to demanding conditions that will assure the bare bones of the state's security.

Since Tohami draws his conclusions from repeated statements emanating from Israel, and knowing what strategy he and his colleagues have mapped out for the further stages of the "peace process," should we be surprised that Tohami finds it reasonable to foresee the end of the Jewish "demi-state"?

MR. TOHAMI, moreover, has now found it safe to spell out the truth about the beginning of the "peace process": the hoax known as the "Sadat initiative." The notion that, after 29 years of hostility and war, the Egyptian statesman, manifesting unparalleled courage and an unequalled passion for peace, came suddenly flying to Jerusalem to seek peace, tangibly changed the course of history: overnight Sadat became a world hero. His prestige, and Egypt's, in the U.S. and through the West, soared to dizzying heights.

In contrast, when Israel did not immediately announce far-reaching concessions of territory in response to Sadat's visit, she was not only belaboured by her regular critics but criticized by her regular friends. All that followed was coloured by the immediate impact of the Sadat initiative..

Now, Tohami has confirmed that there was no such initiative. Sadat paid his spectacular visit to Jerusalem only after he had received assurances from Begin (at earlier meetings between Tohami and then Foreign Minister Dayan) that Israel was prepared to give up all of Sinai to Egypt.

THE TRUTH did not remain a complete secret for long, but it never received wide publicity. Too many people in government and the media who had gone overboard in glorifying Sadat, were interested in maintaining the pretence that an Arab leader had taken the first great step towards peace.

Nevertheless, the thrust of Sadat's thinking soon became apparent. First, the offer of Sinai was made public (as though in response to the Sadat visit): then there was the revelation that Sadat vehemently rejected even the slightest easement — such as permitting the residents in the Yamit district to continue living there under Egyptian sovereignty. And there was his utterly absurd attribution of "sanctity" to the soil of Sinai. It did not take long for it to become obvious that the only material and irreversible change that was taking place was a major surrender of territory by Israel and the jettisoning of the minimal conditions for her security in the south (as planned and built by the most moderate of Alignment governments).

As negotiations proceeded, the Egyptians' overall purpose continued to be stated without reservation: Israel's withdrawal to the 1949 armistice lines, and "self-determination for the Palestinian people."

Sadat also insisted adamantly, and was successful in ensuring, that the peace treaty would not even formally bind Egypt to keep the peace if she is called upon by any Arab state or states to make war upon Israel. In brief, Egypt is as committed as she ever was to war with Israel for all-Arab objectives.

Only she is now faced by an already weakened Israel. Mr. Tohami in his interview added the fascinating, and significant, detail that it was the first contacts with Dayan that "opened the door to *our thinking* that a policy of action, military or political, would reduce Israel to a state of complete attrition, where the love of remaining alive would lead the Jews to give up the land."

The pattern is now clearer than ever. The Egyptians want peace — the kind of peace outlined by Mr. Tohami. They hope to achieve it by the continued attrition of the people of Israel. In case that does not succeed, they will go on labouring to ensure the best possible strategic conditions for the Arab side in a future war. Is it not time, as Mr. Tohami said, for the truth to be told — and faced — by Israel as well?

The author was formerly adviser on information to the prime minister.

Business Ethics.

You will agree with me that it is axiomatic that a country's s tandards of ethics,morals and honesty as well as its efficiency and orderliness can be judged by the experiences one gains on a shopping spree.

You may , of course, counter that it is my fault if I am disappointed, because I am inclined to compare the behaviour of Israeli businessmen, ranging from the shop assistant to the company manager with that which prevails in the West. How often have I thought with nostalgia of my shopping visits in the different parts of the world, be it in the USA,be it in Europe,be it in the East. Of course, you have to accept that things are nowhere anymore "as they once were" and also that you encounter sharp practices everywhere. Of course, in the East you have to bargain, to check,to take care. This is expected of you and you will not approach a shopkeeper without the kind of weary care and caution he himself presupposes and welcomes in you.

Here in Israel I have hardly ever been free of the impression that I am mostly dealing with dishonest business practitioners. The local businessman sees no need to apply the rules of business ethics which a civilized man should persue at every occasion. One so often encounters here an atmosphere which one would expect as suited to the quaiside of Port Said or the tourist shops of Rome. There is no excuse for the shopkeeper who regularly cheats the tourists - but this is unfortunately an established custom everywhere - but as a resident I do not expect such an attitude from a shopkeeper who caters mainly for the local people.

These conditions and methods which have grown up with the increase in expansion and prosperity of the tourist trade have very much further deteriorated recently because the uncontrolled inflation makes prices and values irreal enough. This lack of stability is happily translated by the Israeli shopkeeper in an apparently effortless progressive raising of his prices. You will

never, I say never, encounter here a shopkeeper whose prices reain unchanged until a new stock of the commodity is has replaced the old one. In these days one of the early morning exercises of an Israeli shopkeeper is to walk along his shelves and to change the prices of his goods. The Supermarkets have employed a new kind of staff in considerable numbers whose duty it is to move all day through the aisles to change the price labels of the various items and the typical Israeli lack of respect for the customer can be seen in the fact that these people do not even bother to remove the previous price tags before affixing a new one. Very often you will find one one single item which has been on the shelf for 2-3 months 3-4 different price labels, revealing graphically the advance of the inflation and the advantage the owners have made over a short time. Of course, such inflationary price rises are always favourable to the "capitalists"; andyou may see it as a kind of sinister joke that one of the first and most assiduous supermarkets to advance the prices is the one which belong to the Histadruth.

This morning Iwent to buy a few records for K.'s birthday. I went to a place which had been reccommended by the Medical Association, most likely because the owner is the son of one of the professors of Hadassah. After having selected the records, and which - judging from the diverse price labels had been in the shop quite some time - I readied myself to pay reminding the owner that I had read in the circular he had sent around that I was entitled to a discount.

" Yes", he said. " This is right. But you have selected 4 records whcih I sell now at self-cost price and thus there is no dicount".

Self-cost price ! I can assure you that the price has been raised at least ten times since the records have arrived in the shop.

Self-cost indeed !

Ten minutes later I had to go back to the shop. The fellow in adding the different items had overcharged me.

" I am sorry", he said. "I made a mistake. One is after all entitled to make a mistake now and then, don't you agree ?"

But I was far too fed up to ask him how often he made such mistakes - and if so if he ever did so in favour of a customer.

I have come to doubt the words of "self-cost-price" and

and of mistake anywhere in the levantine world.

Certainly every businessman has the right to aspire to riches. If the methods he uses alienate his customers,he will soon change his habits. But none of the shops appear to have gone out of business because of their "harsh" business tactice. It appears that none of the customers expects anything but such sharp methods and pr actices from a shopkeeper.

It is a kind of saddistic balm to my feelings of sadness and disappointment that in the actual recession the businessman complains so bitterly that there is such a makred reduction in his sales and profit. I do not believe that the businessmen will learn their lesson; but until things change again for the better let me at least have the pleasure to grin at the long faces of the shop-keepers - and at the universal kind behaviour they suddenly show to their customers.

All I have said above but much more so applies to the unfortunate individual who requires the services of a garage mechanic for his motorcar. Not only are most of them poorly trained efficient money-makers, but they have formed a kind of union which has fixed maximal prices without knowing a minimum. Repairs today mean replacement of parts mostly, and the interest in replacements is enhanced by the additional earning they get from the supply of the enormously inflated spare part prices. All this would still be acceptable and tolerable, as apparently this practice appears to be prevalent all over the world - as if these technicians want to punish those who own cars (or because they all want to become rich very quickly). However, in these few years since I am in Jerusalem I have the definite impression that whenever my car leaves the workshop after a repair the owner has already seen to it that I have to retgurn soon for some other job; and even if I go thereafter to some other workshop,this does not matter in view of the generally prevailing providence as played out by the garage owners. How different an attitude I had known in Pakistan - and also in England !

Our Workers.

T he latest statistical survey of the " Israel Institute of Productivity" has again, as on many previous occasions, pointed out that without any exception worth mentioning ,that the Israeli worker is lazy and disinterested in his work, i.e. that he does not "pull his weight". The recent study shows that in the last decade the G.D.P. (Gross Domestic Product) of the Israeli workeer has risen less than that of other western countries. The Israeli worker produces $11000.- a year, the German $25.700.-, the French $22.310.-,the Swedish $20.880.- Among the estern countries the Israelis are at the bottom of the list.

This brings about that the average industrial wage per hour is also lower than the western norms. The worker in Israel receives a mean $2,80.- per hour compared with $10.- in Sweden and Germany, $8.- in USA and $5.50 in Japan.

I think the incongruity in this kind of statistics is the custom of such a kind of survey to count Israel among the western countries. Israel is so many aspect nothing but a levantine country which pretends to be a western country and demands rights and privileges which are justified only in the western world.

If you readjust the position of Israel in world statistics and count her among the Asian countries, Israel will represent a truly remarkable success. If you do so you will not have to register Israel with disappointment as a lazy western country but as a very diligent eastern one. In addition we have to take notice of another factor: manual work is not sufficiently respected here in Israel. This is so not because it demeans a man or dirties his hands, but because it is far more tiring and demands more of a sustained effort than any kind of work in any kind of office. Not only has an office employment, the job of an official been the most admired and respected one in every part of Europe and a heavenly position envied by so many generations, but to sit behind a desk or counter is less of a strain physically than the work employed in a factory, but it is also less controllable

and less burdened by norms to be fulfilled. Only about 33% of Israel's population was in 1978 part of the labour force. The statistics report for t about 50% for Sweden,Usa,Japan and Europe, about 40% for France ,Italy and Belgium.

This morning I went to Amrisgas Company to order a new cylinder of cooking gas for the kitchen stove. In that office three girls are expected to be at work by 8 a.m. I arrived there at 9 in the morning and found only one of the girls present behind the counter facing the dozen or so customers already waiting. Soon thereafter I saw the second girl appear, but she did not start her work as we had expected. She busied herself instead at the stove in a corner of the office and when her patience was rewarded by the boiling of the water, she prepared three glasses of tea, one for herself and one each for the other two girls. In the meantime the third girl had also appeared - it was already 9.30 - and my turn to be served had arrived. I handed the payment order of the last payment over to the girl so that she could find from it the number of my card without which no order for a new cylinder could be accepted.

The girls looked at the slip for a few seconds and then she asked:

" What is your number ?"

" I do not know", I answered her. " It is written on the slip you are holding in your hands".

" I cannot read it", she replied and threw the slip atme. " I cannot read the number", she repeated and turned to the next customer.

" And what do you propose I should do now ?", I asked her. " That I go home and forego ordering the gas ? That I fall on my knees in front of you ? That I call a handwriting expert ? Tell me what you advise I do ?"

The girl shrugged her shoulders. " Do what you want. I cannot read the number. It has been written so badly.."

" And so what ?", I asked again. " It is certainly not my fault that you people write in such a bad way that it is undecipherable to yourselves later on. I am sure you have here an alphabethical master list from which you can find out my number?"

" May be there is such a register, but I do not know where it is," she informed. None of the other girls behind the counter cared about what was going on, even when the girl took

her glass of tea and disappeared into the next room. The other customers looked on indifferently. If they were reacting at allit was with annoyance that I had made the girl leave the room.

It took someeffort to gte a senior employee from the "main office" to consul the alphabethical register which had ben lying underneath the counter after all, And so my number was found and I could place my order for the replacement of the cylinder of cooking gas.

I am quite certain that the girl who"attended to the customers" in such an efficient,interest and polite way will go on strike at the first opportunity if she has any grievance; and she will surely register such a grievance when she learns about the salary girl in her kind of employment receive abroad.

However, I come to think that I am contradicting myself. I suppose a levantine point of view will not grant me the right to criticize. Yes, there is much to criticize, if I look at Israel as a western country' but if I look at Israel as a levantine one I must agree that it is a very advanced,good and admirably administered example of human endeavours.

Even the way " modern ways of striking" are employed is eastern oriented in nature. The employees of the Electric Supply Company remind of the Iranian students holding the American hostages. The illiterate crude fellows of the E.S.Co. receive quite high salaries znd have an unlimited supply of free electricity. (No wonder that Ascher uses so much electricity in his house and appears also to supply "free electricity" to the other inhabitants of the house.) It gives me a painful feeling when I see these fellows on the TV switching off one distcict after the other for hours so that the hospitals cannot perform and the factories are at a standstill. Something is very wrong in the picture - not only that these electricians do not cradle a sub-machinegun and do not hide their faces behind a stocking mask - but that there are now voices raised in the press advising the Authorities to give in to avoid further inconvenience and damage. I have not heard any suggestions that these electricians and their families should be refused henceforth any medical treatment, any food etc. to bring home to them how much suffering they cause. This happened once in England with immediate success - but here in Israel nobody would care - or dare.

And are the doctors better ? Do you think they cared for their patients,for the country - and for their reputation when they went on strike last week,refusing to discharge patients from the wards thus clogging up the hospitals and making urgent new admissions impossible ? Who do they think they are that they can for personal profit cause s much suffering ? What ahs become of this profession that the doctors can forget the most primitive duty they have accepted as theirs ?

And are the nurses in any way better ? These " angels of mercy " decide which operation theaters,wards,clinics to serve and service and which to boycot. Who are they to decide on this matter ? I t may be that such is the modern attitude, but " in my days" a nurse would take orders from the doctor and would never considered a strike possible. But I watch what is going on in our Clinic, how these inefficient and lazy women behave towards the doctors ,the patients ! There are a few among them who are as good,as willing and as efficient as I have known nurses in " my time" but the majority I would clearly not have tolerated wherever and whenever I had been working.

And now the latest "dispute" threatening to lead to a strike. If it were not so sad an affaire it would be suitable for a comdey script. Our forst ambassador to Egypt, Ben-Eleazar, wants to take his private secretary along to Cairo. He has known her for many years and is sued to her and she to his working ways and methods. This decision is not to the liking of the staffof the Foreign Ministry who demands that one of the pool of secretaries of the Ministry be selected to serve as P.S. to the Ambassador - otherwise there is going to be strike. All this is daily spread in the newsmedia and on the TV screen. Hiw dignified a spectacle, how impressive a picture ! And how much of the remaining respect and dignity is now going down the drain.

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The Isreali Student.

In the past there occurred occasions when I voiced my surprised that in Israel, of all countries, the university student has remained outside the current of political activities, that he avoids any active involvement in the everyday political process and that he does not feel called upon to interfere with the direction which the country's political life threatens to take. My remarks have caused among most of my listeners a surprise recognition of a possibly unusual situation; to others they have provided evidence that I do not comprehend the mentality and the character of the Israeli student which born out of the peculiar conditions in which Israeli and its youth live and work. I sincerely hope that I have not caused anybody to think that I am agitating for a politization of the student body in Israel.

I agree with my many interlocutors here in Israel that the situation of the university student is unique from many a point of view: he is as a rule much older, more mature, more serious; he has already spent three years in the army; he is under cinst ant financial stressand he is often already a married man with children.

From the moment I settled in Israel was struck by what appeared to me an incongruity, viz:- that of all countries the student body in Israel is in no way involved in the everyday political struggle, in the evolvement of the political process, in the discussion of the political philosophy of the country. I had and have the right to ask such questions as there appears to me hardly a country in the world, hardly a nation anywhere to whom the values of political life should be mores ignificant, the qualifications of the politician more important, the political direction more vital.

One should also have thaught that the ongoing flagrant disregard of the political machine for public opinion, the offending disrespect for the public body should hurt the pride, disturb the sense of propriety, mobilize the subconscious defenses of an individualistic society of the kind and nature as the Isreali

one. One should have thought that the Israeli would strongly resent being neglect as a partner in the forming of the political process outside the few months every four years or so when election time approaches and when the politicians consent to humour the public.

In place of the politico-sociological picture I had expected I am faced with a student body which speaks of the Government as "they", with young people whose only interest lies in completing their course of studies in as short a time as possible, with a generation of youngsters, in short, which wants to be left alone and to their learning. Of course, I have on many an occasion seen the universities' students demonstrate, strike, shout - but only when the university fees are raised to what must appear to the poorer students an intolerable level or - as happens from time to time - when a group of leftist students (who are as a rule associated with groups of militant Arab students) clash with rightist students on the campus ground, due to some alleged abuse of at times even legitimate use of the one or the other university facility. Whatever the causees, they are usually minor and indignificant, and the activities and demonstrations consist most often in provocative shouting of writing of slogans by the Arab students whoae mentors, the PLO, are very much interested in bringing unrest or fights into the campus, and these are without fail registered by the miraculously present TV teams and at once reported on the TV screens all over the world.

This is the range of "political" agitation among the students of Israel. You will never see a group of students march out of the campus to demonstrate for or against the Government of the day, against an ongoing or threatened political move of the Government, about an infringement of the value of life in the country, about the kind of future the Government in power is prepairing for the student of the day.

" Why is this so ?", you will ask. I have put this question too and very often I have been given by nearly everyone of those I have asked the same stereotyped answer, which is no answer and which in no case is a satisfying answer, viz:- that the Israeli student has already completed a stunt of military service lasting three years, that he may even have fought in one or more wars, that he is mostly already married, and that therefore he has only one interest and one alone, that of completing his studies as soon as possible so that he can begin earning his living by his own work.

Until very recently I have thought this a wrong answer, a saddening answer. I was inclined to see in such an attitude the root of Israel's actual malaise because there is none of that partecipating interest, none of that pioneering zeal, none of that selfless patriotism which had made up the Zionism of the eaarlier settlers and had made the creation of the State of Israel a reality. Such kind of situation may be allright elsewhere, I though may be tolerable and even beneficial in other parts of the world, but for Israel and in Israel total involvement of the student was a vital ingredent, a factor without which the country could not survive. I saw the disinterested attitude of the student as evidence of the sickness , I condemned the fact that our young people are only interested in learning a profession with as little delay as possible so that they come into possession of a diploma which will enable them to build a good future and to earn a large income and that they can gain a position which will assure them the non plus ultra of aspirations, a carreer abroad. I have found that the studen shows little patience with you if you try to probe his lack of involvement, if you try to provoke him into vocalizing his true attitude to his people, his country its past and its future. "We have done done enough already for the country", they will say, "we have wasted our best years in the Army", many will counter your questions, "we too want a place near the fleshpots", many will fling at you before they turn away. And they all will make sure that you will have few occasions in future to repeat your questions.

In the way the students react to your probing and questioning you may find indication that they are not too happy about their own attitude to the society, the government- in short, they do harbour a sense of guilt. You, on the other hand, cannot but feel sorry for them as they are a group of worried and tense men and women.

Whatever may be your own outlook, you cannot avoid being surprised about this lack of interest which these students show about getting involved in politics , in any active partecipation in the political process. You are surprised to find how little they care to impress their leaders with their power, their elders with their demands, themselves with their rights.

Here you may raise a question which is certainly worthy of being studied in depth: viz:- does this refusal to be involved in the political life and with the problems of the society

really indicate a lack of interest in what is going on ? I do not think that this is so, as every student eagerly listens to the hourly broadcast or radionews, diligently studies the ongoing political activities, shows himself well informed about political conditions and events here and abroad. On the other hand could this be an indication that in this attitude of the student is reflected the disrespect which our modern young people have for their elders, their parents and that only some atavistic restraint keeps them back from reacting in a violent physical manner, and that they chose instead to express their disdain, their contempt with this their lack of involvement ?

Until now I had made this attitude of the young people here responsible for the prevailing low state of morals and morality. I had reflected that their parents have not succeeded or have not cared to transmit to them a sense of duty, of morality strong enough to overcome the primitive barriers of instinctive selfishness.

I have changed my mind but not with regard to the last sentence. It is my conviction that as a rule the parents of the young people of Israel have proved themselves poor moral guides, and that they compound these their sins by denying the grandparents the right to claim as pioneers to serve as an example worthy of imitation.

Why, I ask again, do the young people here the aim only to achieve for themselves - and their family at the most - all a materially good life can offer, if not today at least something approaching it by concentrating exclusively on their studies to the more or less total neglect of their duty inheent in the status of a responsible citizen, of a member of the oncoming generation, and of a Jew charged with handing over a well-functioning and secure Jewish State to their own children, to shape through the expression of their own opinion and ideals the political life of the day ? This type of censure does not apply to the non-university youth, to the under-priviledged young people, the new generation of slum-dwellers; they do protest and fight, though we may call their weapons mostly asocial. They do gain some pleasure, some advantage for themselves today and they demand for tomorrow rights and dues so that their children's future will not appear as bleak as it otherwise is bound to be.

Why, I ask is our university youth so distantiated

from the political life of the day ?Why does it not influence with meansacceptable or not,the directives, agreeable or not, the methods of the ruling politicians,the philosophy of the Government,the histony of the country ?

Why, I ask, have until this day the histony books of modern Israel not recorded events like those which have been written by the students of Kent, by those of Paris,by those of Islamabad, by those of Kwangju - only to mention a few instances ?

Why, I ask has the Israeli student not reacted against the series of degrading spectacles by which this Government has to such an extent damaged the image of Israel in the world ? Why have there not been student demonstrations against that minority of fanaticsrabbis who for nearly all the thirty years of the State's existence have tampled human dignity underfoot by imposing rules and regulations,laws and orders to which neither God nor logic nor nature has granted them the right ? Why do our students not shout, fight or otherwise r eact against the causes of corruption which is eating away the very roots of the country ? Why, I have been wondering,have the students here in Israel never mounted a barricade so far ?

I know that there are many answers to my questions and I have heard them all; but I have never faund one which I could think would bring honour to the young men and women in Israel,none in which I could have seen a promise that even in their passivity the behaviour of today's Israel student repreesents a contribution to the survival of his country.

This has been my train of thought so far, until one day recently I sat back and arraigned before my eyes the events in which , all over the world,students have been involved,where students have tried to intervene in the decourse of politics, where students have had a hand in changing histony.

And I have come, at first reluctaantly and then more and more confirmedly to the conclusion that too much has been made of the involvement of the students - at least with regard to the true effectiveness and the permanence of their interference. I came to think that at the time these events in question evolved there was much thunder and lightening on the firmament, that along with much anxiety there was also much pride and still more machoism in the air, but that, when all the ecitement was over and the pseudo-

revolt at an end, not much had after all changed, that the students had worked out of an unsecured base against an unprotected background into an unlimited void and that it had been the inveterated politicians who had known to direct all the freed energy back into the channels they had dug and through gates they controlled. In most all the instances of students' actions or reactions one could not avoid, gripped by a painful sensation of a "deja vue" that there was behind it all a purposefully directed, guided, nourished and controlled agitation in which the youth was ultimately made to pay for the ambitious politicians' wishes to change a political situation a course of government, a trend in history.

What I have written just now may sound denagotary to the sacrifices the students have brought for the effectiveness of their interventions. This may be particularly so if we view in retrospect the events of the turbulent '60s, and using specifically as an example those which shook Paris in 1968. In 1968 the students of Paris thought they could have politics conducted by means they had selected, under the impression that their nowdyism, their submission to types of leadership which had none but its own egocentric interests at heart but who grandiloquently gave the label of a "revolution" to their misdemeanours. The Paris students put up barriers, waved red and black flags and drugged thmselves with shouting heroic slogans. They succeeded in some way only because the French Government lost control over its political sense; the Government made martyrs of the young people whose frustration at the lack of success so far had turned their discipline, maintained for so long, into a disorderly situation which in its own rights was nothing but a disorderly row of an uncontrolled youth but which achieved a certain degree of historic value because the Government lost control over its instruments of power and these in turn over its own discipline. It is my view that the true cause for the failure of the glamourous interferences of the students in Paris, in Kent, in Islamabad, in Kwangju to bring about that single solution, that unique outcome which their sacrifices would have justified, e.g. a revolution, is not the strength and the power of the governments which they challenged, but the plain fact that these students are not the kind and the type which the universities of old did produce and could create, because the universities of old do not exist anymore today. The universities of the past were centres of learning, they saw their purpose in the creation of thought and the distilling of ideas. The student came to these universities to acquire a

knowledge of life, of contemplation, and not so much of a life of existence. The students came to learn & the deeper values of life and not the mechanics of life. There existed a relationship of trust and respect between teachers and students and the latter saw themselves as recipients of the wisdom imparted by their teachers with the avowed aim only to have them added to, cleared thoroughly and carried forward and propagated as truths for truth's sake. The modern universities, instead, are the instruments of government policies; they are submitted to regulations by ministers; their mechanisms depend on and are influenced by by the availability of financial means. Or expressed in simpler terms: todays universities are institutions regulated by and through a Ministry of Education which functions only with the help of buereaucratic methods and has at its disposal only the most simplicistic ideas. In the past the student was seen as the future scholar and he was treated with the respect and the admiration his surroundings granted to a scholar; today that status has changed, that form of respect has disappeaed and although parents make the most strenuous efforts and bring great sacrifices to have their children admitted to a university there is in truth little to fight over or to fight for in order to be admitted to a university, except for the promise of financial advantages, of social position and of political connections which a university degree holds out. In many an instance it induces an individual to acquire a lack of scruples. It is clear that these facts and factors I have cited do not grant the student of today the right to claim respect nor to justify any demand of his to advantageous social rights. Nor does it give him the right to take on himself to force the government, the nation to conform to any superior thoughts, ethics, insights of his.

It appears to me that the Israeli student has realized all this. He appears to have understood that he is a young man or woman who is undergoing a training in order to acquire a profession and by way of such a qualification a chance of an assured income. It does not enter his mind that by virtue of being a student at a university he has the right to demand a leading position and a superior influence among the citizens. He does not prtend as a student to be anything particular or special.

The student of today has to fight for his place in the faculty, in the seminar, for his place under the sun. He faces very strong competition because now it is no more the financially or intellectually priviledged young man or woman who can indulge in

a higher education, but also and more and more the youth belonging to the lower social strata who can and will replace, substitute anyone who by way of examination results shows suitable results.

I have, therefore, come to change my opinion with regard to the Israeli student. I have come to understand that so much of my former opinion had been based on sentimentality. I have realized that the character and purpose of the university have changed and that only those students who have not compreended this, who have been under the illusion of a status of students long gone by, try to become involved with the political game making use of virulent means and try to change their governments' policies. They were all failures. They have been misused by the politicians. These young men and women who some 10-15 years ago built barricades and threw stones have turned into a middle-class existence - and will only think of themselves as disillusioned failures if they recal their times past as anything else than an interesting period in the lives of young people.

If you look at our universities of today - here and most likely elsewhere too - you will hardly see anything of that kind of change which you might have expected as the outcome of the events of the 1960s. The existence, the behaviour, the attitudes of the Israeli student indicate so very well all this, and he merrits a nod of appreciation because he has never had any inappropriate illusions nor any uncalled for ambitions in this respect. His only wish is that nobody interferes with what he perceives as the minimum of his duties and the maximum of his studies. He wants to live in harmony with the Arab students on the campus, but has set a limit what he will tolerate from the childishness of the Arab students marching through the campus with PLO slogans on their shirts, or of the communist students making use of every opportunity to stage demonstrations, or of the rightist students who think it their right to dictate to others theior own way of life, or of Jeiwsh girls who pretend to be orthodox jewesses in order to excape military service.

I am not an educationist and I cannot judge if the system of today is better than that of my own time. I cannot say if the universities have benefitted from the changes which have occurred in the last 10-15 years. I do not know facts, have no way to judge , but I can express my feeling that the universities ofmy youth, that the centres of learning of the past, those of two or three generations ago - say until the last war ended - represented valuable

contributions to human life and important factors to social life. I do not know, or better still, I do not want to judge, if the disappearance of the academic world gone by is not to be regretted, even though its demise has enlarged the number of those whom modern educational systems provide with educational facilities.

But I am glad I have come to understand the Israeli student better; that I have come to believe that he is justified in his distantiation from events going on in the political arena in his disdain for the so-called leaders - those more or less self-appointed men and women who gained the seats of power for lack of competition or due to suffient appreciation and of whom history will have very few good things to say.

May 1980

Blessed be the Provider of Sorrows.

From the first moment of his acquaintance he had appeared to me an interesting, or rather intriguing personality, and the impression has remained although I soon learned that he was a rabbi by profession. He did not at all look like a rabbi, but,after all, how do you diagnose a rabbi or "men of the cloth" of any other denomination from their looks or their reactions ? There may be now and then an indication of such a spiritually directed profession in the way these men talk or reason - but I am not too sure that this can today be used as a rule of thumb. Take away their habits, both in the sense how they dress as well as the way view their own interests as well as those whom they have in their care, and you will more often than not fail to classify these men who have taken upon their shoulders the burden to improve the world and its inhabitants according to their own conception of the wishes of a Supreme Being or His representatives.

My first impression of Rabbi Weiler was that of a politician, of a man of letters (which would not contradict his actual profession) and I at once viewed him as a very clever and learned man when I was told that his occupation was that of a rabbi. He appeared to me as a man full of knowledge, always ready with a fitting remark and never at a loss to find an appropriate story from the Talmud. His clean-shaven face was usually fixed into a slightly mocking expression and with his head slightly bent forward and his restless eyes moving from one person to another somewhere in the distance and never fixed for more than a second on the eyes of the person he was addressing, he gave me so often the impression that he did not at all listen to what I had been saying, or for that case anybody else with whom he had been conversing.

He had quite a large store of poisoned arrows in his arsenal and he suavely and with gusto used these while a lustful smirk on his face. From the encounters I have witnessed I have

hovered

hovered

gained the impression that he was plagued by frequent waves of envy which penetrated through the luscious growth of self-confidence, self-glorification and self-pity which coloured his personality to such a strong degree.

I do not pretend to know him intimately, but from what he told now and then of himself, his experiences in life and his encounters with fate gave me , as an outsider, enough knowledge of his life history. This in addition to his quite insistent invitation to be met with pity and viewed with compassion - a way of approach he appeared to think was his to demand from the first moment he came into contact with an outsider (who was supposed to come away with a load of admiration for a cruel fate heroically and philosophically borne) - made it easy to form a somewhat compact impression of this man. I have found myself in his company mainly in some synagogual or similar environments and a few times when I met him travelling in the same bus as I (he lives in Abu Tor, not far from my house). On more or less every such occasion I was given by someone or other of those present or even by himself that very same stereotyped biographical introduction which can be condensed into a few lines , viz:- that he is of Lithuanian origin, that he studied for the rabbinate in his home country, that he had completed his theological studies thereafter in Germany and London, had been for a long time in his life the Chief Rabbi of the Reform Movement in S.Africa, that he was now retired but had been given some kind of a job in the K.K.L (Keren Kayemeth Leisrael) and that he had been elected to head the Rabbinical Council (Reform) in Israel. The informants of this outline of a life history, including Rabbi Weiler himself, were always sure to add to this curriculum vitae the sad fact that he had lost two of his six sons in the defence of the State of Israel, one in the war of 1967 and the other in that of 1973. Not only would he himself not miss an opportunity to inform his listeners - be it in a têtea tête or any of the public addresses he was so often called upon to make (I must have heard him speak at least twenty times in public meetings, mostly in national or international meetings of the Reform Movement or when he gave his yearly sermon in the Har-El Synagogue) - but also the chairmen of such meetings or the rabbi leading the prayers would invariably introduce Weiler with the information that his two sons held the rank of Majors when they fell in the battle fields. This inevitable

2 jailed for jewelry heist, 1 goes free

Binyamin Weiler and Avraham Ohayon were both sentenced yesterday in Jerusalem's District Court to three-year jail terms for their role in a ISim. holdup at a Jerusalem jewelry shop near the Abu Tor observation point last January.

The gang's leader, Yuval Nissenbaum, was not brought to trial after turning state's witness in the case.

Appeals by Aluf (Res.) Yisrael Tal and a senior air force officer who offered to counsel and rehabilitate the two young men were turned down by the judges.

The court, in handing down sentence, noted that Nissenbaum had been the leader of the three when they burst into the store last January 15, their faces hidden in stocking masks, and, at gun point, ordered the staff to lie on the floor while they stripped the shelves, display trays, and the safe. On the way out Nissenbaum kicked an old man until he bled, and also beat two of the store's employees.

But, the judges said, Weiler and Ohayon had neverthelsss agreed, despite initial misgivings, to take part in the raid, and had helped in its planning. This, the court found, was no mere spontaneous act of a moment's weakness.

The court said Nissenbaum had virtually "bought" Weiler's and Ohayon's allegiance, setting them an example of flashy living and treating them extravagantly.

In weighing sentence, the court had taken into consideration that Weiler had lost two older brothers in the IDF and that Ohayon had been orphaned of his father as a boy. It was for these reasons, and because the jewelry had been recovered, the young men had confessed to their crimes, and had expressed sincere regrets that they were only being given three years in jail and three years suspended sentence. (Itim)

Dec. 12, 1980

mention of their military ranks are an indication how very much he was impressed by this fact and can be explained by his Lithuanian background, as military ranks and hierarchical positions are as a rule of little or no significance to an Israeli listener or narrator.

Last month the newsmedia reported at length that a jewellery shop in Abut Tor - a village-like suburb adjoining our own quarter - had been robbed at gun point by three young men , the loot amounting to some twelve million israeli pounds ($400 000.-). On reading the news and discussing it with friends we all had hoped that he culprits would turn out to be non-Jews although the reporters had hinted that this was not the case. Any such hope was destroyed when soon thereafter two of the culprits were caught and described as sons of very respected families of Jerusalem. Also the third man of this gang, while still not apprehended, was described as belonging to a well-known family, and we were assured that the capture of this man was only a matter of days.

And indeed, last week the newspapers, radio and Television reported his arrest. He turned out to be the youngest son of our Rabbi Weiler of Abu Tor. Ifelt very sad. We all felt very, very sorry for the father and the entire Weiler family; but I felt still more bowed down when I read that the defence lawyer had pleaded with the judge to let the 23 years old boy go free on bail in view of the approaching Pesach holidays as his father was a " respected rabbi who had lost two of his sons, both of them with the rank of majors, in the wars of 1967 and 1973". I do not know if the judge had been impressed or moved by this disclosure, but he refused the petition as the crime was of far too severe a degree - and so the young man is now behind bars awaiting his trial.

I wondered how the rabbi was going to take his renewed misfortune. I wondered also how his personal friends and the members of his congregation were going to react - and how one and all would go about to soothe his hurt. All this came back to my mind this morning when I attended the Shabbath Service of the M'wakeshey Derech Synagogue. I wondered how I was going to feel when I was coming face to face with him.

When I arrived, early as is my habit, there were hardly yet the ten men present for the prayers to start. I saw Weiler marching up and down the space in front of the pulpit. I did not

have to check on my personal attitude nor prepaire myself for any call to express any kind of attitude. Weiler was his usual assured self which gave him as usual an arrogant appearance. As in the past so also today he gave a short talmudic lesson before the opening of the prayers. This lesson lasted not longer than two minutes but he had to call the few men and women present three times to order to make them concentrate on the quite clever midrash he was going to convey. This short pre-prayer address appears to be an institution which had been established over the years as his contribution to the the Service, as the M'wakshey Derech do not aknowledge any specific rabbi as their appointed or official rabbi and spiritual leader and they have adopted the way of the Quakers , i.e. an ever-changing preceptorship in the prayer meetings.

During the prayers he continued to walk up and down the centre of the prayer hall - the only man to do so - and each time he faced the congregation he appeared to scrutinize the faces of those present with what appeared to me an expression of denigrating curiosity. I would not know how else to describe the expression on his rather youthful face under his Bokhara-type yamulka.

I watched him for a long time in the hope to divine the feelings the man might hide; and in the attempt more or less to restore,to rebuild the basis for that sympathy,that pity, that compassion I had come prepaired to sense and to dispense when I entered the prayer room that morning in the knowledge of my impending encounter with him. But I did not feel anymore called upon to produce such sentiments,for Weiler did not appear in need of such.

Suddenly, during a certain break in the morning prayer (when another man took over at the prayer desk), a folded sheet of paper was pressed into my hand. Looking up I saw that everyone of those present was unfolding or reading such a sheet at that moment, and now I heard Rabbi Weiler read aloud the content of that letter. It was an invitation to attend a memorial service for

Major Adam Weiler

and

Major Gideon Weiler

on April 18, 1980 in the War Cemetery on the Mount Herzl.

There and then I felt truly sorry for the man. I felt a great sense of pity flood in. A mountain of compassion was loaded onto me. I was terribly sorry for this man,this poor man, this sffering father, who carried the balancing pole of pain over the tightrope of pride and who - while doing so - put such heavy demands on us all.

I think I was not the only one to feel thus - or in a similar way. Opposite me sat Rabbi Jack Cohen and I noticed that for a few moments he had placed his hand over his closed eyes. He too must have uttered a silent prayer for some balm for the hurting soul of Rabbi Weiler.

April 1980

ירושלים השלמה
ניסן התש"ם

ביום הששי ב' באייר התש"ם (שמונה עשר באפריל) בשעה 12.00 לפני הצהריים
נעלה לקבר האחים של יקירינו:

רב סרן אדם ויילר זק"ל

רב סרן גדעון ויילר זק"ל

לאזכרה המאוחדת והחד-שנתית הששית ולהתיחדות עם זכרם הקדוש בבית הקברות הצבאי בהר-הרצל, ירושלים.

נפגשים ליד שער בית העלמין, בשעה 11.45 לפני הצהריים.

ה מ ש פ ח ה

Smeared with Oil

Whoever places the events of these our days on the scales of justices and measures them with the caliphers of decency as one should be apt to do which actions and deeds expressing human interaction, is bound to slide into a state of depression. The first line of defence in the state of deprivation such a loss of values, and possibly the only way to be saved from sliding into an abyss of gloom, is the realization that values have changed today, that that which was viewed in times not so long ago as condemnable and shameful in the comportment of a public individual, is in these ourdays permissible, and is even taken for granted in the way nations and powers manage their internal affairs, and especially in their options in international intercourse. Let us halt for a moment and ask if this is really only a phenomen of these our days and not an old-established axiom, i.e. a way powers and nations have always acted. Have not in truth peoples and governments also in the past believed in their rights to do as they please ? Have they not behaved and acted in a callous disregard of what even then the individual human being had been taught were unalterable ethic commands and demands ? I am fully aware that it is useless to sermonize here that such a state of affairs should not be allowed to exist, that a nation should be exclusively guided by moral concepts and governments motivated by a responsibility based on decency and honesty. Without exceptian governments have rules and methods which by no stretch of imagination could be called being in accordance with decency and morality. Even if those in power think that there is no alternative to such a policy, we cannot avoid a sense of repulsion that these their amoral methods - which for some strange reason are thought acceptable and condonable by their peoples and themselves the moment their are labelled 'Realpolitik' - areaccepted by these peoples and condonedby

their peoples who do not insist on being guided by a goverment whose policies are directed by moral principles. If the peoples do react as the young people had in America against the war in Vietnam,this was mainly motivated by their personal involvements, represented by the "Draft". Today the people are governed by a set of politicians who do not have anymore to worryabout any possible indignant expression or reaction of their nation as long as personal needs are satisfied,their physical wellbeing assured.

It would be a consolation could I conclude that the day will come when decency will be the golden rule and morality the guideline of political life; when honesty will be the mainstay the people will demand of their rulers. But such hopes belong to the realm of utopy, as also in future the peoples will gladly submit to the implied explanation that physical wellbeing ranges above morality and that a nation' fortunes a re based primarily on a material basis.

" Why this outburst" ?, you will ask.

Such thoughts have been mine for a long time, but they crystallized, emerged when I watched the recent pilgrimage of the French President,Valery Giscard d'Estaing through the Arab capitals and read that he agreed at every stop with his hosts that Israel has to give in to the demands of the Arabs that a Palestinian State has to be established. This carries ,of course, the implication, nay, the clear understanding that such a Palestinian State is going to mean the end of the State of Israel. Giscard knows this quite well, but he is ready, blinded by the reflection of the Arab gold or the glimpse of an oil barrel, to sacrifice this State of Israel. Since he is at the head of the French Government he has not missed an opportunity to spell out to the Arabs that he is ready to help them in their fight against Israel. He has no scruples about the injustice he commits by supporting 100 millions against three million; that he is purposefully supplying billions of dolars' worth of arms to an area where the fight against Israel is the main purpose of existence now. He does not mind playing a policy of which he clearly must now the West will one day terribly suffer - provided his own advantage is assured, viz:- that he is assured his regular supply of oil and as long as the Arabs agree to spend some

of their surplus dollars in France. He cannot have theslightest doubt - let me repeat - that the many billions of dollars the Arabs spend in planes ,tanks,guns and missiles are to be used more or less exclusively in a massive assault on Israel for the realization of their fond hoped for destruction of this Jewish state. But Giscrad does not mind such a fate of the Jews. He does not mind assuring the Palestinians of his help in obtaining ' Seldetermination '. It may have slipped your memory that this same Giscard fought so hard and for such a long time to deny such ' selfdetermination ' to the Algerians ?

In that circumscribed family of nations which is called the EEC you can observe now feverish efforts to get part of the spoils available in the Arab markets, and they all follow France in her flattering the Arabs, in her demanding a Palestiniaan state, in her abandoning Israel. They are mostlikely very grateful to Prime Minsiter Menachem Begin whose politics and personal failings have made it so easy for our former friends and along with them what one could call until recently the neutrals,to get off the pro-Israel train and to line up for a share in the oil fortunes.

It is certainly impossible that the world is so stupid and so blind while I am such a genius,such a clever fellow. It is impossible that the western world does not realize how much their behaviour is going to contribute to a steady deterioration of the strength of the western world. Do they not perceive the threatening lesson presented by the so-called muslim students in Teheran, their behaviour visavis the American hostages and the American nation ? It is without any doubt a warning light to the non-muslim world that this handful of anarchists has the power to castigate the world, have thus indicated that the muslim of today feels very powerful,that the western democratic christian world has lost all respect and honour in the eyes of the other part of the world. It has become quite clear now that none of the muslim nations is ready to help America,to condemn the Itanians. On the contrary ! America is clearly afraid to undertake a serious armed,economic or political action against Iran , not only in fear for the lives of the hostages but also of the clearly expressed - not only implied - threat of a declaration of solidarity in sympathy with Iran in words as well as in deeds

from the side of all the muslim nations.

This is the year 1980 ! It is just a generation, only some 40 years ago,that the worst crime of the last few thousand years was committed by the Nazis against the Jews. This happened with very little interference from the so-called civilized democracies on behalf of the victimized Jews. The memory is short; what still persists is pale. The enormityof what happened is purposely minimized in many quarters. Only last year the Rev. Jason Jackson who went to the Middle East in a strange attempt to play a role in a "peace mission", came to the conclusion that he is "sick and tired of hearing about the Holocaust" ; and the only reaction of which he was capable after a visit to the Yad Vashem Memorial in Jerusalem was the final statement that " in all the Nazis have killed more non-Jews than Jews ".

Nobody but Jews found it intolerable that Vanissa Redgrave, a strident advocate of Yasser Arafat, should receive an 'Oscar' for her anti-nazi role in a film on and by Lillian Hellmann. Nobody found it revealing that when local American Jews protested against the Jewish victims of Hitler being dishonoured in such a way, she was given full support and sympathy by a group of counter-demonstrating uniformed American Nazis. Neither have any of the Jewish protests so far prevented this outspoken antisemitic actress from playing in a forthcoming film the role of a Jewish inmate of a Concentration Camp. This should be enough indication ,this should bring home to us the truth how much influence,respect,position the Jewish people have sustained today. I do not deny that much of this loss is due to the Jewish people themselves,but it is far more the expression of a Realpolitik adopted everywhere in the world populated by a clinging and crawling non-muslim world bowing and cringing in front of the mighty oil dollars in the hands of the Arabs.

I have no doubt that future historians will have a suitable explanation for the rise of this modern phenomen, viz:- that in Germany as well as in most modern western countries the Holocaust is now with impunity depicted as a fairy tale, that the slogan is raised that there were no gas chambers that Jews were not killed in any systematic way, or that "at

the most only a million or so " Jews perished in the Camps. Pamphlets spreading such stories,are of course, a great consolation to a great number of Germans who so far have not been able to face and live with the "Schuldfrage", and who are now - by commission and omission - doing their best to make the wolrd abroad accept that the tale of the six million Jews killed by the Germans are Jewish fancy tales and nothing but anti-German propaganda. The unbelievable fact is that the world is ready to agree only too readily, not only because tt wants to liberate itself from any possible responsibility as accessories to these murders but also because it does not want anymore to deal with emotional problems evolved in connection with the fate of the Jews, because it does not want to be forced into any kind of regard or respect even for the Jews - and because in ourtimes, after all, Germany is now in every sense preferable to Israel, and eo ipso a German less of a problem than a Jew.

This kind of make-believe which gave the western world at large some deliverance from a repressed guilt has been made to disappear in the wake of the screening of the Holocaust film on the TV screens - but the memory of mankind has again proved fickle and now again there are those hostile, those self-centred forces who engage in branding the Holocaust film a fancy tale, a Hollywood concoction without a historic basis of any kind.

Another modern development is to be seen in the phenomen that the New-Left is ready to combine with the Extreme Right in the attempt to use modern antisemitism in creating a common front against the Jews of today. Even when they cannot and do not deny the hisstoric truth of the Nazi murders, they make use of the Holocaust for their own hate propagating purpose. To give only one example: " Auschwitz", said Ulrike Meinhoff in 1972, " meant that six million Jews were killed and thrown onto the waste-heap of Europe, for what they were, viz:- 'Geldjuden' (money Jews)".

About Morality in Politics.

The political word has rarely , if ever, been influenced in its official activities and functions nor in its basic philosophies and ultimate aspirations to any major degree by purely moral factors though they have always striven to adduce moral influences or altruistic motives to explain their politics and their moves. It has always been more or less part of the politico-philosophical structure in support of all and any major national decision and certainly of every clearly immoral political process that the governments evoke ,orals, ethics and selflessness as their nearly exclusive motivation.

The Americans have in this our world of moral make-belief been more or less the only ones who have given, even to a cynical observer, the impression that they truely meant what they said, that they truly believed in what they invoked, that they could be granted the right to claim that they had been moved to act by moral conceptions along with other evident political, economic, strategic reasons. Manifold are the explanations which can be found for this attitude, and among them it is mostly their country's own past, their ingrained experiences connected with the foundation of their country ,which makes the concept of morality such an important ingredient in the American people's political concepts. In the past no government of the US could have made the nation accept a policy which was not visibly based on morality, even if that morality was not always purely white in appearance. No American government could have carried the nation along on a political program if any kind of immoral principles were in any way too blatantly evident. (You will say that such was surely also the case in other democracies, that e.g. the British Governments would at no time have survived any morally defective policy, but if you look back into the colonial policy

and history of the last century or two you will realize that the moral principles of the British people were of a particular nature: they could easily be satisfied and soothed by the then preached imperialistic philosophy which was so firmly based on a particularly British belief in their God granted superior position among the nations).

We must agree that the Americna people and the American governments weighed their political aims - at least those of their widest ranging international politics - in a way and manner which conformed with their established concept of moral principles.

You have been clamouring to throw in the word "Vietnam" into this discussion. You have every right to do so, but you are also wrong in doing so. For in a final analysis you will discover that the American governments of the 1960s acted out the Vietnamese tragedy from a point of view which had been based on peculiar and particular moral demands which the American leadership perceived as inescapable and which it felt called upon to follow with all means at its disposal. And let us clearly recognize that a large majority of the American people came to disagree with this ideology only when their own personal sacrifices had become too large and the price demanded had become intolerable. The way in which the war was viewed in Washington, fought on the home front, criticized all over the country , and in fact is still analyzed today by the American newsmedia and academia alike should clearly prove what I have set out to say. The sense of guilt resulting from these past experiences and its reflections into the American political philosophy of the 1970s still further illuminates that particular American morality, or its occupation with such morality - at least as it was manifest in the past.

I have added to the last sentence the words "in the past ", because it appears that things are undergoing a change. So far America has consciously tried to conduct her politics without getting her hands dirtied, although she has so regularly seen her optimism in mankind's moral aims and the nations' ethical guidelines ridiculed by those who were not burdened down by moral scruples or any care for human rights. In this is found one contributory factor (among many) for America's standing in the world, as she did not overcome

the scruples which otherwise would have made her exercise in an effective way the truly enormous political, economic and military power at her disposal. I have seen recently the mention of MAX WEBER's distinction betweenthe "ethic of pure motives" and the "ethic of responsibility" applied to America which appears to have adhered to such a distinction in its desire to be both politically effective and morally sensitive.

As I have hinted just now, it appears to me that things are changing. The motivating force of morality, formerly st strong, appears to have weakened and has now ceded to a political strategy which is made, strangely as may sound, acceptable or at least excusable by being called "macchiavellian by both friends and foes.

The only justified excuse in today's American politics (no less of that of the Western world, although not hurting to such a degree) is that of the need to survive in a world harshened by cut-throat competition where only a selfish policy involved, and faced with an economic situation where a nation requires a surplus of dollars in order to survive , which make an abject submission to the irrational owners of the oilfields imperative, as only in this manner is a nation enabled to earn and also to spend its dollars. America, which from her outlook on her own particular moral philosophy, had counted on a continued gratitude and - when required - help from her former friends and allies, and had to realize that when they came to be counted there were no true friends left in the world of today, had to find out that in this world of ours which faces such a bleak and black future, friendship has been subdued by an undignified scramble for oil and markets, and that to talk of morality in politics has become a contradiction in terms.

The only nations still putting its trust in the predominance of America's moral standards, in the handling of the world's politics, is Israel. She still believes in the inability of America to let herself be guided or even only influenced to any remarkable degree by the immoral concepts which elsewhere have become the dominant forces. This is worrysome not only because such a belief and such a trust have become turned from an illusion into an obsession. The

threat and danger of such a posture derive from the fact that Israel herself would feel incapable of persuing a policy in which anybody could detect the slightest aspect of immorality, and because this reduces her to the position of the street dog who continues to follow and trust the man, the passerby whohas adopted the dog, offering a kind word and a feeding hand - and this dog will until the last moment not believed when he has again been abandoned, when he has been kicked aside.

I am afraid we shall have a rude awakening here after the elections are over in the United States. We shall not see much of morality in American politics with regard to Israel, even in case there will be somebody else and not Carter who will occupy the White House. Whoever will sit on the throne in Washington will soon discover that he is a pawn on the checkerboard of modern economic politics and this stark fact causes an unbelievable degree of amnesia for past promises.

January 1980

Student.

While the Persians
Undoubtedly were given to
Several interesting perversions

I consider
The political customs of England
Were, in growth, far rapider.

Gavin Ewart

(The Penguin Book of Comic
and Curious Verse)

page 144

a louse I
used to know
told me that
millionaires and
bums tasted
about like
to him.

DEISM: The transcendence of God over the world; a Supreme Being or Regulator of the cosmic system is acknowledged or accepted. It preaches a " God of the Philosophers" who is aloof. It preaches impersonal conceptions of the deity.
God created the world and thereafter withdrew and He does not interfere with the processes of nature and men.

THEISM: THEISM: a belief in God, a philosophical doctrine concerning God in relation to world and man; it is not to be identified with any particular religion. It occupies a theologico-philosophical position in its own right.
It accepts a "God of Religion" who enters into personal relations with worshippers.
Theism does not agree with Pantheism if it is taken to mean the total immanence of God in the world or man. There is a close distinction between God and the world.
It is also to be distinguishes from Monism which identifies with God and the totality of things taken together as one fully unified and all embracing system.
In Theism God intervenes actively into the affairs of men.

Gnostocism: A religious movement of late antiquity; it is a religion in its own right.
Evil is due to a break within the Godhead. Gnosis in its early form was monotheistic - and remained always thus in the jewish (religion) gnostcism.
In the Hellenistic world and under the influence of Platonic philosophy it was thought that a lower demiurge was responsible for the creation of the world.
In Iran Manicaeism developed an absolute cosmic dualism between soul and matter.
The unconscious self of man is consubstantial with the Godhead but because if a tragic fall it is thrown into a foreign world which is completely alien to its real being. Through revelation from above man becomes conscious of his origin,essence and trabscedent destiny. This is acquired not by reasoning but by intuition of the nystery of the self. The world full of evlland demons cannot be the creation of a good God; it is an illusion, an abomination dominated by Yahweh , the Jewish demiurge. This world is therefore alien to God who is depth and silence beyond any names, the absolute,the source of good spæritts,the realm of light. There is in man a spirit which sleeps and awaits to be awakened by a Saviour.
Myths are usually used to depict this construction.

Christianity was a reaction to Gnosticism; it incorporates many gnostic concepts.
Theosophism, men like Jung,Goethe,Hegel were much influenced by gnostic ideas; but modern gnosticism is monotheistic while as a rule ancient gnostcism was dualistic.

Manicheaism: Wsa founded by MANI in Babylon in third century A.D. and soon spread into Persia and thereafter into the then known world. It was eradicated by Christianity in the 5th and 6th centuris from Gaul and Spain where it was very strongly established. But it survived in the mediterranean countries until the 9th century. In the century it was eradicated bythe Muslims and survived thereafter mainly in Samarkand.
It preaches a strict dualism affecting spirit and matter. Good and Evil were originally separate principles which have become mixed through the act of evil principle. Salvation lies in the release of goodness and a return to the state of separation.

The myths describe the kingdom of Goodness or Light which wa above the Kingdom of darkness.
Te Kingdom of Light is ruled by the Father of Greatness. The Kingdom of Darkness os governed by the devils,by sex,by strife and by death.

Manicaeism speaks of the 3 Jesuses: The Jesus of Splendour
The Jesus of living self
(who was crucified)
The Jesus who is son of God.

The Light is imprisoned.

The Manicaheans offered prayers facing the sun and moon, and in their prayers they addressed the four-fold unity of God, Light,Power and Wisdom.

Union Lodge

CONSECRATED 24th JUNE, 1859

GRAND VICE-PATRON
OF THE
ROYAL MASONIC HOSPITAL

Worshipful Master:
Wor. Bro. R. G. HANN

Senior Warden:
Wor. Bro. A. E. Huttly

Junior Warden:
Wor. Bro. D. J. Wallace

Dear Sir and Brother,

I am desired by the Worshipful Master to summon / invite you to attend the duties of this Lodge at the REGULAR MEETING to be held at FREEMASONS' HALL, GREAT QUEEN STREET, LONDON, on 20th DECEMBER, 1975, at 09.30 a.m. for 09.45 a.m. PROMPT.

Freemasons' Hall,
London.

10th December, 1975

All remittances to :
The Treasurer:
Union Lodge, No. 767 E.C.
W. B. Banks
6 Southcote Road
Sanderstead, Surrey
made payable to
Union Lodge, No. 767 E.C.

Yours faithfully and fraternally,
C. W. Penny
Secretary
20 Cumberland Close
Aylesbury
Bucks
HP21 7HH

"From ancient time no Master or Fellow could be absent from his Lodge especially when warned to appear at it, without incurring a severe censure unless it appeared to the Master and Wardens that pure necessity hindered him. – *Ancient Charges.*

DRESS: Dark Lounge Suit with white gloves.

ROLL OF MEMBERS

HONORARY MEMBERS:

Wor. Bro. Dr H. M. SELZER, M.D., P.D.G.M. (Pakistan)
Wor. Bro. L. R. STANNARD, P.G.Std.Br (England), P.D.D.G.M. (Pakistan)
Wor. Bro. R. R. B. McCLEAN, P.A.D.G.M. (Bombay)
Wor. Bro. Sir FRANK HUDSON, K.C.I.E., P.D.G.W. (Bombay)
Wor. Bro. B. R. W. TURNER, P.G.S.D. (Pakistan)
Wor. Bro. W. H. ALLEN, P.D.G.D. (Bombay)
Wor. Bro. A. A. TAYLOR, P.D.J.G.D. (Bombay)

MEMBERS

Roll No.				*Date of Initiation, Joining or Re-joining*
666		Bro.	E. S. Boatwright, M.M., Bridge House, Piddington, Northants, U.K.	I 2.12.38
672	Wor.	,,	J. R. Neve, M.B.E., P.M. Lapan, 8 Beaumont Way, Stowmarket, Suffolk	I 2. 5.39
738		,,	C. A. H. Bourner, M.M., 131 Nightingale Road, Wood Green, London, N.22	I 5. 5.44
799	Wor.	,,	A. C. Taylor, P.M., P.D.G.Sw.B., 18 Wentworth Gate, Spofforth Hill, Wetherby, Yorks	J 4. 3.49
803		,,	W. Churchill, M.M., Little Rosemyllyn, Roche, Cornwall, U.K.	I 1. 7.49
853		,,	W. A. Taylor, M.M., , International Aeradio (E.A.) Ltd, P.O. Box 2577 Kampala, Uganda, Kenya	I 4. 7.52
865	Wor.	,,	J. B. Howes, O.B.E., P.M., 34 Sydney Road, Hornsby Heights, N.S.W., Australia	I 4. 9.53
875		,,	A. E. Huttly, S.W., 73 Watling Street, St Albans, Herts AL1 2QF	I 2. 7.54
879	Wor.	,,	L. D. Carter, P.M., P.D.G. Supt. of Works, 6201 West Imperial Highway, Los Angeles, California	I 11. 2.55
883		,,	I. S. Zetter, M.M., 97 Windmill Hill Drive, Bletchley, Milton Keynes, MK 7RJ	I 3. 6.55
884		,,	T. H. Martindale, M.M., 8 Comet Road, Stanwell, Staines, Middx, U.K.	I 1. 7.55
888	Wor.	,,	H. J. Lloyd, P.M., P.D.G.Sw.B., c/o Brooke Bond (Pakistan) Ltd, P.O. Box 2705, Karachi 28	J 6. 4.56
891	Wor.	,,	A. W. Wennell, M.M., 50 Buckingham Road, Wilmslow, Cheshire, U.K.	J 22. 6.58
892		,,	G. R. Lee, M.M., c/o F. & C.O., King Charles Street, London, S.W.1	I 6. 7.56
894		,,	J. Burrow, M.M., 120 Woodland Drive, Watford, Herts, U.K.	I 7. 9.56
900		,,	J. E. Scanlon, M.M., c/o Shell BP & Todd Oil Services, New Plymouth, New Zealand	I 6. 9.57
908		,,	R. Reddie, M.M., Flat 149, Iveagh House, Loughborough Road, London, S.W.9	I 1. 8.58
915	Wor.	,,	T. Bambury, M.V.O., P.M., P.D.G.Swd.B., c/o F. & C.O., King Charles Street, London, S.W.1 (Tehran)	J 2.10.59
917		,,	W. D. A. Turnell, M.M., 7 Pola Street, Dianella 6062, Western Australia	I 3. 4.59
918	Wor.	,,	P. G. Ralph, P.M., P.D.G.D. (Eastern Archipelago), P.O. Box 424, Singapore, or 8 Chatsworth Park, Singapore 10	I 3. 4.59
919		,,	P. Marshall, B.E.M., M.M., R.A.F. Station, Catterick, U.K.	J 4. 9.59
923		,,	A. P. Oddy, M.M., 28 Aintree Close, Colnbrook, Bucks	I 4.11.60
927		,,	S. M. Scott, M.M., Demuthgasse 16, Vienna, Austria	I 1.12.61
940	Wor.	,,	D. M. Wood, P.M., c/o B.O.A.C., Bahrain, Arabian Gulf	
942		,,	T. L. Palmer, M.M., c/o Lloyds Register of Shipping, General Franco 274, E. L. Ferrol, Spain	I 2. 2.62
943	Wor.	,,	W. D. Young, P.M., No. 4581, P.W., 5 Beverly Close, East Ewell, Epsom, Surrey KT17 3HB	R 6. 7.62
947		,,	R. C. Young, P.W., P.O. Box 282, The Welcome Foundation Ltd, Reps Office, Jl, Anggrek Cipete, Kebayoran Baru, Jakarta	I 6. 9.63
950		,,	D. A. Such, M.M., 24 Lancaster Drive, Broadstone, Dorset	J 7. 2.64
952		,,	A. Laycock, P.W., 7 Airedale House, Sowerby Bridge, Yorks, U.K.	J 3. 4.64
959		,,	D. G. Pass, M.M., Galileo, 356 Colonia, Polanco, Mexico 5, D.F.	I 6.11.64
961		,,	H. F. Taylor, M.M., 20 Ryeland, Fairfield, Stony Stratford, Milton Keynes MK11 1DB	I 4.12.64
963		,,	E. B. Williams, P.W., c/o P.O. Box 58, Isando, 1600, South Africa	I 7. 5.65
965		,,	D. E. Burnett, M.M., c/o F. & C.O., King Charles Street, London, S.W.1	I 1.10.65
969		,,	D. J. Wallace, J.W., "Tignarosan", Off Derby Road, Risley, Derby, U.K.	I 3.2.66
970		,,	R. G. Hann, W.M., Highland Cottage, Mareworth, Maidstone, Kent	J 1.4.66
971		,,	F. E. J. Peach, M.M., c/o I.C.L., P.O. Box 2196, Salisbury, Rhodesia	J
972		,,	T. J. Boulton, S.D., 129 Crabtree Lane, Harpenden, Herts, U.K.	I 7.10.66

ROLL OF MEMBERS – *continued*

Roll No.				*Date of Initiation, Joining or Re-joining*
973	Wor.	,,	C. W. Penny, P.M., P.D.G.S.D. (Pakistan), 20 Cumberland Close, Aylesbury, Bucks HP21 7HH	J 2.12.66
975		,,	T. J. Leahy, M.M., c/o Gestetner Duplicators Private Ltd, 6 Bahadur, Shahzafar	I 7. 4.67
976		,,	T. E. Gee, P.W., P. T. Setiawan, Sedjati, Djajam Antara 31, Djkarta, Indonesia	I 5. 5.67
977		,,	E. O'Donnell, M.M., c/o F.C.O. (Moscow), King Charles Street, London, S.W.1	I 1. 9.67
979	Wor.	,,	W. S. Black, O.B.E., P.D.D.G.M. (S.C.), Hon. G.D. (Scot.), 18 Charlton Street, Edinburgh EH4 1NJ, Scotland	J 28. 6.68
980	Wor.	,,	R. G. Ayling, P.M. 7180 E.C., P.D.G.Swd.B., c/o R. & C. Pharmaceuticals (Pty) Ltd, P.O. Box 1097, Capetown, South Africa	J 6.12.68
981	Wor.	,,	A. H. Shrive, P.D.G.B.Br.(S.C.), 33c 5th East Street, Defence Housing Society, Karachi, Pakistan	J 6.12.68
983	Wor.	,,	D. Williams, P.M. 7180 E.C., 337 S.C., "Caseta", 9 Rocky Lane, Heswall, Wirral, Cheshire L60 0BY	J 6.12.68
985		,,	J. R. McKellow, M.M., R.R. Service Rep., R.R. (Far East) Ltd, 18-12 Kaminoge 2 Chome, Setagaya-Ku, Tokyo 158	I 5.12.69
986	Wor.	,,	Sulieman Hamid, P.M., c/o Alcar Asia Ltd, Oosman Chambers, Abdullah Haroon Road, Karachi 3, Pakistan	I 1. 1.71
987		,,	C. Thompson, J.D., 5 Alston Close, Windmill Lane, Surbiton, Surrey	I 1. 1.71
988	Wor.	,,	M. Kendall, P.M. 37 (G.L.N.F.), 1 Lucastes Road, Haywards Heath, Sussex	J 5. 3.71
989	Wor.	,,	J. A. Nimmo, P.D.St.B. (S.C.), c/o Avery Scales Ltd, P.O. Box 4838, Karachi Pakistan	J 5. 5.72
990	Wor.	,,	R. F. Clay, P.D.G.St.B., "Struer", 5 Selborne Way, Willow Hayne, Angmering-on-Sea	J 3.11.72
991		,,	J. G. Elliott, M.M., c/o Pakistan Cables Ltd, P.O. Box 5050, Karachi, Pakistan	J 3.11.72
992		,,	P. M. Roberts, M.M., c/o Gestetner Duplicators Private Ltd, 6 Bahadur Shahzafar Marg, New Delhi, India	I 1.12.72
993	Wor.	,,	G. U. Inglis, P.D.G.Chap., c/o Glaxo Laboratories (Pakistan) Ltd, P.O. Box 4674, Karachi, Pakistan	J 1.12.72
995		,,	S. M. Scadden, I.G., Fir Trees, 37 Park Lane, Thatcham, Newberry, Berks	J 6. 4.73
996	Wor.	,,	W. R. A. Richmond, P.M., P.D.G.Chap. (Punjab), 1 Rising Hill Close, Northwood, Middx	J 21.6.75
997	Wor.	,,	R. Falconer, P.M. 7180, 36 Copt Elm Close, Charlton Kings, Cheltenham, Glos GL53 8AF	J 21. 6.75
998	Wor.	,,	J. Dye, W.M. 1571, 68 Evelyn Avenue, Ruislip, Middx	J 21. 6.75
999		,,	A. Husain, Asst. Sec., 36 Lucerne Road, Bramhall, Cheshire	J 21. 6.75
1000	Wor.	,,	Dr R. B. Khambatta, D.G.M. (Pakistan), Flat J, 55 Hans Road, London SW3 1RN	J 21. 6.75
1001	Wor.	,,	W. B. Banks, P.D.Std.B. (Pakistan), 6 Southcote Road, Sanderstead, Surrey CR2 0EQ	J 20. 9.75

(J) Joining Member, (R) Re-Joining Member, (I) Initiated Member

NOTICES

1. RITUALS SHOULD NOT BE IN EVIDENCE WHILST THE LODGE IS OPEN AND BRETHREN ARE REQUESTED TO RESPECT THE WORSHIPFUL MASTER'S WISHES IN THIS REGARD.
2. Brethren are requested to inform the Secretary of any change of address, rank, etc., immediately such change takes place.
3. The Lodge must now pay dues to Grand Lodge for all Brethren whether in arrears or otherwise and this naturally places a burden on those Brethren who pay their subscriptions regularly. Brethren are, therefore, requested to note that ABSENT MEMBERS' FEES ARE PAYABLE ONE YEAR IN ADVANCE.
4. **Brethren are also reminded that attached to this Lodge is a ROYAL ARCH CHAPTER which is worthy of support.**

Union Lodge, No. 767 E.C.

In Memoriam
W. Bro. W. D. YOUNG
December 1975

AGENDA

For the Regular Meeting on Saturday, 20th December, 1975, at 9.45 a.m.

1. To open the Lodge.
2. To read the dispensation convening the meeting.
3. To read the summons convening the meeting.
4. To read and confirm the Minutes of the Regular Meeting held on Saturday, 20th September, 1975.
5. To read and adopt the Minutes of any Permanent Committee Meeting held since the last meeting.
6. To read the Bye-laws of the Lodge.
7. To read any correspondence.
8. To honour our Masonic Charities.
9. To transact any other business as the Wor. Master may authorise to be brought before the Lodge.
10. To close the Lodge.

Charity: Royal Masonic Benevolent Fund

The next Regular Meeting will be held on Saturday, 20th March, 1975.

The Hive Printers Ltd, Letchworth, Herts

When God loves mankind most.

I am often momentarily intrigued by some man or woman who cross my path, but somehow I rarely feel inclined to persue such sudden glimpses of a complex character or some indication of interesting personal values into a completion of a sculptured comprehension. I see the cause for my halt in my pursuit, of my often conscious withdrawal from an already more intimately established contact with or a deeper knowledge of such personalities in my reluctance to become involved beyond a certain degree or in an often self-centred conclusion reached after an often insufficient time that whatever had caught my eye or drawn my attention was nothing more than a small amount of glitter and that there was not much gold or other precious metal to be found beneath the many layers of ashes I would still have to shift in an uncalled for persistence in optimism. However, suddenly, just this moment while I am writing these lines I am struck by the possibility that the real cause of my attitude is that I cannot anymore bring up that energy or perseverance which would be necessary to follow up by and with prolonged observation and investigation any such kind of " discoveries".

Unquestionably it is a pity that this is the case, as I have encountered here in Israel so many individuals who represent so much material for an interesting sketch of complex human material. I like to explain my reluctance with the excuse that I have not the time left for such a series of pursuits though I am sure to find the sufficient amount of leisure should I seriously intend to forego all excuses. I would not be sure what to reply should you ask me if I had similar intuitive experiences with people I had encountered and known in Pakistan. I could only say offhand that I did not have that urge,that inner curiosity then; but most likely the true explanation has to be that in the past I had kept myself consciously off and closed to such relationships,such curiosities

and this was in no way so because the people I had known there had been less worthy of being watched,known or described.

Since the time I live here in Jerusalem I have met with much human material of whose inner conflicts or complex problems I have an instinctive understanding; but I would not want that this should in any way imply that I have always and in every instance felt an affinity to them. In all and every case I have formed in my mind a - most often inadequate - picture by observing and analyzing their reactions on those particular occasions when we met or whenever our ways crossed in other ways. Let me again say that also in such instances I have never experienced a particular need nor inclination to investigate in great detail their background or to study their character in any particular depth. Oh, how much would I have liked to to have the time,the qualifications - or the patience and mood - to watch and to follow these characters in order to use them as models for a story or otherwise to work them into a novel.

Let me present you with an example and introduce you to my friend Walter Pinchas P., to show you how much material there is available to paint a picture,to create a sculpture. He is a friend in the measure with which popular minds define the basic qualifications for such a relationship - andnot in that demanding sense which to me indicates a minimal correlation with my own definition. I had first met Walter in Lodge and our contacts have been confined more or less within that elastic frame.

Walter is a man of about 60 years. If I tell you that he could be cast as a Prussian officer in any film or play in which the onlooker is supposed to gain an unfavourable impression from an initial visual impact ,you will know much to gain an idea of his appearance at least. But let me assure you that this applies only to his looks and behaviour. Although his acting would most likely impress the director of the play, his character would not at all fit into any kind of negative role he might be made to represent, for Walter is a soft, a humane and humerous individual who will never fail to look where he places his feet so that he will not inadvertedly hurt anybody or anything underfoot. He is of average size with a more than average paunch kept afloat by a belt. His round head, bald and shiny, is at times crowned by a yamulka which unaccountably rests safely and firmly on most his head most of the

time without - in absence of any hair to serve as anchor - the benefit of a hairpin; but when a wind or a sudden movement do dislodge that kippa his florid face is likely to adopt a still deeper hue and his humourous eyes a touch of annoyance as if to be burdened with such an accessory which adorns his head was enough of an embarrassement and that any additional bother or inconvenience was hard for him to countenance. For Walter hates that small round cover on his bald head, the yamulka or kippa which he has to wear whenever he is in the company of any member of his family or whenever he is in danger of being caught unaware by them or their friends. At all other occasions, even when he eats in the environment of the lodge rooms,the kippa will remain hidden within his pocket, and the act of putting the kippa on or off his scalp is usually accompanied with a stream of apologies, if not a disdainful string of curses.

Walter was a small child when he came to this country from Germany. His father was a fervent Zionist who emigrated to Palestine in the early 1920s. He was that rare German Jew who came to Israel without being part of that mainstream of German-Jewish immigration by virtue of Hitler's encouragement. Father Pick was a reknown educationalist and Walter has also made education ,history and literature his carreer. He is the editor of a reputable Jewish encyclopedia and by virtue of this job he is financially well off. He has acquired a Ph.D. but he still blushes when he tells you that he was thus decorated by virtue of his researches in to the history of the railway systems of Palestine. Sincehis last promotion he is far more proud of having reached the rank of Lt.-Col. (Res.) in the Israeli Army. If you watch him slouch along the streets you may get a poor opinion of Israeli Army officers - even if they do belong to the reserve - but you will not mind his non-military posture if you learn that Walter's usefulness to the Army is quite significant as he is a well-known and respected war historian.

It is never difficult to learn about Walter's acquisitions,decorations and achievements as he readily divulges them, albeit with some deprecating remarks. For he wants you to respect him, to love him even. I have no difficulty to comply with his wishes as he is a nice and loveable man. One of the contributory factors which make him want to shine and to get into some kind

of leading position is his energetic wife who has so far successfully motivated Walter as to make him overcome his inborn tendency to take things slowly,easily and comfortably.

His wife is not only energetic,intelligent and charming - she is also very religious-minded. She not only leads the life of an orthodox Jewish woman and manages not only a typically orthodox household, but she has educated her three children , a girl and two sons , to follow her, not with reluctance but with full conviction in her footsteps inside a halachic way of life. Of course, Walter as the orthodox head of an orthodox household and the father of an orthodox family has to persue a very strictly fenced-in way of life. And here, in this fact, a tragedy is hidden. Here is the origin of all the complex issues whch apparently have not been solved in any sufficient way, at least not by Walter himself. In truth, in the given circumstances there is no other solution than a strict submission to the Halacha as practiced by the orthodox community of Jerusalem.

Channa Pick was born into a liberal Jewish family of Germany. She was one of the few girls who survived a prolonged stay in a concentration camp . (She was a friend of Anna Frank - but this is another story). She had vowed to turn into a religious Jewess, to follow to the letter all the laws and duties imposed on a Jewish woman - and her family - should she survive the dangers of the camps. She did survive and she kept her promise: she is, as I have already mentioned, a strictly orthodox Jewess who has educated her children in that very same strict sense and who manages a truly orthodox household.

Walter, on the other hand, is schizophrenic in his attitude to orthodoxy. In his home, within his family circle, he is a religious Jew who tries to make his yamulka a permanent fixture of his bald skull and who strives to perform all the duties, all the prayers, all the restrictions imposed on him by Halacha and a watchful environment. However, the moment he is away from this environment, he will remove his kippa and conform to the liberal attitudes characteristic of the average Jew of Jerusalem. It is rather unfortunate and often unplesant that he will express whenever he has the opportunity and the right audience, a very intolerant

attitudes to orthodox demands and concepts. He wastes much of his own time and that of those of his friends and acquaintances who are not of an orthodox inclination, to apologize for any residual or coincidental impression of orthodoxy he may evoke, blaming his demanding wife and his strict children for making him feign a religious Jew although he has not the slightest desire to do so, nor the minimal inclination to live thus.

Believe me ! It is quite embarrassing to hear Walter pour forth his apologies or insinuations, and I can assure you that I am not the only one who feels like asking him at times to stop this line of apology. Nobody of us asks for a decourse on his religious philosophy, nobody of us cares if he wears his kippa or not - but all of us are embarrassed whenever he appears in the company of his wife and in words, whenever possible and otherwise by signs he tries to convey a kind of apology for his having been forced to come decorated with a kippa.

Notwithstanding all this I had the impression that he is fundamentally a religious Jew, that he should not have to demand the understanding of his friends for something which we all consider if not of the slightest importance at least the exclusively persnal domain of an individual. I am sure all his other friends outside our circle feel similarly whenever he exhibits this kind of anxiety.

I in turn feel at times like apologizing to him when we meet by chance outside my reform synagogue when I arrive by car on a Shabath morning while he is on his way to perform his prayers at the Kotel, starting on a walk of some 5 km. I feel then like apologizing because I fear I have hurt his sensibilities, but I never have the time to do so as he at once expresses his envy of my liberal outlook joined by his regrets that he himself cannot travel on Shabath

I never could overcome the feeling that he was not telling the truth, that he would not travel by car on a Shabath if ever he thought he could get away with it; that he would not eat pork when unobserved and would fast on a Yom Kippur even when abroad. I always felt certain that some deep-seated complexes make him talk like a progressive, reform-minded Jew while his true inclinations and persuasions are those of a strictly orthodox Jew. I do not know if I am right, and I do not care to investigate this question. Does he religiously put on the Tfillin every morning, even when he is alone

and unobserved by wife and children ? Does he really reach the Kotel every Shabath morning to pray there or does he go on a prolonged walk somewhere else ,away from the atmosphere of the synagogue ? I do not know - or better said, I did not know until recently. I saw in Walter an unhappy man,mainly because of his schizophrenic attitude to his religion,his wife and his family. At times I considered him a ridiculous individual unworthy of pity,who tries to make some flimsy capital out of a burlesque situation.

Until last Satruday I thought so, in those terms and in that direction , even though not in a very clear way. And then I found that I was wrong in many aspects, that Walter is an innerly torn unhappy man who cannot but hate himself and his family environment, and that he is above all entitled to our pity.

Last Saturday morning while Kate and I travelled by car from our house, I saw Walter standing on a side street, not far from our house. He had no kippa on his head and he was in the process of lighting a cigarette from a stub of another one he had just completed smoking. He appeared in a furtive hurry. His face was flushed. His hands trembled. Fortunately he did not see us pass. I hope nobody else saw him there and thus,but it is unlikely that he will meet any of his acquaintances on a Shabath in our part of the town.

Or did he see us pass ? For some moment I thought so 3 days ago, when we met at the wedding of Kurt Zamir's son. As is the rule on such weddings,you come,say your congratulatory message, eat of the offered food and you go home soon thereafter. This time we could not go after a quick stand-up dinner because the President of Israel was expected - and so we stood about waiting for an early opportunity to disappear.

" I wish I had a cigarette", said Walter. " I have forgotten to bring a package along".

As I do not smoke,nor any of our friends present, I offered to ask some among the smokers present,even though I do not know them, to make me a present of a cigarette.

"Don't bother", refused Walter. "I can do without a cigarette for the next hour or so ! After all I have to stop for some 25 hours every Shabath my smoking - what does one hour matter ?"

And he said this rather too pointedly, I thought.

April 1980

E r o t i c a

April 1980

M e m o :

From:
The Department for Removal of Erotic Lietrature,
Jerusalem.

To:
The Department of Disposal of Erotic Literature,
Jerusalem.

Re: Removal of two books of erotic literature from the possession of Mr. Berthold Nathan.

At the request of Mr. Berthold N a t h a n ,pensioner, aged 96, residing at the Catholic Hospiz St. Charles, Jerusalem, this Department has this day taken possession of two books containing illustrated literature of a mediocre sexual nature, bearing the titles

1) EROTIC ART
(compiled by Phillis and Eberhard Kronhausen)
weighing 15¼ ounces

2) MORE JOY OF SEX
(edited by Alex Comfort)
weighing 9½ ounces.

Above mentioned books are temporarily kept in this Department until suitable advice is received from your Department regarding rightful and proper disposal of these.

In case such advice is not received in due course, this Department will invite by advertisements in the newsmedia the public to submit suitable suggestions not motivated by selfish or curious impulses.

Signed.....
(signature illegible)

April 8, 1980

Looking back, including my "best years", I do not think that I was ever much interested in pornography in any of its visual or auditory manifestations or expressions. I would certainly never have contemplated spending money on such kind of literature , nor can I remember ever having viewed a " blue film" even though I was often enough " in town ", i.e. abroad where and when such films were screened.

It is true you will find among my books some of that kind of literature which will easily qualify as "erotica" (or as plain pornography as the label will depend on the function of the "glandular system of the beholder" or in part also on the degree of effort which is made to hide these books behind other volumes in the shops or one's own library shelves). I acquired these books when the only or easiest way to acquire reading material of any kind, while in Pakistan, was to subscribe to a variety of book clubs and when, due to time and distance, I could not make use of my right to refuse the acceptance of such books. Some other such books I bought in some airport when a reminiscent or interesting sounding title appeared to promise help in overcoming the monotony of the impending journey.

By a strange coincidence I came today , in my advanced age, (I am not yet calling this stage my "dottage"), in possession of two books which are meant, if not at least to convey some kind of art appreciation, at least a spurt of sexual knowledge. One of these books is entitled "Erotic Art", the other "More Joy of Sex". The price tickets of the bookshop are still affixed on the outside; they show that these books were bought in a "book sale" and although their prices were considerably reduced, they still did cost a pretty sum each

However considerable the price, I got these books free of cost. I got them not only for nothing but was in addition made to understand that the giver was very grateful to me that I had accepted these two books. In short: the donor was grateful that I rid him of the possession of these two volumes.

Believe it or not ! The donor was my old friend Berthold Nathan. I qualify him as "old" because we are good friends since some 7-8 years now (I visit him whenever possible every week in his room in the Hospiz of St. Carolus maintained by Catholic Nuns), but

he is also an old friend in the sense that he completed his 96th year here on this earth only a month ago - still relatively very active and in full possession of his mental capabilities.

I have known Berthold at times to buy books in Brown's where one can always find books at reduced prices. Usually they are "printers' surplus stocks". He does buy such books as a rule whenever he travels abroad or whenever he intends to give a books as a gift to any of his friends; but I have never known him to spend more than $ 1 or 2 for any such books. For his own satisfaction he reads again and again through his own small library which consists to 90% of works in German language of Goethe,Schiller,Heine and Thomas Mann. His daughter-in-law, who works in a bookshop in Tel-Aviv does occasionally bring him a book (he cannot read any but German books), but mostly such books do not meet his taste and he returns them to her after a cursory perusal.

And here and now I have the experience that Berthold makes me see that he has spent some $20.- on these two books; and he clearly indicates that he feels now very embarrassed by the ownership of such a type of literature. I would never have thought that I would live such an experience.

I saw Berthold this morning on my regular visit to the Hsopiz. As usual we were alone as he has very few visitors now. After some desultory talk he appeared to make an effort to overcome an internal barrier, and suddenly changing the theme of our talk he asked me:

" You surely do read English books, Hermann ?"

" Oh, yes ! Now and then I do read, and when I do I prefer English books", I replied.

" Look, Hermann", he impatiently hurried over my attempt at flippancy, "would you do me a great favour and accept two English books from me ? "

? ? I was surprised; he had never before offered me a book, and certainly never an English one. However, I nodded in agreement.

Berthold whipped out a bundle of keys and opened after some effort one of the drawers in his wardrobe. From there he took a plastic shopping bag containing two quite heavy books.

" I saw these two books in a shop and I bought them because I thought that they would interest me", he said, pushing

the books towards me

the books towards me. " But I soon enough found that they do not contain anything at all which might interest me. They are full of that kind of sexual things, both normal and abnormal, which to you as a doctor may be understandable or acceptable. I have hidden these two books in my cupboard since a long time now and I feel very uneasy with them. I keep the drawer locked and I carry the key always with me, but you never know if one of the Sisters here might not one day snoop around and find the books. What will they think of me ?"

I could not have avoided to look surprised and amused, I am sorry to say, because his face blushed a still deeper red.

" I want to free myself of these books and I do not know how to do so. I have found that it is not so easy to get rid of a bag of books, to lose them in a bus or in a park. Could you take them off my hands ? You see, " he concluded, " my mind has recently been very much occupied with my inevitably approaching death and I feel very uncomfortable with the tought that after I am gone my children and my friends might find books of such a nature among my possessions. Whatever will they think about me ?"

Of course, I took the two volumes " off his hands" and succeeded to do so with some show ofeagerness which in all honesty I did not feel. The imaginary picture of Berthold carrying a plastic bag with two large books through the streets and parks,searching a nook or a bush to deposit the embarrassing picture books and looking from time to time over his shoulders in search of any possible watchers was funny indeed but the anxious impression on his face made me realize how much he anticipated a favourable reply. And so I became the owner of these two erotic books. On scrutinizing them later on I came to the expected conclusion that they were not at all worth the money which Berthold had spent on them - even at the reduced rate which the labels indicated.

(When I returned home with the two books I explained to Kate the circumstances by which I had acquired them. But, somehow I felt the need to cover up to her my friend's weakness and I told her that he had bought the two volumes of erotica for a Swiss friend a professor of literature, who collects such items, and whose visit, expected since months, had not so far materialized. And as Berthold understandably did not feel too happy with the thought of such

naughty books being kept within the walls of the German Convent-Hospiz, I had agreed to become , albeit reluctantly, the owner. But now it is my turn to wonder what I am now going to do with these books. I shall now have to keep a lookout for a suitable recipient).

(Yes, Danny ! I have anticipated your question: Berthold has indeed been suffering from "lose bowel movements" since quite some time but there is the justified hope that he will be soon free of this discomfort).

Rest in Peace, Samuel, I have understood.

I have been experiencing a very strange sensation. I have never had such an experience before. I am writing here about Samuel. My friend Samuel Roth. He has been so much on my mind these last few weeks. It is as if he was standing, moving at my side; as if he was looking at me from nearby; as if he wanted somehow to communicate with me.

I have not thought of and about Samuel Roth for the last fifty years or so. The last time I saw Samuel was in spring 1933, shortly before I left my hometown O. in Germany for ever. But in these last few weeks, since my visit to O. - I have seen O. again after an absence of 46 years - I have in some way or other been constantly reminded of Samuel. It was as if he was still living there in O., somewhere in one of the small houses to which a large courtyard is attached, where his father's business had once been located. In such an open yard Old Man Roth used to store in separated mounds the iron and other metal scrap he bought up in town and the surrounding villages. Most of these purchases came to him through the itinerant misfits whom he provided for the never long period they could sustain regular work with dilapidated carts drawn through the streets by equally dilapidated horses; these no less dilapidated men bough all kinds of discards off the housewives who were as a rule only too glad to be rid of the rubbish which had accumulated in their households over the months and years.

On my recent visit to O. I thought of all the people I had known there, but mostly I thought of Samuel. He was somewhere present there, not only during the short hour I spent in the suburb where he had lived. He occupied my mind during the hours I spent walking in the streets of O.. He was in my thoughts whenever I talked with the people who hosted us in O. , those citizens who are now supposed to represent a new ,good and reformed Germany.

During this my stay in O. I had tried to explain to myself that this incubus-like sensation had been brought on by

the familiar environment I saw and felt. I consoled myself that this inisting recall of Samuel would soon cease again. Indeed, this was the case. Samuel Roth retired again into some recess of my subconscious and from the moment I left O. I have not thought of him again. Until very recently. In these last few days he has emerged again into my mind. I have again become conscious of him. I have again begun to think of him many times during the course of the day. I have the strange sensation that he wants to communicate with me somehow from somewhere in the "Beyond". It is a somewhat palpable sensation as if he wants me to accept a message or that he wants me to send him a message. It is some kind of insisting pulsation as if he wants in some way or in some manner to be remembered by me.

Samuel Roth was about my age. Le t me be more exact: he was about 2 or 3 months older than I. We had known each other since our earliest childhood, as our respective parents had been good friends for many years. The Roths lived in a suburb of O. and from there and back Samuel walked every day throughout the year - a total of seven miles - to attend the Jewish Elementary School in O. He attended this small school until he was 14 years old. He did not leave, as most other Jewish children did, at the age of ten to enter one of the Gymnasiums. His father could not afford the luxury of a higher education for a son like Samuel. After Samuel had completed his elementary school education he did not enter an apprenticeship to learn a craft or a trade. He had already during the school years had to help out in his father's business, and he continued to do so after he had completed the legally prescribed eight years of schooling.

The Roth family belonged to the poorest onesin the Jewish Community of O. The father, David Roth, had since his arrival from Galicia been dealing in "old things", be in metal scrap, be it in second-hand clothing or furniture. Life was for him a constant worry and fight, until Hitler releaved him of the need to worry any further about the problem of how to provide the necessities of life for himself and his large family. "Old Man Roth", as he was called, had been poor all his life. He had also been unhappy all his life. Whenever I saw him - and I had many opportunities to see and hear him- he always lamented how difficult it was to provide even the

minimum his wife and five children required to subsist. He had also been an unlucky man all his life as his wife had been ailing most of her married life; and he felt still more the pressure of life's burden, when his wife left him a widower while his children were still very young. In addition to all his misfortunes he thought himself cursed by God when he looked at his oldest son, Samuel, who had been born a cripple.

Samuel had a kind of club feet. Both his feet were affected. They were curved inside with the soles facing each other; and he walked on the outer edges of his rounded,inward turned feet.

Although we children never got truly used to Samuel's feet - which means, we were always conscious of his ugly feet - we were hardly ever repulsed by these ugly,often sore,usually dirty and always calloused feet. We accepted Samuel's feet as a fact of life because we were constantly exposed to them. Only very occasionally did Samuel wear specially constructed shoes which were fixed to a steel skeleton reaching to his knees. But such shoes were expensive and Old Man Roth could only rarely find the money to have a specialized shoemaker build a pair of shoes for Samuel to replace those which had been worn out or did not fit anymore because Samuel's feet had grown bigger. This was one of the reasons why Samuel walked around mostly on his bare feet, unabashedly exposing his deformities to the eyes of passersby. But even when he had a pair of his special shoes available, Samuel still preferred to move barefoot through the streets,explaining to himself and others that his feet hurt too much whenever he had to walk for some time or some distance in these rigid orthopedic contraptions.

At that time I did accept Samuel's explanation of his preference for walking around without shoes - and I do so even now; but I think this was not the full truth. There was a distinctive sado-masochistic trait in Samuel's make-up as if he wanted to punish Society that he had to suffer his fate. It is possible that he only wanted to make us conscient of his presence - which in truth did not require much reminding. However, it is a fact that we children did often admire Samuel's lack of self-consciousness, the absence of any attempt from his side to hide his crippled feet.

I am afraid you may, on reading the above, have formed a wrong impression. Let me clearly underline that Samuel suffered very much because of his feet. How many times did I see him weep in that despertae and unhibited way only a child outcast can cry,

especially when some adult consciously tormented him, when his embittered father heaped curses on him, or when he stumbled and hurt himself. He never cried, however, when children in the streets called him names,when they threw stones at him or when they otherwise molested him.

Samuel was about a head taller than I- but this means only that he was of normal height while I was far below the average height for my age. When he stood upright he did not appear so much taller than I as he had a permanent stoop, caused most likely by his keeping his head bent forward and his eyes fixed at a point fixed a few inches in front of his feet. By the best of wills one could not find anything refined or soft in his face . It was a gross,sullen,humorless face. His hair was always unkempt. His skin was coarsened by its prolonged exposure to sun,winds and rains. His nose was often reddened and dripping. He had the habit of making his deep-seated eyes look upwards into your eyes with a sharp and scrutinizing expression. This must have been an indication of his constant prepairedness to parry insults - but these eyes, along with the eternal scowl on his face unavoidably an impression of hostility, of a kind of threat.

I have already mentioned that we children in the Jewish Elementary School had over the years got used to Samuel, his deformities and his particularities. But we were never able - nor allowed - to forget his crippled feet. I do not think that any of us ever got involved with him in one of those fightts which are so common among young boys - although he did so often provoke us to take him on. At the same time never did anybody of the children ever develop a real friendship with him. And the truth is that nobody of us children did show him very much sympathy, nor did anybody of us ever go out of his way to be helpful. Samuel was a very proud boy. He never gave an indication that he resented this kind of isolation, this unabridged distantiation. Only I was somewhat different in my attitude to him. He accepted my presence ,my advice and my occasional criticism. Only I among the dozen or so boys considered him my friend. Only I was always ready to walk with him through the streets, to take on other children in his defence. How many times did I get into fights with boys who made fun of Samuel or who tried to hurt him physically. I ran after the street urchins who had followed Samuel at a distance teasing him with crude remarks

or throwing stones at him. I glared at the passerby who did not turn his head away quickly enough after he had fixed his eyes for more than a second on Samuel's poor feet.

I think I was the only companion Samuel ever had, the only one he possibly trusted. I think I was the only boy whom he could acknowledge as a friend. But I want to be honest: I did not feel any love nor affection for Samuel - there was only a sense of duty, a load of responsibility. Somehow or other there was also a sense of ill-defined and unreasoned guilt.

Such were the memories which rushed in during theten days we spent recently as the guests of the Municipality of O. I have tried to crystallize the reason and to analyze the mechanism for the emergence of so many events in my past which are associated with Samuel Röth. That old-new environment of O. must have made me think of him. It is understandable that along with so many other memories these also were washed ashore under the impact of the days we spent in O. after an absence of more than 45 years. We had been invited in order to forget and forgive the past - we accepted in order to contain the past and to clarify our attitudes. Thus our days were under the overwhelming impact of past memories and effrts of balancing them against the exigencies of the day. These memories were in no way associated with any deep-seated anxiety, though they manifested themselves in some indefinite way with an overtone of oppressive thoughts. But these did not include any apologies nor any defensive arguments because they never occurred at night in my dreams. I cannot very clearly explain why I feel somehow lucky that I did not dream of Samuel Roth; in such a case I would have had to manipulate such a dream and it would have seemed to me evidence of some kind of unacknowledged guilt. There is a most likely explanation why I could face with such equanimity the thoughts about Samuel which came to my mind and also the memories I relived in O. in those days, because I understood without a great analytical effort what were the associative factors which had called Samuel back into my conscious mind.

For in my childhood in O. it was through Samuel that I had first become conscious of the cruelty with which man can hurt his brother. It was in Samuel's company that I had for the first time truly understood what German antisemtiism meant to us Jews. Through and with Samuel I have for the first time felt the deep

pain which a cruel antisemite can inflict on a Jew. Through Samuel I experienced - though I was not a small child anymore, this was my first experience of this kind - a sense of disillusionment with mankind's supposedly inherent goodness. Through Samuel I was first confronted with God's image turning into a caricature.

All this I remembered on my reliving my past in O. I have now come to understand the insistence which the memory of Samuel has taken on.

These few lines I have just now written may have given you the impression that I had been an innocent young boy who all of a sudden had been confronted with a traumatic experience. This is not the case. I was ~~innocent~~ anything but innocent, but what I have now recalled was definitely a traumatic experience. I am going to tell you now of this traumatic experience which was the more overwhelming because it his and hurt Samuel and me simply and plainly because we were Jews. We were made to hurt forreasons we did not properly understand then, or if we did understand the reason and had been warned about it by our parents,teacher and environment, we have had never until then to face it in such a cruel and naked way. I was certainly not an innocent, a pampered child. I had lived through the Great War,the First World War and had witnessed what humanity's basest instincts can bring forth. I had had my share of the sufferings to which the population at large had been exposed. But these had all been shared sufferings, common experiences. I had never so far experienced a pain and a hurt which had been dealt out to me, to us mainly and purely because we were Jews.

It all happened a long time ago. Although I could not possibly have been older that ten years at that time, the scene is still to this day deeply engraved in my memory in all its details.

Samuel and I had been walking along the Moltkestrasse, one of the major thoroughfares of O. It was already late afternoon. Samuel was, as usual, barefoot. He was moving along with that peculiar gait of his,swaying his body from side to side,swinging his arms in the way a man with stiffened limbs moves. I do not recall about what we were talking,where we were going,from where we were coming. But such details are not important as children always come from somewhere,go somewhere and have always quite a repertoire

of items which they discuss,report on or fight over. (We often had verbal fights, Samuel and I, for he was a most impatient child; in everything which caused his dislike he suspected something arranged to cause him affront. You are not surprised, I suppose, that he was always on the alert to discover an affront, a slight or a ridicule).

While we were thus walking along, our progress was suddenly stopped. I remember vividly how we were stopped. We were stpped by a walking stick. Whenever I walked in the company of Samuel,I kept my eyes fixed on the pavement in front of me to espy any obstacle,glass, stone or wire or possible any other potential hurt to Samuel's feet. And while my eyes were thus scrutinizing the pavement a walking stick was suddenly stuck across our path,coming to rest or more or less on our stomachs. The stick extended from the shadow of a man which the low sun at our right was throwing into our path. We stopped. I looked up and saw a well dressed elderly gentleman in a light brown overcoat and a green felt hat point with his walking stick towards Samuel's feet.

" Wait a moment, my boy", the gentleman addressed Samuel.

He bent slightly forward using the stick, he had now planted onto the footpath as his support, and he began to scrutinize Samuel's clubfeet. After some time he even squatted down, to have a better look.

" How old are you, my boy", he asked, his eyes still fixed on Samuel's feet.

" I am ten years old", said Samuel.

" You are born with such clubfeet", said the man. It was more a statement than a question.

" Yes", said Samuel. " I always had this disease".

" Have you ever consulted a doctor for this condition?". asked the man. " I mean, have you ever been shown to an orthopedic specialist, a doctor who treats such feet as yours ?"

" They are poor people", I blurted out. " They have no money to pay for such kind of doctor. They have not even the money to buy him his special shoes".

The man looked up from his squatting position. He looked at me and then at my feet. " Are you his brother ?", he asked.

" No, I am his friend", I replied feeling somehow rebuked.

The man's interest appeared not to have abated by his scrutiny. On the contrary ! It appeared to have grown, as he didnot

mind taking one of Samuel's dirty feet into his gloved hand. He moved the foot from side to side,bent it,twisted it,pressed his fingers along some of the bones.

" Look, my boy", he said at last,standing up again. " I am a doctor myself, a specialist who treats and often cures such deformities as yours. I am going to perform an operation on your feet, so that you can walk along like any other boy. You will also be able to wear normal shoes and you are sure going to feel as this friend as yours." He pointed with his chin in my direction. "Don't worry", he raised his hands when he saw Samuel shake his head,readying himself to reply. " I know already that you have no money, and I understand also that your father is poor. This does not matter at all", he nodded his head and smiled at Samuel. " I shall operate on you and make you complete again without your father having to pay a single pfennig. I shall do something more", he underlined with a renewed smile," I shall see to it that also the hospital will not charge for the time you spend there as a patient. In short: all the treatment will be free and will not cost your father anything".

He beamed at us and took from one of his pockets a writing pad and a pen.

" Tell me now your name and address", he demanded. " I shall come one of these days to see your parents and shall explain to them what I propose to do". He removed the cap of his fountain pen and readied himself to write down Samuel's address.

Samuel looked at the doctor with open mouth, totally bewildered by what he had just now heard.

" Go on, tell the doctor your name and your address", I encouraged him.

Samuel passed a few times the back of his right hand over his nose, a habit of his whenever he was ata loss what to say or to do. " My name is Samuel Roth" he blurted out at last.

" Samuel Roth", the man repeated. " Samuel Roth ?". He lowered the hands which held pad and pen and looked sharply at us. " Samuel Roth ? Does this mean that you are a Jew ?"

" Yes", said Samuel in a small voice. " Yes, we are Jews".

" Oh, I see", said the man. He screwed the cap back onto his fountain pen and then replaced pen and pad into his breastpocket "I see", he repeated. " Allright I shall talk to you some other time. A Jew !" he exclaimed shaking his head. He was all of a

sudden quite upset. " What an impertinence of a Jew", his behaviour appeared to imply," of a Jew to draw his professional attention and to pull at his heartstrings".

And off he went. I do not know to this day who he was. I have never seen him again.

Samuel and I stood in silence a minute or so. I had to suppress the sobs which began to rise in my throat. Samuel was silent. His face was hard and grim. You have no idea how grim the face of a child can sometimes look , and how hurt. He looked at his poor,crippled,dirty feet. He moved his toes. For a long time he stood there and watched the movements of his toes. I too stood there and watched his toes, afraid to look at his face. His toes moved rhythmically from side to side and we both watched them move.

Then Samuel suddenly turned to me. I saw his eyes swim in tears. His mouth was hard and his lips trembled.

" Do not dare tell anybody of this, especially not to my parents ! You hear ?", he said His voice was harsh and threatening. " To nobody ! Ever, never ! You hear !?"

I moved my head in agreement. And I have not told anybody about it, about what happened that autumn afternoon in O. in the Moltkestrasse. I have not told about this to anybody until this moment. Never ever.

This was the scene which I relived more than once while I was in O. recently. I walked repeatedly along the Moltkestrasse and I felt the past through my pores,changed though street and houses were there. I studied the faces of the men and women I saw in the streets. I scrutinized one after the other the many hundreds of German Christian burghers whom we met during the social events in which we partecipated while in O. To all of them I put the same silent question. All of them I asked with the antennae of my pain more than with my eyes. From all of them I enquired in such manner if the scene I have described above could happen still or again in that year of grace 1979. I believed them when I felt in the various forms and ways in which they replied that such a scene was no more possible - because Samuel Roth had made it impossible.

I asked the man who had organnized our visit to O., the official of the Kulturamt of the Municipality, if he had any knowledge of the fate of the Roth Family. I enquired in particular about Samuel.

" I know that the parents had been deproted to Poland in the year 1938", he replied. "We have also information that from there they have been sent to Auschwitz in 1940. This is the last we have heard about the Roths. We do not know what happened to them thereafter".

Butyou and I know what happened to them thereafter.

" And what happened to Samuel Roth" ? ,I asked again.

" He was already in 1939 sent to a concentration Camp, and he is registered as "missing" since that date", was the sad reply of the kind official.

And that is all I can tell you about the ultimate fate of Samuel Roth.

After my departure from Germany in September last until a few weeks ago I did not think again of Samuel Roth. But in the last week he has again returned into my mind. He is now back in my thoughts. He is ther ein me as if he wants to convey a message. As if he wants me to do something for him, about him,through him. I do not knowexactly what the reason is that I still carry Samuel so much in my thoughts.

This morning I said Kaddish for Samuel. I shall continue to say Kaddish for him for a year more. Did he want me to exorcise him in this way ? Does he want me to warn you all that what had seemed impossible may become possible again ? Samuel clearly wanted me to tell about him and his pain.

I shall go on saying Kaddish for him. I am sure nobody has ever thought about nor prayed for the peace of his soul. It may be that I will help him in such a manner.

Or did he want me to tell the world about his fate ? To warn those who have the power to hurt or to heal ? Did he want me to write this short story about him, about the German doctor, about the evil in man - because evil deeds have always hurt Jews most in the past. Does he want me to make the world feel again and again that shame which brings respite and might on due course heal ?

I have written this short story, asif commanded to do so.

Let me hope that Samuel's soul can henceforth rest in peace.

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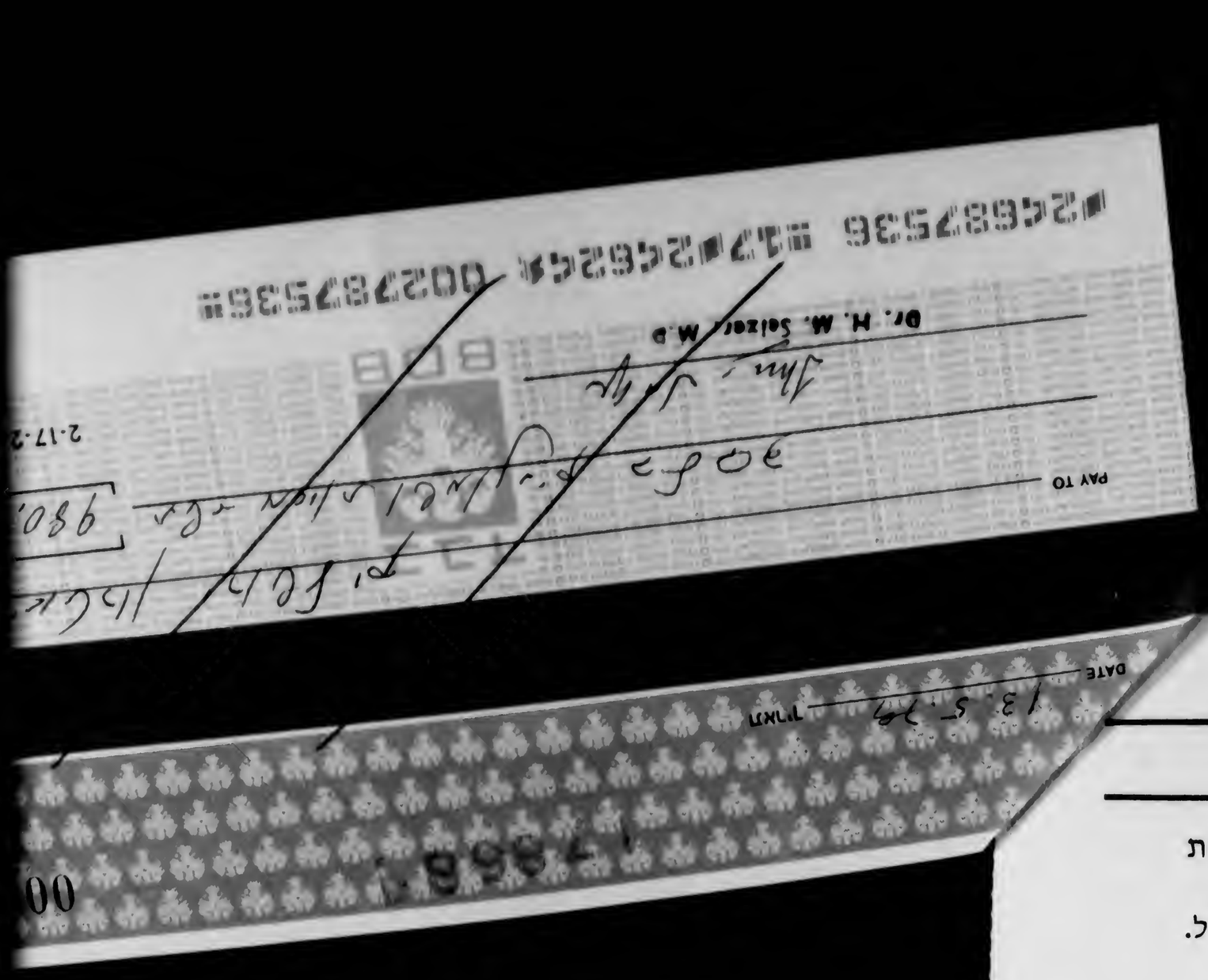
ד"ר הירמן מרקו"ס



בחירת המחזות

ההצגות למנויים נבחרות על ידי ועדת רפרטואר מבין ההצגות המועלות במרוצת העונה בתיאטראות בישראל.

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שם משפחה זלצר

שם פרטי מרקוס

כתובת מלאה ומיקוד רח' מ. כספי 10
ירושלים

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סדרה	מספר מנוי ותיק	מספר מנוי חדש
14		
שורה	לשימוש התיאטרון בלבד	
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כסאות		

תיאטרון ירושלים
THE JERUSALEM THEATRE

31.12.79

תיק 500/6

לכבוד
ג' צלצי
רח' אי כספי 10,
ירושלים

א.נ.,

הנדון : <u>המחאתך עבור מבויים</u>

צר לנו להודיעך כי המחאה על שמך, מחודש מאי 1979, עבור רכישת מבויים לתיאטרון, נמצא רק עתה, ולא בותר לנו אלא להשיבה אליך בצירוף התבצלות כנה.

בברכה,

אלישע בן יצחק
הממונה על הפעילות התיאטרלית

העתק:
ג. גולדמן, סגן מנהל,כאן
צ. שביידמן, מבקרת פנים.

רח' דוד מרכוס 20, ת"ד 4072, ירושלים 92233 • טל' 67167 PHONE • 92233 ISRAEL, JERUSALEM, P.O.B. 4072, 20, DAVID MARCUS ST.

Rest in Peace , Samuel. I have understood.

I have been experiencing a very strange sensation. I have never had such an experience before. I am writing here about Samuel. About my friend Samuel Roth. He has been so much on my mind these last few weeks. It is as if he is standing,moving at my side. As if he was looking at me from nearby. As if he wanted somehow to communicate with me.

I have not thought of and about Samuel Roth for the last fifty years or so. The last time I saw Samuel was in spring 1933, shortly before I left my hometown O. in West Germany for ever. But in these last few weeks, since my visit to O. - I have seen O. again after an absence of 46 years - I have in some way or other been constantly reminded of Samuel. It was as if he was still living there in O.,somewhere in one of the small houses to which a large courtyard is attached,where his father's busines had once been located. In such an open yard Old Man Roth used to store in separated mounds the iron and other metal scrap which he bought up in town and the surrounding villages. Most of the purchase came to him through the itinerant misfits whom he provided for the never long period they could sustain regular work wit dilapidated carts drawn through the streets by equally dilapidated horses; these no less dilapidated men bought all kinds of discards off the housewives who were as a rule only too glad to be rid of the rubbish which had accumulated in their households over the months and years.

On my recent visit to O. I thought of all the people I had known there, but mostly I thought of Samuel. He was somewhere present there, not only during the short hour I spent in the suburb where he had lived. He occupied my mind during the hours I spent walking the streets of O. He was in my thoyghts whenever I talked with the people who hosted us in O.,those citizens who are now supposed to represent a new,good and reformed Germany.

During this my stay in O. I had tried to explain to myself that this incubus-like sensation had been brought on by

the familiar environment I saw and felt. I consoled myself that this insisting recall of Samuel would soon cease again. Indeed, this was the case. Samuel retired again into some recess of my subconscious and from the moment I left O. I have not thought of him again. Until very recently. In these last few days he has emerged again into my mind. I have again become conscious of him. I have again begun to think of him many times during the course of the day. I have the strange sensation that he wants to communicate with me somehow from somewhere in the "Beyond". It is a somewhat palpable sensation as if he wants to accept a message or that he wants me to send him a message. It is some kind of insisting pulsation as if he wants in some way or in some manner to be remembered by me.

Samuel Roth was about my age. Let me be more exact: he was about 2 or 3 months older than I. We had known each other since our earliest childhood, as our respective parents had been good friends for many years. The Roths lived in a suburb of O. and from there and back Samuel walked every day throughout the year - a total of seven miles - to attend the Jewish Elementary School of O. He attended this small school until he was 14 years old. He did not leave, as most other Jewish children did,at the age of ten to enter one of the Gymnasiums. His father could not afford the luxury of a higher education for a son like Samuel. After Samuel had completed his elementary school education,he did not enter an apprenticeship to learn a craft or a trade. He had already during his school years had to help out in his father's business, and he continued to do so after he had completed the legally prescribed eight years of schooling.

The Roth family belonged to the poorest ones in the Jewish Community of O. The father, David Roth, had since his arrival from Galicia been dealing in "old things",be it in metal scrap,be it in second-hand clothing or furniture. Life was for him a constant worry and fight, until Hitler releaved him of the need to worry any longer about the problem of how to provide the necessities of life for himself and his large family. "Old Man Roth", as he was called, had been poor all his life. He had also been unhappy all his life. Whenever I saw him - and I had many opportunities to see and hear him - he always lamented how difficult it was to provide even the

minimum his wife and five children required to subsist. He had also been an unlucky man all his life as his wife had been ailing most of her married life; and he felt still more the pressure of life's burden, when his wife left him a widower while his children were still very young. In addition to all his misfortunes he thought himself cursed by God when he looked at his oldest son, Samuel, who had been born a cripple.

Samuel had a kind of club feet. Both his feet were affected. They were curved inside with the soles facing each other; and he walked on the outer edges of his rounded,inward turned feet.

Although we children never got truly used to Samuel's feet - which means, we were always conscious of his ugly feet - we were hardly ever repulsed by these ugly,often sore,usually dirty and always calloused feet. We accepted Samuel's feet as a fact of life because we were constantly exposed to them. Only very occasionally did Samuel wear specially constructed shoes which were fixed to a steel skeleton reaching to his knees. But such shoes were expensive and Old Man Roth could only rarely find the money to have a specialized shoemaker build a pair of shoes for Samuel to replace those which had been worn out or did not fit anymore because Samuel's feet had grown bigger. This was one of the reasons why Samuel walked around mostly on his bare feet, unabashedly exposing his deformities to the eyes of passersby. But even when he had a pair of his special shoes available, Samuel still preferred to move barefoot through the streets,explaining to himself and others that his feet hurt too much whenever he had to walk for some time or some distance in these rigid orthopedic contraptions.

At that time I did accept Samuel's explanation of his preference for walking around without shoes - and I do so even now; but I think this was not the full truth. There was a distinctive sado-masochistic trait in Samuel's make-up as if he wanted to punish Society that he had to suffer his fate. It is possible that he only wanted to make us conscious of his presence - which in truth did not require much reminding. However, it is a fact that we children did often admire Samuel's lack of self-consciousness, the absence of any attempt from his side to hide his crippled feet.

I am afraid you may, on reading the above, have formed a wrong impression. Let me clearly underline that Samuel suffered very much because of his feet. How many times did I see him weep in that despertae and unhibited way only a child outcast can cry,

especially when some adult consciously tormented him, when his embittered father heaped curses on him, or when he stumbled and hurt himself. He never cried, however, when children in the streets called him names,when they threw stones at him or when they otherwise molested him.

Samuel was about a head taller than I- but this means only that he was of normal height while I was far below the average height for my age. When he stood upright he did not appear so much taller than I as he had a permanent stoop, caused most likely by his keeping his head bent forward and his eyes fixed at a point ∅ fixed a few inches in front of his feet. By the best of willts one could not find anything refined or soft in his face . It was a gross,sullen,humorless face. His hair was always unkempt. His skin was coarsened by its prolonged exposure to sun,winds and rains. His nose was often reddened and dripping. He had the habit of making his deep-seated eyes look upwards into your eyes with a sharp and scrutinizing expression. This must have been an indication of his constant prepairedness to parry insults - but these eyes, along with the eternal scowl on his face unavoidably an impression of hostility, of a kind of threat.

I have already mentioned that we children in the Jewish Elementary School had over the years got used to Samuel, his deformities and his particularities. But we were never able - nor allowed - to forget his crippled feet. I do not think that any of us ever got involved with him in one of those fightts which are so common among young boys - although he did so often provoke us to take him on. At the same time never did anybody of the children ever develop a real friendship with him. And the truth is that nobody of us children did show him very much sympathy, nor did anybody of us ever go out of his way to be helpful. Samuel was a very proud boy. He never gave an indication that he resented this kind of isolation, this unabridged distantiation. Only I was somewhat different in my attitude to him. He accepted my presence ,my advice and my occasional criticism. Only I among the dozen or so boys considered him my friend. Only I was always ready to walk with him through the streets, to take on other children in his defence. How many times did I get into fights with boys who made fun of Samuel or who tried to hurt him physically. I ran after the street urchins who had followed Samuel at a distance teasing him with crude remarks

or throwing stones at him. I glared at the passerby who did not turn his head away quickly enough after he had fixed his eyes for more than a second on Samuel's poor feet.

I think I was the only companion Samuel ever had, the only one he possibly trusted. I think I was the only boy whom he could acknowledge as a friend. But I want to be honest: I did not feel any love nor affection for Samuel - there was only a sense of duty, a load of responsibility. Somehow or other there was also a sense of ill-defined and unreasoned guilt.

Such were the memories which rushed in during theten days we spent recently as the guests of the Municipality of O. I have tried to crystallize the reason and to analyze the mechanism for the emergence of so many events in my past which are associated with Samuel Roth. That old-new environment of O. must have made me think of him. It is understandable that along with so many other memories these also were washed ashore under the impact of the days we spent in O. after an absence of more than 45 years. We had been invited in order to forget and forgive the past - we accepted in order to contain the past and to clarify our attitudes. Thus our days were under the overwhelming impact of past memories and effrts of balancing them against the exigencies of the day. These memories were in no way associated with any deep-seated anxiety, though they manifested themselves in some indefinite way with an overtone of oppressive thoughts. But these did not include any apologies nor any defensive arguments because they never occurred at night in my dreams. I cannot very clearly explain why I feel somehow lucky that I did not dream of Samuel Roth; in such a case I would have had to manipulate such a dream and it would have seemed to me evidence of some kind of unacknowledged guilt. There is a most likely explanation why I could face with such equanimity the thought about Samuel which came to my mind and also the memories I relived in O. in those days, because I understood without a great analytical effort what were the associative factors which had called Samuel back into my conscious mind.

For in my childhood in O. it was through Samuel that I had first become conscious of the cruelty with which man can hurt his brother. It was in Samuel's company that I had for the first time truly understood what German antisemtiism meant to us Jews. Through and with Samuel I have for the first time felt the deep

pain which a cruel antisemite can inflict on a Jew. Through Samuel I experienced - though I was not a small child anymore, this was my first experience of this kind - a sense of disillusionment with mankind's supposedly inherent goodness. Through Samuel I was first confronted with God's image turning into a caricature.

All this I remembered on my reliving my past in O. I have now come to understand the insistence which the memory of Samuel has taken on.

These few lines I have just now written may have given you the impression that I had been an innocent young boy who all of a sudden had been confronted with a traumatic experience. This is not the case. I was ~~innocent~~ anything but innocent, but what I have now recalled was definitely a traumatic experience. I am going to tell you now of this traumatic experience which was the more overwhelming because it his and hurt Samuel and me simply and plainly because we were Jews. We were made to hurt forreasons we did not properly understand then, or if we did understand the reason and had been warned about it by our parents,teacher and environment, we have had never until then to face it in such a cruel and naked way. I was certainly not an innocent, a pampered child. I had lived through the Great War,the First World War and had witnessed what humanity's basest instincts can bring forth. I had had my share of the sufferings to which the population at large had been exposed. But these had all been shared sufferings, common experiences. I had never so far experienced a pain and a hurt which had been dealt out to me, to us mainly and purely because we were Jews.

It all happened a long time ago. Although I could not possibly have been older that ten years at that time, the scene is still to this day deeply engraved in my memory in all its details.

Samuel and I had been walking along the Moltkestrasse, one of the major thoroughfares of O. It was already late afternoon. Samuel was, as usual, barefoot. He was moving along with that peculiar gait of his,swaying his body from side to side,swinging his arms in the way a man with stiffened limbs moves. I do not recall about what we were talking,where we were going,from where we were coming. But such details are not important as children always come from somewhere,go somewhere and have always quite a repertoire

of items which they discuss,report on or fight over. (We often had verbal fights, Samuel and I, for he was a most impatient child; in everything which caused his dislike he suspected something arranged to cause him affront. You are not surprised, I suppose, that he was always on the alert to discover an affront, a slight or a ridicule).

While we were thus walking along, our progress was suddenly stopped. I remember vividly how we were stopped. We were stpped by a walking stick. Whenever I walked in the company of Samuel,I kept my eyes fixed on the pavement in front of me to espy any obstacle,glass, stone or wire or possible any other potential hurt to Samuel's feet. And while my eyes were thus scrutinizing the pavement a walking stick was suddenly stuck across our path,coming to rest or more or less on our stomachs. The stick extended from the shadow of a man which the low sun at our right was throwing into our path. We stopped. I looked up and saw a well dressed elderly gentleman in a light brown overcoat and a green felt hat point with his walking stick towards Samuel's feet.

" Wait a moment, my boy", the gentleman addressed Samuel.

He bent slightly forward using the stick, he had now planted onto the footpath as his support, and he began to scrutinize Samuel's clubfeet. After some time he even squatted down, to have a better look.

" How old are you, my boy", he asked, his eyes still fixed on Samuel's feet.

" I am ten years old", said Samuel.

" You are born with such clubfeet", said the man. It was more a statement than a question.

" Yes", said Samuel. " I always had this disease".

" Have you ever consulted a doctor for this condition?". asked the man. " I mean, have you ever been shown to an orthopedic specialist, a doctor who treats such feet as yours ?"

" They are poor people", I blurted out. " They have no money to pay for such kind of doctor. They have not even the money to buy him his special shoes".

The man looked up from his squatting position. He looked at me and then at my feet. " Are you his brother ?", he asked.

" No, I am his friend", I replied feeling somehow rebuked.

The man's interest appeared not to have abated by his scrutiny. On the contrary I It appeared to have grown, as he didnot

mind taking one of Samuel's dirty feet into his gloved hand. He moved the foot from side to side,bent it,twisted it,pressed his fingers along some of the bones.

" Look, my boy", he said at last,standing up again. " I am a doctor myself, a specialist who treats and often cures such deformities as yours. I am going to perform an operation on your feet, so that you can walk along like any other boy. You will also be able to wear normal shoes and you are sure going to feel as this friend as yours." He pointed with his chin in my direction. "Don't worry", he raised his hands when he saw Samuel shake his head,readying himself to reply. " I know aleeady that you have no money, and I understand also that your father is poor. This does not matter at all", he nodded his head and smiled at Samuel. " I shall operate on you and make you complete again without your father having to pay a single pfennig. I shall do something more", he underlined with a renewed smile," I shall see to it that also the hospital will not charge for the time you spend there as a patient. In short: all the treatment will be free and will not cost your father anything".

He beamed at us and took from one of his pockets a writing pad and a pen.

" Tell me now your name and address", he demanded. " I shall come one of these days to see your parents and shall explain to them what I propose to do". He removed the cap of his fountain pen and readied himself to write down Samuel's address.

Samuel looked at the doctor with open mouth, totally bewildered by what he had just now heard.

" Go on, tell the doctor your name and your address", I encouraged him.

Samuel passed a few times the back of his right hand over his nose, a habit of his whenever he was ata loss tbat to say or to do. " My name is Samuel Roth" he blurted out at last.

" Samuel Roth", the man repeated. " Samuel Roth ?". He lowered the hands which held pad and pen and looked sharply at us. " Samuel Roth ? Does this mean that you are a Jew ?"

" Yes", said Samuel in a small voice. " Yes, we are Jews".

" Oh, I see", said the man. He screwed the cap back onto his fountain pen and then replaced pen and pad into his breastpocket "I see", he repeated. " Allright I shall talk to you some other time. A Jew !" he exclaimed shaking his head. He was all of a

sudden quite upset. " What an impertinence of a Jew", his behaviour appeared to imply," of a Jew to draw his professional attention and to pull at his heartstrings".

And off he went. I do not know to this day who he was. I have never seen him again.

Samuel and I stood in silence a minute or so. I had to suppress the sobs which began to rise in my throat. Samuel was silent. His face was hard and grim. You have no idea how grim the face of a child can sometimes look , and how hurt. He looked at his poor,crippled,dirty feet. He moved his toes. For a long time he stood there and watched the movements of his toes. I too stood there and watched his toes, afraid to look at his face. His toes moved rhythmically from side to side and we both watched them move.

Then Samuel suddenly turned to me. I saw his eyes swim in tears. His mouth was hard and his lips trembled.

" Do not dare tell anybody of this, especially not to my parents ! You hear ?", he said His voice was harsh and threatening. " To nobody ! Ever, never ! You hear !?"

I moved my head in agreement. And I have not told anybody about it, about what happened that autumn afternoon in O. in the Moltkestrasse. I have not told about this to anybody until this moment. Never ever.

This was the scene which I relived more than once while I was in O. recently. I walked repeatedly along the Moltkestrasse and I felt the past through my pores,changed though street and houses were there. I studied the faces of the men and women I saw in the streets. I scrutinized one after the other the many hundreds of German Christian burghers whom we met during the social events in which we partecipated while in O. To all of them I put the same silent question. All of them I asked with the antennae of my pain more than with my eyes. From all of them I enquired in such manner if the scene I have described above could happen still or again in that year of grace 1979. I believed them when I felt in the various forms and ways in which they replied that such a scene was no more possible - because Samuel Roth had made it impossible.

I asked the man who had organnized our visit to O., the official of the Kulturamt of the Municipality, if he had any knowledge of the fate of the Roth Family. I enquired in particular about Samuel.

" I know that the parents had been deproted to Poland in the year 1938", he replied. "We have also information that from there they have been sent to Auschwitz in 1940. This is the last we have heard about the Roths. We do not know what happened to them thereafter".

Butyou and I know what happened to them thereafter.

" And what happened to Samuel Roth" ? ,I asked again.

" He was already in 1939 sent to a concentration Camp, and he is registered as "missing" since that date", was the sad reply of the kind official.

And that is all I can tell you about the ultimate fate of Samuel Roth.

After my depatture from Germany in September last until a few weeks ago I did not think again of Samuel Roth. But in the last week he has again returned into my mind. He is now back in my thoughts. He is ther ein me as if he wants to convey a message. As if he wants me to do something for him, about him,through him. I do not knowexactly what the reason is that I still carry Samuel so much in my thoughts.

This morning I said Kaddish for Samuel. I shall continue to say Kaddish for him for a year more. Did he want me to exorcise him in this way ? Does he want me to warn you all that what had seemed impossible may become possible again ? Samuel clearly wanted me to tell about him and his pain.

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I have written this short story, asif commanded to do so.

Let me hope that Samuel's soul can henceforth rest in peace.

AR 25045
Hermann M. SELZER coll. 10/7 Our Jewish Destiny

Our Jewish Destiny.

On viewing the evolving world situation you may experience rage because you think that all the ensuing misery is man-made and -manipulated. You may become resigned with the conclusion that our world is bound to blow up one day soon and that nothing can be done to prevent this fact. You may lift your eyes piously heavenwards and try to persuade yourself and me too that everything is in God's hands, that everything is taken care of, and that all and everything will ultimately lead to Israel's acceptance and will bring about the finalredemption. You may also combine these various attitudes and interpretations and cocnlude full of anger that the outside world has again turned hostile towards the Jews, that it is ready to sacrifice our people and country, that it is making mankind use the many shortcomings we have been revealing in most every aspect of our national life - and by this method too you may come to conclude that behind it all there is hidden some kind of purpose if not an eternally recurring principle.

The latter attitude and interpretation can be very soothing,very comforting as a Weltanschauung,best suited to render tolerable what could otherwise only be submitted to with despair, accepted with anger and fought against with inadequate weapons.

For it is an undeniable fact that the old rhethoric against the Jews has again surfaced, e.g. that Israel is to be classified as expendable. The world at large is ready to abase itself,to crawl in the dust,to sell Israel for the assurance that the Western economy will not be paralyzed by a renwewed oil boycot or by still further escalation of the price for crude oil. One may count it as luck that nobody has so far raised the question how it happened that morals and decency,honesty and truth have been left behind in this race for survival in a life of plenty,that nobody has ever asked the question if the alternative to such murderous strife for the acquisition of material goods,viz:- the

return,the resignation to a lower and slower standard of living would not be preferable. Such questions have not been heard in hte corridors of power and the markets of supply because not only the reply but even these questions would invoke in mankind a sense of abhorrence, a reaction so destructive in nature that it would turn out to be preferable and safer for the men who stand at the helm of things to accept that ever heavier yoke which the Arabs in particular and the Muslims in general place around the neck of mankind. (Or is there now a change noticeable ? Is there a movement which has a cleaning of the atmosphere, a stoppage of further spoilage of what nature provides as its exclusive program ?)

You are justified to ask me what I intend to say with all this, what I want to ptove and to demonstrate with such a jeremiade , and in particular where and how Jewish destiny could be possibly involved. Let me write a few lines about the ongoing political events of our days, about the interference of the E.E.C., the " Common Market" of Europe, into the affairs of the Middle East.

The E.E.C. was created by a dream and has till now remained a poorly interpreted dream, but it continues to function somehow and it is maintained in that particular twilight state which intervenes between sleep and awakening in which promises and hopes are kept alive because reality is not yet grasped.

The concept of the European Economic Community, the Common Market, of a common policy,shared interests and mutual help for the nine European states united under the label of EEC has remained a dream of hope, has remained in the realm of theory which is in danger of dissipation when faced with realities or confronted with selfish interests. When such situations arrise rancour is the consequence and bitterness and strife are not far from the surface. Except for very rare occasions this surface is kept smooth by the efforts and the collaboration of the enormous corps of officials the EEC has bred, whose bread and caviar depend on the survival of the EEC and who have formed a modus vivendi to act in unison because they call what they have labelled the common interests of Europe the inherent duty of this newly born European officialdom. In this development they consider themselves lucky as none of the communist countries is a member of the EEC and as none of the officials (except for the spies infiltrated as 'moles') owe an allegiance to Lenin which would otherwise bring these bureaucrats of Brusels into a conflict of interests.

The original dream had been about a United Europe speaking powerfully for the nine strong nations which had united themselves into this powerful unit. This dream had never become a reality; the group of nine nations has instead turned into an assembly of nations suspicious of each other, a conglomerate of nations whose survival depends on the skill by which the various economic interests of the individual countries can be adjusted, and in which collaboration is only possible if the damage caused by selfish policies is weighed against the advantages arrising in the direction of other gains after prolonged and acrimonious bargaining. For the sake of such advantages or arrangements the members have to overlook - and readily do so - the dishonesty,the blackmail,the brigandage of some of the partners. One submits to unconcealed threats and receives in turn bargaining points which can be used in similar circumstances in exchange to one's own advantages. This policy is called "internal political weighing" and by now everyone of the nations of EEC has adjusted to this type of hypochrisy as the accepted way of life.

This is thekind of wheeling and dealing in which business is managed in the bazars. Until now the "Nine" have agreed among themselves that economic matters have to be the main interest which binds them together, and that other issues -political in nature and hopefully leading to a far more total union of interests - will have to wait. It was agreed that to wait and to remain a losely knit groupis better business as it would otherwise become inevitable that the rich countries would have to pay still more for the upkeep of the poorer member states. This line of reasoning and the passive attitude to political matters have, however, changed; the strength of the oil producing world, the anything but impressive leadership of the USA, and the repeated threats of economic upheavals of still major dimensions have forced the EEC to take now a stand on political issues too. The EEC feels now called upon to prnounce some kind of common foreign policy in order to safeguard the continuance of industrial production and the availability of markets for their business. It would have been too much for even the most idealistic proponent of the EEC to expect a truly common policy, a unified political attitude grown out of a true sense of a united stand. Notwithstanding all the rules laid down in the Charter of the EEC and all lipservice to the goddess d emocracy,the most vociferous and most threatening among

the members,particularly France, assume the leadership, dictate the initiatives and force upon the others the formulation of a common policy with regard to foreign affairs. They will use hard language when criticizing or opposing the policies of other nations of the world - friends and foes alike - only with great reluctance and only when unavoidable. Thus they will tell Iran in confidential messages that the harsh pronouncements and threats of sanctions they have issued against this brigand nation had been forced upon them by Carter and should not be taken too seriously. They shrug their shoulders in unison when America tries to make them boycot the Olympic Games and with the exception of England and Germany they disregard this boycot. They find many a way and many an excuse to avoid or circumvent a trade embargo against Russia in retaliation for the Afghan invasion. In short, In short, there is neither now nor was there ever in the past a common foreign policy of the EEC; in none of the issues in which the Nine should speak with one voice is or has there been a consent. In every issue arrising has there been one or more nations who have clearly stated that they will not accept a decision decided upon for common action. So far it has been a fact that whatever policy had been decided upon by the EEC, it has turned out to be a sham policy, i.e. nothing but empty talk. At every such occasion there have been nations among the Nine who have agreed to disagree.

Only in one single instance have things been different Only with regard to Israel is there consent and full agreement. Only with regard to the kind and amount of pressure to be put on Israel have the Nine reached complete consent. And nobody will deny that in every case all these nine members of the EEC must have -if they did not frankly say so - at least have known in their own minds and hearts that all the accusations against Israel on which the EEC's interference and threats are based, are untrue, are fabricated. Notwithstanding this they have all agreed to exert pressure on Israel to punish Israel,to blackmail Israel. They have agreed among themselves not to sell oil to Israel. They have agreed among themselves to force Israel to sign her own death warrant. They have agreed among themselves that the Camp David accords will not work, that the entire issue of the West Bank should be handed back to the United Nations' loving care, they have come to the conclusion that the PLO is composed of peace loving people, they have decided that there should be a Palestinian State next to Israel, they have persua-

ded themselves that Yasser Arafat is an honest man who has abdicated terror and has to be accepted as an honoured member of Europe's diplomatic corps. In all these things they are of an unanimous opinion - in every other point or matter of political issues they have never shown any kind of agreement whatsoever.

Of course, all the world knows that all this is wrong, that the interference of the EEC makes the Arabs still more intransigent, still more stubborn and still more determined to aim at the total destruction of Israel, and that everyinterference from Europe represents a great danger to Israel. But the EEC does not care in the slightest; it is ready to sell Israel against oil and business. It is by now clear to everyone that the European Governments are willing to sacrifice Israel for the sake of a steady supply of oil and entry to the dollar-rich markets of the Arab world.

It is indicative of a large degree of emotionalism or childishness to react to this with a sense of indignation. For it is an undeniable fact that the western world, particularly the nations of the EEC aim at having a Palestinian State dominated by the PLO erected next to Israel, that the capital of this Palestinian State situated withing East Jerusalem would be a dagger within the heart of Israel, that Israel could not survive the next and absolutely unavoidable attack of all the 23 Arab States . It is also an undeniable fact that the Arab nations, the Muslim world will deny oil and business to Europe and the western world should Israel not be offered for such a slaughter. It is also an undeniable fact that without oil the western world will collapse and become a victim of Communism (and you may rest assured that Soviet Russia will survive all threats and boycots of the Arabs, well knowing how to deal with them). Can you,therefore blame the West if,placed before such a threat, they could not care what the fate of Israel is?

You will ask me: "Is this justice ? Is this the divine will ? Can this be our predestined fate ?" I do not have an answer to your questions. I can only register certain feelings within myself which grant me the faint hint of an idea. I am totally sure that Israel will not disappear,that Judaism will survive,that Jewry will remain for ever; I am sure within myself that we have again served out our fate and destiny - not as a catalyst as so many idealists are wont to say but as the mirror into which the world is forced to look and in which it is made to realize its failures and to recognize its sins.

Is such , after all, primarily and fundamentally the fate of Israel ? Could this be the prupose for which we Jews have been allowed to survive ?

May be this is so .

July 1980

A V i g n e t t e

I do not yet know into which folder I shall file away this little experience, under which heading I am goind to register this little story. It is a small stone but it somehow fits into the mosaic of modern Jewry. I think it is interesting insofar as it allows me to adduce it as a proof that the Jews of today continue to contain within their subconscious mind the picture of a Sheol, of a Jewish Hades,where the dead continue their shadowy existence after their death and where the pitiful conditon of their pseudo-existence can be eased by having them"gather with their forefathers", i.e. by making them feel their misery less if they are burried near their family deads or are spared any possible agony or embarrassement should they find themselves burried near -in the company or in the neighbourhood - of dead bodies whom they would not have liked to comport with in life or whom they had not suffieiently well known in life.

Or should I file this under stories depicting the shortcomings in modern Jewish life ? Should I add it to my experiences where I found the quintessence of life values mostly neglected or wrongly interpreted if they were ever really recognized.?

Or should I see in this little story a further indication that Israel has failed in the mission which it had been created to fulfill ?

Or should I give up my fight against the annoying thought that our rabbis,not only the orthodox,hassidic or other shades of black, but also the reform specimen do from time to time give evidence of the emptiness within them which they try to cover up with their mumbling and role-playing ?

Let me tell you the story of the Sadlows. Since some eight years this American c ouple lives in retirement in Jerusalem. He is a Reform Rabbi who for most of his active life had been at the head of a congregation in Long Island,since,in fact, he immigrated into America from some stetl in Russia. His parents,

undoubtedly ,were of a strictly orthodox stock. Now the old couple retired from a generation's hard work in Long Island, live quite contentedly on a good pension in a nice quarter of Jerusalem. Inthe last few years we have met the Sadlows on many an occasion. They are modern, liberal minded Jews in whom one can discern the intellectual background and also the Jewishness which they have carried along from their Russian-Jewish origin. I hope they will live in Israel in good health for many more years and that they will watch their grandchildren grow up in Israel. Amen. And may they, when their time comes find a peaceful rest here in Jerusalem's holy soil, where after all also their Forefathers had once upon a time found rest and peace.

Or am I not justified to expect that they have decided to occupy a lasting resting place in Jerusalem's holy soil ? This question seems strange to you, but it is indeed not out of place. The story which I am writing down now will explain why such a question ever arose.

Listen, therefore !

Last week I met the Sadlows again. They had come to the synagogue for the Shabath Service. It was some time now since I saw them last and they seemed very much older now, much weaker.

They told me that they had just now come back from a visito the USA. They had been away for two months. They had gone there to bring the body of her mother home to New York. I had once on twice met the old lady when we visited the Sadlows and I was sorry to learn that she had died. She had been 93 years old when she died. Quite a good age to reach, don't you think ?

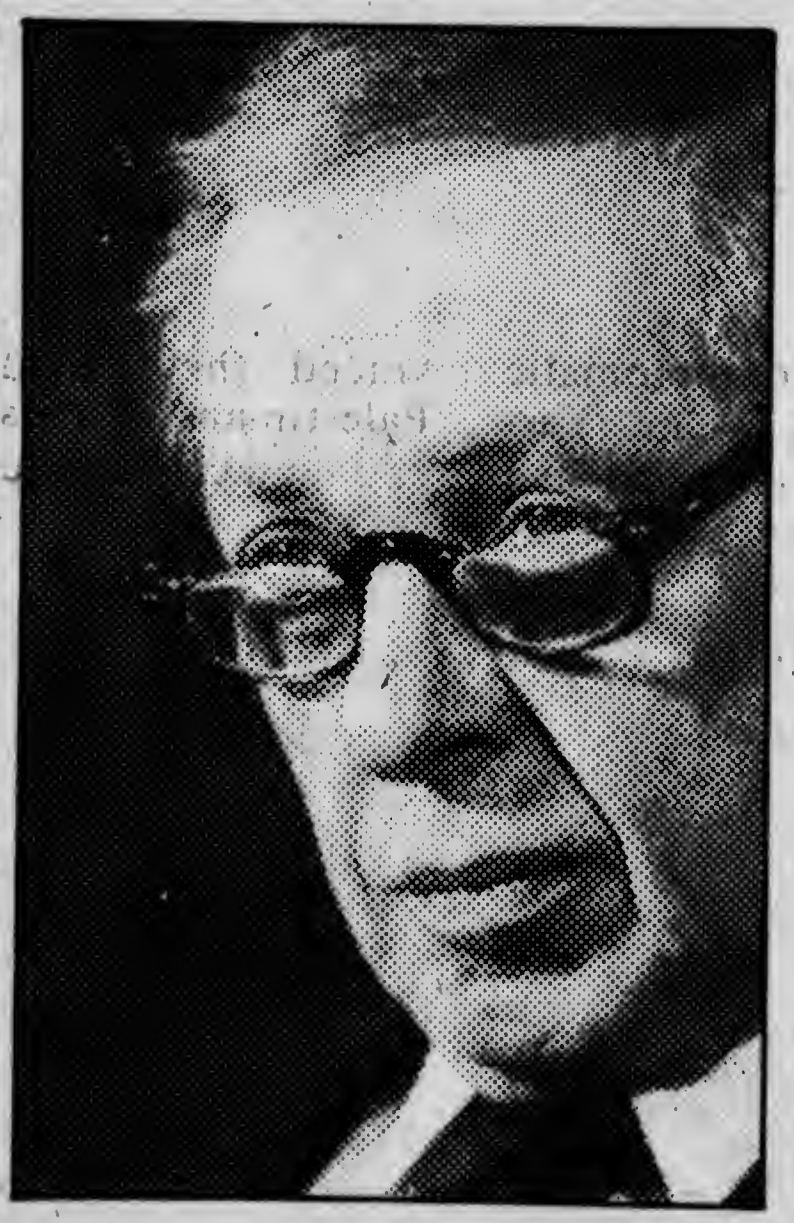
" We brought her body home, so that she could rest at the side of my father", Mrs. Sadlow explained. " I am sure they will be bothahappy now there".

" She looked so remarkably well, when she arrived in America", added the Rabbi. "All those many family members and friends who came to see her before she was burried, agreed that she looked well. I am truly glad about this," the Rabbi said, whiping off a tear.

Thus I learned something new, something I had never thought possible. By this episode I was made to realize that there is a kind of reciprocity in the import and export trade with dead bodies. I had so far thought that there was only a one-way traffic, at least for Jews from abroad who have their bdoies brought here

For Richmond, No Easy Way Out

What began with a scheme for a phony retirement ended last week in the genuine one of Representative Frederick W. Richmond of Brooklyn. The four-term Democrat, subject of an eight-month investigation by the Justice Department, agreed to quit Congress immediately and not run again. He also pleaded guilty of evading nearly $50,000 in income taxes, possessing marijuana and illegally paying $7,420 to a Navy employee who helped obtain business for the Brooklyn Navy Yard.



Paul Conklin

Frederick W. Richmond

The charges sprang from a Federal judge's ruling last year that Mr. Richmond had "feigned" retirement from the Walco National Corporation, a manufacturing concern he founded, to accept a $1 million pension and skirt House income limits. The judge said the 58-year-old millionaire had also improperly used company employees in campaigns, misused corporate funds and received "secret and substantial subsidies" for a Sutton Place apartment. A grand jury soon was investigating accusations that Mr. Richmond disguised campaign contributions from backers receiving Government contracts, had aides buy him cocaine and helped a fugitive land a job on the House payroll.

In exchange for his pleas and resignation, United States Attorney Edward Korman said Mr. Richmond would not be subject to further prosecution. An inquiry by the House ethics committee also was dropped, but one by the Securities and Exchange Commission continued.

Mr. Richmond was elected to Congress in 1974, despite running in a district drawn to elect a black. Earning a reputation as an advocate of the food stamp program, he won re-election even after an admission in 1978 that he had solicited sex from a young man. In a statement last week, Mr. Richmond said his actions, which could result in a seven-year prison term and a $20,000 fine, were "irresponsible, unnecessary, foolish and wrong. I can only ask that my constituents understand."

Translation

Republic of Poland - Palatinate of Stanislaw — District of Stryj. Department of Registrar's Stryj.

Certificate of Birth.

delivered in accordance with the § 11 annexed 4 of the instructions to the ordinance of the Ministry dated March 15th 1875 and 12944. Official Gazette of the year 1876. Nr. 55.

This Jewish Registrar's Office by the present on basis to Register of the Births of the year 1909, page 117 Nr. 350 attest that Mr Hermann Markus born the fifth day of the month of December 1909 (nineteen hundred and nine) in Stryj, son of Moise Selzer, merchant in Sokol, and of his legittimate wife Debory Selzer born Spiegel of Wehlrisca, and that the 12th day of December 1909 was circumcised and to him were imposed the names Hermann Markus (two names). The Midwife B. Grucker of Stryj assisted to his birth. The circumcision was made by Sender Boch in Stryj. Stryj the 29th day of april 1935. From the Office of the Jewish civil acts. L.S. Signature (illegible). Starosthes of the district of Stryj. I attest the authenticity of the signature and of the seal, as well as. I attest that the present document was compiled by the authorized person. in accordance with the polnish law. For the Starosta. Signed doctor Edzislaw Soja. L.S. Regent of the administrative office. (1) Selzer.

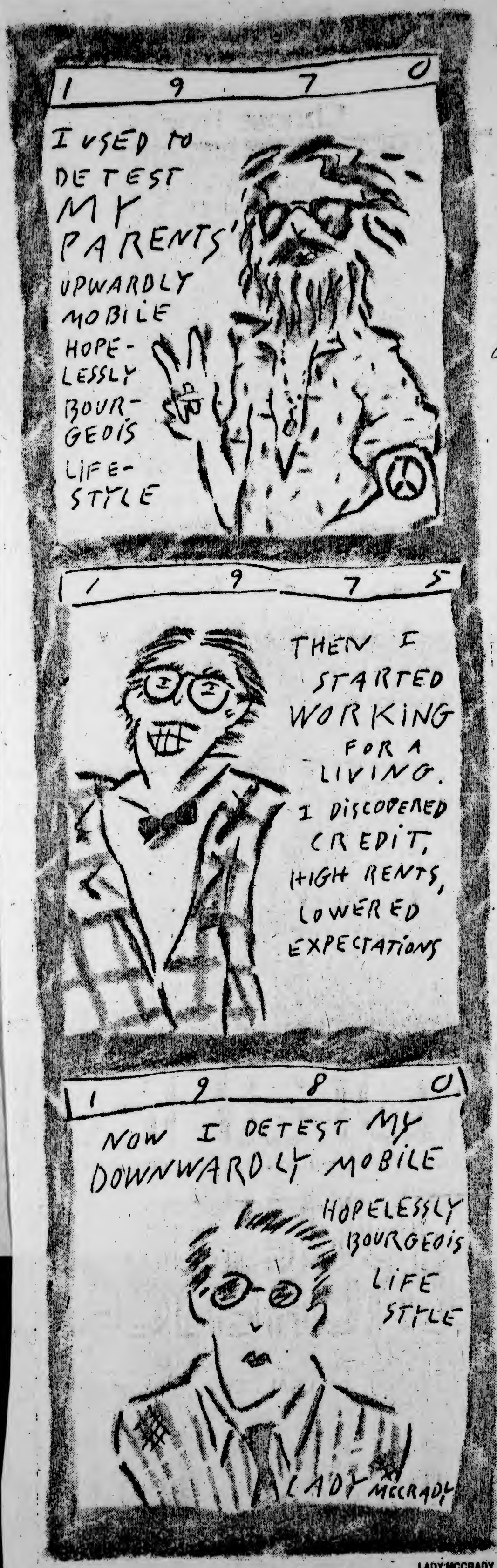
N. O. arg 55/71. The office of the Palatinate of Stanislaw attest the authenticity of the signature of the Referendary Soja and the authenticity of the seal of the Starosta of the district of Stryj. Stanislaw 14th of may 1935. Doctor Mergslaw Rappe Head office. N° a C. 27-2-1804. the Ministry of the Home Affairs the authenticity of the signature of the Head Home office doctor Mierzlaw Rappe set for the Voivoda of Stanislaw and attest the authenticity of the official seal of the Voivodate of Stanislaw. Warsaw. 21st of June 1935. For the Head office. Counsellor - the R. Ministry of the Foreign office attest the authenticity of the signature of the Head office. Counsellor of the Ministry of the Home Office Okea O. and the authenticity of the official seal of the aforesaid Ministry. Warsaw the 25th June 1935. Two legalisations in Italian language follow: one of the R. Consulate in Kattowice and the other of the R. Ministry of the Foreign office. Rome. September 14th 1935

Rome. March 24th 1937-XV

I the undersigned. Sworn Translator. declare that the foregoing is the true and correct translation of the Certificate of Birth of Hermann M. Selzer. A. Angelantonj

Declared at the British Consulate. Rome, on this third day of April 1937. before me

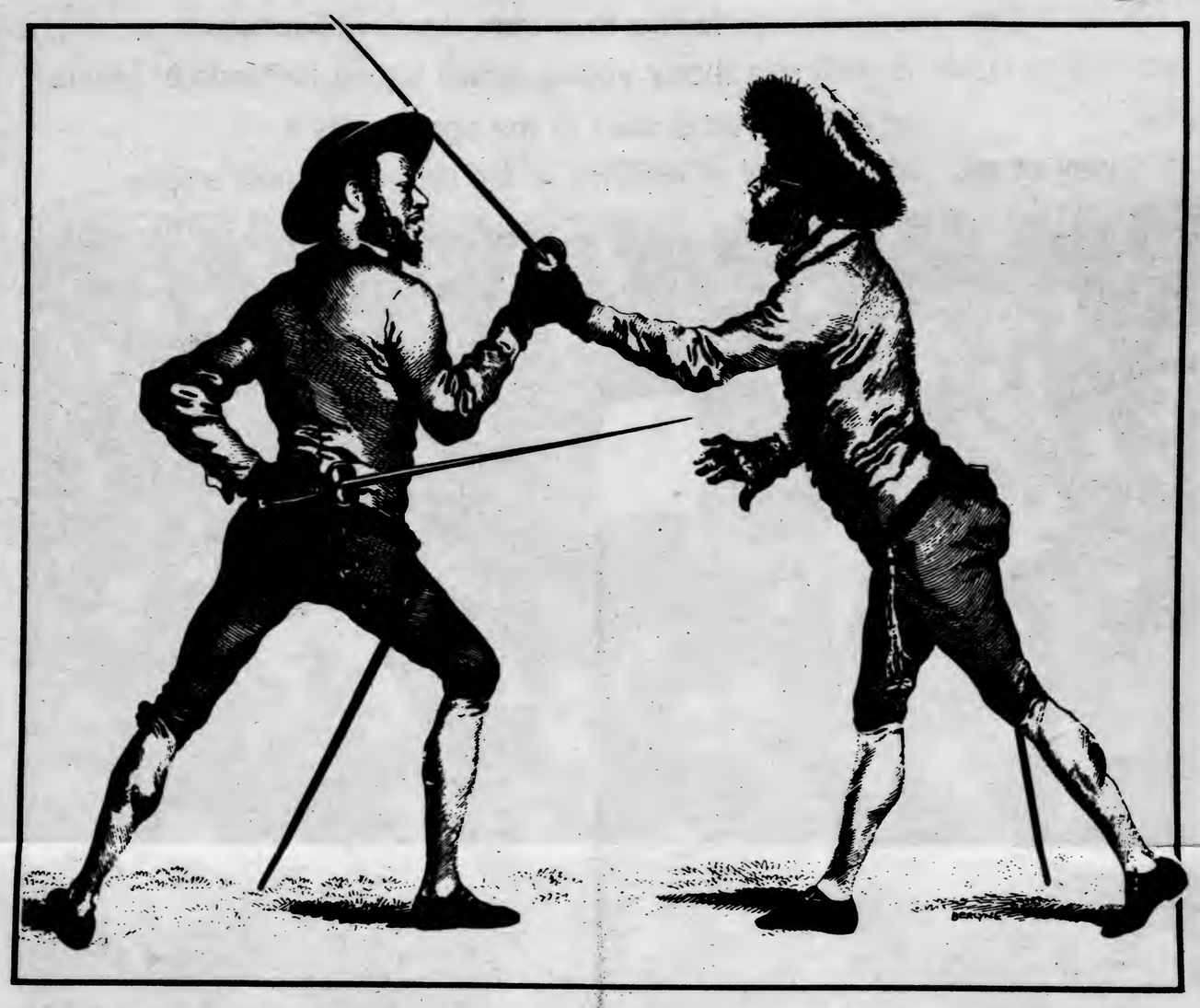
A. H. Johnson
British Vice-Consul
Rome.



Dear parents:
thanks for the cake, & the birthday wishes. I thought you might enjoy this.
Love,
Michael

Daily News, Thursday, October 23, 1980

Sects & sanctity



WIM VAN LEER reports on the violent street encounters between the Satmar and Belz hassidim in Brooklyn.

"SETZ SICH AWEG." He points to an empty table in Feinman's Cafeteria and takes off his duffle coat, momentarily revealing a gun in a shoulder-holster under his double-breasted. At the same time he signals the kippa'ed and bearded waiter. "Coffee and cream OK.?" he asks, and when I nod, orders *Zwei cafe verkehrt mit a stickl cake."*

We are in the Williamsburg section of Brooklyn where Yiddish is the *lingua franca* of the streets and the man now sitting opposite me — let's call him Detective d'Allesandro ("Just call me Joe. My real name is Jesù but on this side of the East River it's as popular as Adolf) of the 90th Precinct — is a specialist on the tribal wars between the Hassidic sects in which he acts as a *sholem*-maker and *sulha*-master of ceremonies. He is a thick-set man with powerful shoulders and the good-humoured face of a basset hound trying to smile.

"How come you speak Yiddish?" I ask.

"We grew up in a Jewish neighbourhood where the Jews were gradually leaving and we Puerto Ricans moved in. My mom bought *halla* and we had candles on the table on Friday nights. She used to say a 'Hail Mary' over it. In Spanish yet. At one time I knew more Yiddish than English. I even have a little Hebrew which I picked up in Israel in '75. The commissioner thought it was a good idea to send me there as part of the minorities programme. And so, with a little help from my friends... It was really something. Hope to settle there some day. Do I look like a goy?"

I explain that Gershon Jacobson, the publisher of the Yiddish weekly *Algemeiner Journal* (13 editions 212,000 copies and still growing), has sent me. I want to find out what the fighting between the Hassidic sects is all about.

"He could have told you himself. He is right in the middle of it. They burned down his plant in Boro Park, beat up his people, even burned down some shops on Lee Avenue selling his paper. All he did was just report the facts. But the Satmarers declared the *Journal* treife.

"I want to get the story from a neutral source. I assume you belong neither to the Lubavitchers nor the Satmarers."

He shakes his head." I belong to the 90th Precinct. You interested in the Victor Rhodes case?"

"What's that?" I ask.

It seems that a Hassidic vigilante patrol from Crown Heights on some alleged provocation beat a 16-year-old black into a three-week coma.

Two Hassidic men, Lewis Brennar and Jonathan Hackner, have been charged with attempted murder and assault. The court is packed daily with yeshiva students and Black United Front Members, and feeling is running high. D'Allesandro's present assignment is to keep the peace in Justice Elliot Golden's court.

I explain that I am more interested in the inter-Hassidic fighting. "You mean between the Lubavitchers and the Satmarers?" he asks.

IT ALL STARTED when the IDF liberated the hostages at Entebbe Airport in July 1976. In an atmosphere of relief and elation the Lubavitcher leader Menahem Schneerson declared the rescue operation a divine miracle. Said Rabbi Schneerson at the time, "After all, miracles are not only things that happened long ago. We are the same people as when the Sea of Reeds was parted."

The Satmarer followers (some 25,000) were enraged. For how can God work a miracle by the hands of a bunch of godless usurpers (the Israel government) aided and abetted by a gang of godless thugs (the IDF)? They felt that the Lubavitcher, in their eyes a well-meaning if misguided man of God, had overreached himself. But then, argued the reticent Satmarers. "Who listens to the Lubavitcher who sends 'mitzva tanks' into Manhattan and the suburbs trying to win back secularized Jews on street corners? God comes from within and not by buttonholing hatless Jews on Fifth Avenue. Pfui! For unlike the proselytizing (among Jews only) Lubavitchers, the Satmarers are inward looking. As one of their leaders, Reb Leibish Lefkovitz, puts it: "Potatoes in the ground grow; potatoes in the sun spoil."

Early in 1977, a religious sergeant in the IDF had to visit Nairobi where the Entebbe liberators had refuelled and left some of the more seriously wounded. Since Nairobi was considered a part of the miracle, the sergeant approached his battalion chaplain requesting a ruling on whether he should recite the prayer prescribed for the coming to a place where miracles were wrought for the Jewish people. The rabbi consulted a higher authority who confirmed the Lubavitcher's Pronouncement of Sanctification. The incensed Satmarers constructed an effigy of the Lubavitcher, installed a public address system inside it, placed a loudspeaker in its mouth and strung it from a telegraph pole in front of 3,000 of their cheering followers while from the loudspeaker blared forth Zionist propaganda, Israeli army songs and other "obscenities." Two large Israeli flags were then set alight and, some say, the effigy was also burned.

The Lubavitcher's reaction to this mortal insult was not long in coming. His "shock-troops" (all Hassidic groups now have hit-gangs, or, to put it more politely "vigilante patrols," as well as "intelligence units"; they may not be prepared to *join* the army, but they are not against using it as a model), a 2,000-strong task force, marched three miles from their Williamsburg stronghold into the enemy territory around Bedford Avenue, where the Satmarers, 10,000 strong, were more than ready for them, having prepared an arsenal of bricks, ashcans and garbage on the rooftops along the route.

I ask what the police in general, and Joe in particular, did at the time.

"You see, the sects wield enormous power in Brooklyn but at the political level remain very much in the background, leaving politics to the *goyim,"* Joe tells me. "But there is no doubt about who pulls the strings. I warned my superiors of the impending trouble but the word had gone out that the Satmarers had decided to deal with the Lubavitchers 'once and for all.' I argued with my bosses but they know on which side their bread is buttered and only 10 cops and two patrol vehicles were allotted to the march."

A YOUNG Hassidic yeshiva student approaches our table and addresses Joe in agitated Yiddish. From the conversation, I understand that he wants to know why the police allow Michael Amon-Ra, the street commander of the Black United Front, to attend the Rhodes trial since their HQ is in Boerum Hill and therefore he is an outsider on Hassidic turf. Joe pats the student reassuringly on the arm, which is promptly withdrawn from *treife* contact. "Not to worry," says Joe, *"Wird gut sein."* He prefers the black leader to be present. It makes for discipline in the black ranks.

"Wer darft discipline?" the student exclaims, while leaving.

"You guys could do with a bit of that," is Joe's parting shot.

"They look on their neighbourhoods like their old ghettos. They cling to their Polish memories, although most of them were born here. They haven't discovered America yet."

I bring him back to the scene of battle. Bearded rabbis pummeled each other with sticks and fists; venerable heads of yeshivas were lying bleeding on the pavement. With the yeshiva students doing most of the fighting, the opticians had a field day.

"The type of fighting now has changed," continues Joes. "In the old days Jewish brawling consisted of pushing and shoving. They have learned from their hassles with the blacks and the Puerto Ricans. They now use chains and pipes and knuckle-dusters and squirt ammonia with the best. The other day over at Boro Park there was a hassle with the Belzers. They are a small group, quiet, gentle people. The Satmarers cut them to ribbons. One rebbe lost an eye when his glasses were smashed with a cosh. Why? Search me. Am I a scholar?"

"Couldn't their leaders have done something to stop it?" I ask.

"I'm not sure they wanted to. They feel very strongly about these things and will do nothing to divide their followers. They may be sages, but they are no fools."

Since then things have calmed down, the police guaranteeing safe passage for the Lubavitchers in Williamsburg so long as they stay on the main streets and do not stop to proselytize or play their loudspeakers. And in the long term? They will take over the whole of Brooklyn. Their birth-rate is 7.6 children per family, and as one of them said the other day, "I have seven children of which four are sons. One should be a scholar, one should be a professional; one should be in business to keep the others; and so if one, God forbid, should intermarry and be lost to the faith, *nu, nit gefährlich,* we'll surivive."

One last question: "I know you can't take sides, and off the record, which group is nearest to your heart?"

He hesitates for a moment. "I love them all, Lubavitchers, Satmarers, Belzers, *frummers, treiffers, meshuggeners.* The goddam lot. Sometimes I think I am a Jew myself."

"That can be arranged," I suggest.

He gets the drift. "Yeh. I even asked my doctor. He says it takes five minutes and does not hurt. No, it's my wife. She says she likes me as I am. C'mon, I'll drive you to the subway. Yankel, *zohln!"*

As we drive away in the patrol car he smiles and puts a friendly hand on my knee. "I know what you'd like me to do."

"And what is that?" I wonder.

"To put on the siren. Right?"

I nod, and we go howling along the faceless streets, the shops with their Yiddish lettering, the sheiteled and kerchiefed wives pushing their loaded prams, the ever-hurrying brim-hatted yeshiva students, the skullcapped children hopscotching along the refuse-strewn pavements that make up the inward-looking redoubt of the Brooklyn diaspora.

BACK IN ISRAEL, I learn that violence has once again erupted in Brooklyn, the Belzers allegedly having invaded the Satmarers' lucrative kashrut-certification monopoly and having been beaten up, harassed and had their homes and shops burned down. The Belzers, being numerically weak, hired the help of street-wise Puerto Ricans. In the ensuing battles, flick-knives were much in evidence, with threats of escalation to Saturday Night Specials. It seems a desperate move for people who are forbidden even to shave with a single-edged knife. Israel Radio broadcast the news. The press, as far as I know, failed to report it. So men of God are rumbling with other men of the same God. So what else is new? □

Disenchanted Druse

The government's failure to match equal obligations with equal rights is inclining many young Israeli Druse towards a political radicalism that is alien to the community's way of life, writes JOAN BORSTEN in the second of two articles.

... 12 VILLAGES in northern Israel, four on the Golan Heights, and several in southern Lebanon came hundreds of Druse men, young and old, secular and religious. The occasion was the four-day feast celebrated each year from April 24 to 27 at the tomb at the foot of the Hills of Hittin where Shu'eib, the secret religion's foremost prophet (whom the Jews know as Jethro, father-in-law of Moses) is believed to be buried.

The mood was festive, though there were fewer pilgrims than in previous years, when the gathering had a national rather than religious tone. Along the

... happened in three decades. Better to live in a Jewish state than in Syria or Lebanon."

HANI, who helps manage one of the several Gibor textile factories located in Druse villages, smiled politely. Rather than offend his father, he said quietly, "It is true that the Druse have progressed and that there is much to be thankful for, but it is not enough. If I go to the army like a Jew, and am prepared to die for this country, I deserve the same rights as a Jew."

The *uqqal* disappeared to perform rituals within the shrine. The *juhhal*, the uninitiated, most of them in their late 20s or

RAFFAEL, 1483-1520,
starb mit 37 Jahren an Malaria

HANS HOLBEIN d. J., 1497-1543,
starb mit 46 Jahren an Pest

Lintas, Frankfurt

FRIEDRICH VON SCHILLER, 1759-1805,
starb mit 46 Jahren an Tuberkulose

FRANZ SCHUBERT, 1797-1828,
starb mit 31 Jahren an Typhus

GEORG BÜCHNER, 1813-1837,
starb mit 24 Jahren an Typhus

GEORGES BIZET, 1838-1875,
starb mit 37 Jahren an Diphtherie

FREDERIC CHOPIN, 1810-1849,
starb mit 39 Jahren an Tuberkulose

WILHELM HAUFF, 1802-1827,
starb mit 25 Jahren an Typhus

FRANZ KAFKA, 1883-1924,
starb mit 41 Jahren an Tuberkulose

NOVEMBER 14, 1979
13

DEAR GRAN AND NWNY,

LIKE A REAL YESHIVE BOCHER, I AM SITTING IN THE LIBRARY AT I AM STUDYING THE MIDRASH FOR A PAPER I AM WRITING FOR MY CLASSICAL JUDAISM CLASS. LIKE A GOOD GRANDSON, I AM PERFORMING A MITZVAH AND TAKING TIME TO WRITE TO THE GRANDPARENTS RATHER THAN STUDY MIDRASH. A SHANAYID.

OVERCOAT WEATHER IS RAPIDLY SETTING IN WHICH MEANS THANKSGIVING BREAK APPROACHES. I RETURNED FROM A WEEK'S HOLIDAY IN PITTSBURGH RECENTLY WHERE I VISITED MY FRIEND SARA. I HAD A REALLY WONDERFUL TIME AND GOT TO SEE HOW ANOTHER UNIVERSITY FUNCTIONS.

I AM WORKING VERY HARD NOW AS I JUST FINISHED MY MIDTERM EXAMS AND HAVE A RASH OF PAPERS TO CONTEND WITH. I RECIEVE 2 A'S SO FAR ON MY EXAMS AND 2 B+'s ON MY PAPERS. NO REST FOR THE WICKED, ALAS!

I AM SERIOUSLY CONSIDERING STUDYING ABROAD NEXT YEAR. SO FAR I HAVE THOUGHT OF GOING TO THE LONDON SCHOOL OF ECONOMICS OR THE SCHOOL OF ORIENTAL AND AFRICAN STUDIES (PART OF LONDON UNIV). MOM SUGGESTED I CONSIDER SPENDING ONE SEMESTER AT THE AMERICAN UNIV. AT CAIRO (A SCHOOL MATE'S FATHER IS THE PRESIDENT AND IT SEEMS QUITE GOOD) AND A SEMESTER AT TEL AVIV OR HEBREW UNIVERSITIES. COULD YOU GET ME SOME INFO. ON PROGRAMS THEY HAVE ON POLITICAL SCIENCE AT THOSE PLACES? PERHAPS SOME MATERIAL ON EXCHANGE PROGRAMS OR FOREIGN STUDIES, TOO? THANKS. IT WOULD BE NICE TO SPEND TIME WITH YOU THERE AND ALSO PURSUE A UNIQUE METHOD OF STUDYING MIDDLE EASTERN POLITICS.

WHAT DO YOU THINK ABOUT THIS IRANI BUSINESS? IT IS THE FIRST TIME THAT I HAVE SEEN AMERICANS REALLY INTERESTED IN A FOREIGN AFFAIRS MATTER. THIS MORNING THE AMERICAN LEGIONAIRES DEMONSTRATED OUTSIDE PRINCETON'S GATES, DEMANDING THE DEPORTATION OF ALL OUR IRANI STUDENTS. STUPID BIGHTERS BUT RATHER FRIGHTENING IN THEIR IGNORANT WRATH.

I HAVE CARRIED THIS LETTER AROUND WITH ME FOR TWO DAYS AND FIND IT VERY HARD TO THINK OF ANYTHING ELSE. I STUDY ERGO SUM. I SIGN OFF, EGISHAMED AT NOT FINISHING THE OTHER SIDE. LOVE

P.S. I JUST GOT ANOTHER A ON A MIDTERM.

Author slates Britain's inaction on Holocaust

By HYAM CORNEY
Jerusalem Post Correspondent

LONDON.— There is little to celebrate in British government policy and actions against the persecution of European Jewry during World War II, but the reasons for this poor performance should be sought in characteristic bureaucratic and institutional attitudes rather than anti-Semitism.

These conclusions are advanced by Sheffield University historian Bernard Wasserstein in a book out today called "Britain and the Jews of Europe 1939-1945." The publishers, Oxford University Press (in association with the Institute of Jewish Affairs), describe the book as "the first comprehensive study of British policies regarding the Nazi persecution of European Jewry during the Second World War."

Wasserstein commends Britain's wartime prime minister, Winston Churchill, for his attitude of "sympathy and compassion," but claims the effectiveness of his interventions was "repeatedly blunted by the actions of his subordinates."

Wasserstein is most scathing on the officials who executed policy.

"The generous impulses of a small number of officials and politicans stand out from the documents mainly by virtue of their isolation amidst an ocean of bureaucratic indifference and lack of concern. The overall record leaves a profoundly saddening impression," he concludes.

The book is based on research done on wartime documents from the cabinet office, the prime minister's office and the Foreign, Colonial, Home and War Offices. It describes reactions of scepticism by high officials who received gruesome reports about the fate of the Jews of Europe from 1941 onwards. Officials also feared that revealing the known facts might "provoke embarrassing repercussions."

As late as January 1945, the book reveals, an official of the refugee department of the Foreign Office wrote that accounts coming from Jewish sources "are only sometimes reliable and not seldom highly coloured."

But it was not only "unthinking obedience to orders" that animated British officials. "Indeed, in some instances, officials ignored orders which were not to their liking, or by inaction permitted them to wither away. Delay, one of the chief weapons in the bureaucrat's armoury, repeatedly prevented the implementation of schemes for aid to the Jews of Europe."

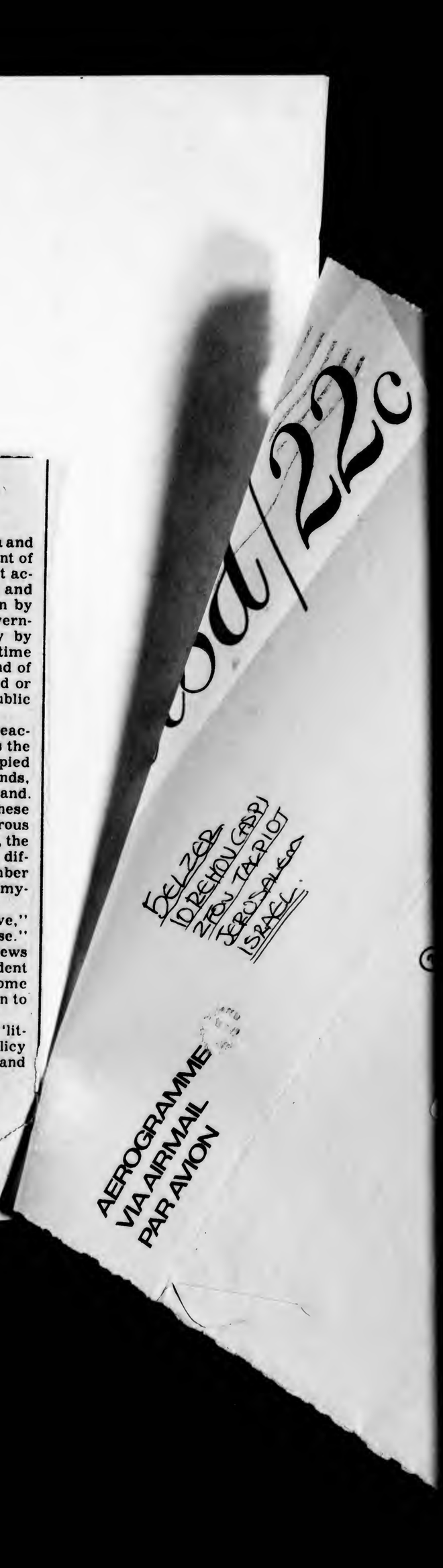
A partial explanation for the common official attitude towards the Jewish problem "may lie in the weight of precedent," writes Wasserstein, "in particular the continuation of attitudes towards Jewish refugees formed before the outbreak of the war, when the British government had been devoting strenuous efforts to combat illegal Jewish immigration to Palestine." **In addition, there was "simple irritation with the persistence, ubiquity and (it was felt) selfishness of Jewish complaints, demands and pleas."**

"But anti-Semitism does not by itself explain British conduct. There is no doubt that anti-Semitism was in the air in Britain during the war, partly as a result of general xenophobia and war hysteria, partly arising from resentment of immigrants and complaints of black market activity and war profiteering. Officials and politicians were not immune from infection by the general mood. There was a definite government tendency, exemplified most notably by Herbert Morrison in his attitude to wartime refugees immigration, to bend with the wind of hostility to refugees rather than give a lead or build upon the more generous elements in public opinion."

He also writes about the hesitant British reaction to a variety of rescue schemes, such as the exchange of some Jews from Nazi-occupied territories for German citizens in Allied hands, and the lorries-for-Jews scheme of Joel Brand. But the British government regarded these schemes as traps, blackmail, or monstrous bargains. According to internal memoranda, the Foreign Office was concerned "with the difficulties of disposing of any considerable number of Jews should they be rescued from enemy-occupied territory."

But if Britain's record was "... impressive," that of other countries was "o... far worse." This was of no comfort, howeve... those Jews who, "in their most desperate and dependent hour, looked in particular to Britain for some gesture of concern as a token of her adhesion to the values for which she waged war."

There is, as Wasserstein succintly puts it, "little to celebrate in this account of British policy towards the Jews of Europe between 1939 and 1945."



Berlin, den 15. 3. 80

Dr. Gertrud Schaeper

Sehr geehrte Frau Selves!
Sehr geehrter Herr Selves!

Seit einer Woche sind wir wieder in Berlin, und, ehe unsere schönen Reise-Erinnerungen im täglichen Leben untergehen, wollen wir nicht versäumen, Ihnen Dank zu sagen für die Gastfreundlichkeit und Hilfsbereitschaft, die mein Mann und ich gemeinsam mit unseren beiden Kolleginnen aus Berlin, in Ihrem Hause erfahren durften. - Wir betrachten Sie und Ihr Haus unseren Kindern und unseren Freunden von Ihrem Lebensweg, der uns so stark bewegte. Eine Lebenshaltung wie die Ihre, nämlich der Sie Gäste betreuten, die aus einem Land kommen, das Ihnen so unendlich viel

Leid zugefügt hat, kann uns nur ein Beispiel sein.

Sollten Sie je wieder eine Reise nach Deutschland und nach Berlin planen, so hoffen wir, diese Gastfreundschaft erwidern zu können.

Leider hatten wir auf unserer Reise das unglückliche Gefühl, welches man nie in Israel vergessen kann, dennoch waren die Eindrücke so stark, daß wir sicher noch einmal kommen werden, dann aber ohne eine Reisegruppe, in die man so fest eingebunden ist.

Nochmal Dank und Gruß aus dem fernen Berlin, Ihre

Gerhard und Hans Schaefer

Dear Mr. Selzer
The city is yours alone
for to widen the road
change the parking
area
between
Ruppin St
and the University
work should start
this spring
Success
Teddy K

HERMANN M. SELZER, M. D
10 REHOV CASPI
JERUSALEM, ISRAEL

March 19, 1980

לשכת ראש העיר
30 -03- 1980
לטיפול

Mr. Teddy Kollek
Mayor,
Municipality,
Jerusalem.

Dear Mr. Kollek:

You cannot have passed recently the Israel Museum during its "working hours" as otherwise you would undoubtedly have been shocked into some remedying action.

Because most of the time when the Museum is open -especially during the luncheon hours and particularly on Fridays and when it rains - you can find some twenty or so large autobusses clog up all possible approach roads to the Museum, so that it is impossible for car drivers to pass, to see if the road is free around the corner, if cars, busses or pedestrians are not in the way. I am surprised that the accident rate is not higher there, particularly so as the busses are parked in a most inconsiderate way.

Please do not accept the opinion of your advisors that there is nothing that can be done about it etc. etc. There is enough land adjoining the Museum area which could be transformed into the finest parking places. It is today quite fashionable to expropriate land and although you yourself have an idiosyncrasy against such procedures, I can assure you that in this case and for this prupose there will be only a favourable response in all quarters. I feel sure that you are not afraid to tackle the owners of the plots between the Museum and the University especially as you will have the support and gratitude of all of us.

You may say that there is no money available; but the transformation of those untidy plots into a parking area can become a financial advantage for the Municipality as I do not see any reason why the tourist agencies, the bus owners etc. should not pay for the changes directly or by suitable parking fees.

I hope you will decide in the way proposed by me - and discussed among us car drivers in danger of their lives or exposed to considerable damages - and give us further reason to bless you.

Yours sincerely :

H.M. Selzer

(H.M.Selzer)

Leid zugefügt hat, kann uns nur ein Beispiel sein.

Sollten Sie je wieder eine Reise nach Deutschland und nach Berlin planen, so hoffen wir, diese fastpennsylvanisch erwidern zu können.

Leider hatten wir auf unserer Reise das unglückselige Telefax, welches man nicht in Israel wiederfinden kann, dennoch waren die Eindrücke so stark, daß wir sicher noch einmal kommen werden, dann aber ohne eine Reisegruppe, in die man so fest eingebunden ist.

Nochmal Dank und Grüße
aus dem fernen Berlin, Ihre
Gerhard und Hans Schaefer

עליזה בגין
ירושלים

כבי ניסן תשיים
8 באפריל 1980

לכבוד
דייר הרמן ודייר קטע זלצר
רחוב כספי 4
ירושלים

דייר הרמן ודייר קטע זלצר הנכבדים,

אני שמחה להזמינכם להשתתף במכירה פומבית של יצירות אמנות וחפצי ערך נבחרים, אשר תיערך גם השנה בביתנו, רחוב בלפור 3, ירושלים ביום שלישי, כ' באייר תשיים 6 במאי 1980 החל מהשעה 8:00 בערב.

כבעבר, כל ההכנסות מאירוע זה מוקדשות לשיקום הילדים שבטיפול 'אליין'- בית חולים אורטופדי ו 'איליין' - איגוד ישראלי לילדים נפגעים בירושלים.

בטוחני כי הנכם מודעים לחשיבות פעולתם של מוסדות אלה ואשמח מאד לארח אתכם בערב זה.

בברכה,
עליזה בגין

March 19, 1980

Herrn
Bundeskanzler Schmidt,
Bonn- West Germany.

Sehr geehrter Herr Bundeskanzler:

The newsmedia reported this week that in your meeting with the President of France you agreed to identify with the latter's promise to the Arab states to work for a Palestinian state adjoining Israel. This is said to include your agreement that Jerusalem is going to be partitioned again, that the Arab part of Jerusalem is going to be made part of that contemplated Palestine state.

I am not going to dispute your right to form your own opinion and policy to ensure that Germany is going to share the oil riches and the markets of Arabia; neither am I going to expose myself to ridicule by quoting such antiquated concepts as morality in political dealings or honesty in approaches to public opinion. But I am entitled - at least I hope so - to remind you of the so recent history of your own people, of your past reactions and recent attitudes to the partitioning of Berlin. You cannot have forgotten what you said, what you thought ! Why then do you allow the French President to make use of you - and through you of the other seven members of the EEC to renew the division of Jerusalem ? You should know by now - if you do not you should reprimand your advisors - that no Jew here or elsewhere in the world will ever agree to the return to a divided Jerusalem. Neither you nor Giscard nor Carrington should think that you can force us in the way you have been forced to accepted a divided Berlin. This had been possible because Germany had been conquered, because Germany was loaded with a terrible guilt and because she was faced with of victors ordering a defeated foe to obedience. But even our worst enemies will not believe that Israel is facing a similar situation ! I do not think you really will commit the error of believing that the economic overlordship of the Arabs and the spinelessness of the western world can ever equal a victory over Israel.

May I, therefore, beg you not to agree to a further addition to your guilt by acquiescing to the concept growing in some quarters that without an Israel you all would be better off. And above all do not join those who are about to blackmail a people which has quite some experience in facing mankind's recurring hostilities.

In addition may I beg you to help me in the restoration of my faith in your political acumen : do you think that Egypt, Jordan, the Palestinians will now be ready to smooth the way to a successful conclusion of the "Autaomy talks" if all the clever men of Europe threaten to take the " matter" into their hands by chanting Resolution 242 on May 27, in case the Arabs have not been granted their wishes ? Or have I do conclude that you and Carrington and Giscard have knowingly arranged your cards to make the Arabs win ?

Still ! I feel I can appeal to your reason as well as your intellect by asking you to recall your own plight not so long ago; and by asking you to accept the fact that there are people here quite sensitive, quite apprehensive - and quite determined to survive.

And above all, there is one thing a politician looking back on a life full of manifold experiences - like you - must have learned: that it pays to reflect in time on the judgement future historians will give.

I wish you luck, Mr. Bundeskanzler, in this as well as in all other matters of state.

Respectfully:

(H.Selzer)

March 21, 1980

Rev.
Rabbi Joseph Potasnik,
Congregation Mount Sinai,
305, Schermerhorn Str.
Brooklyn N.Y.11217

Dear Rabbi Potasnik:

I wonder if you remember me; my wife and I attended your Rosh Hashana and Yom Kinour Services last year. We were introduced by our children, Hazel and Mike Kahan.

Let me from the onset say that I was very much impressed by the manner in which you guided the Service, managed the Congregation, withstood the enormous physical strain to which the way you managed your duties must have exposed you.

But I was also very much intrigued - and it is for this reason that I take the liberty to address you. I am not thinking of the character of the Service, whether it is more liberal than conservative at times as I have found that this kind of plurality, this individuality is the most important modern trend in Judaism to those who feel incapable of withstanding uniformity.

It is not this ! The reason for my writing this letter is my inability to "categorize" your own attitude, outlook and position within the concept of the modern synagogue. I have had the opportunity to see you function all through those three days and I have never heard in any of your sermons or instructive asides you mention the word God or any of His equivalents. I wonder if this indicates any possible philosophical direction.

You have every right to see in this letter an impertinent invasion of your privacy, in case you do not laugh it into the wastepaper basket as a funny misunderstanding. But let me explain to you that my enquiry is caused by a study I am making at this moment about the actual and somehow often recurring deistic concept I find so much and so pronounced in the Israel society; and I wonder if you as a Rabbi could and could agree with such a concept in your religious functions.

As I have already said, I would perfectly well understand if you do not reply; but believe me: I have had not the slightest intention to offend you with this letter. And I assure you that this letter and any possible reply of yours will be treated with the utmost discretion.

With the expression of my highest esteem and best wishes,

sincerely yours

MRB INTERNATIONAL

NEWS FLASH!

MRB International is delighted to announce the formation of a new, wholly-owned subsidiary company in New York.

The new company, Market Behavior Inc. (MBI), commenced trading on 1 April 1980 from a suite of offices at 353 Lexington Avenue, New York.

MBI begins operations as a specialist qualitative research agency, operating throughout North America. It will be staffed initially by three extremely experienced researchers, led by Dr Hazel Kahan who will be the President of the new company.

MBI will not only provide a top-quality domestic qualitative service for North American clients, it will also be able to provide all of MRB International's clients with an American facility operating to the highest standards.

Dr Kahan has a very broad experience of qualitative and quantitative research gained both as a practitioner and as a user of research in marketing companies, ad agencies and research agencies in the United States.

MBI, therefore, although operating as a specialist qualitative agency, will be able to advise on and place quantitative assignments whenever appropriate.

Chairman of the new company will be John Goodyear, from whom further information can be obtained in London at any of MRB International's offices.

MRB INTERNATIONAL

growing to meet its clients' needs

Dr. and Mrs. Herman M. Selzer
of Lahore, Pakistan
announce the marriage
of their daughter
Mrs. Hazel Eleanor Gregory
to
William Lee Steiger
son of
Mr. and Mrs. Amos B. Steiger

1 Deering Lane
East Rockaway, N. Y.

13 Gulberg V
Lahore, Pakistan

New York, October 20th, 1965

SECOND INTENTIONAL EXPOSURE

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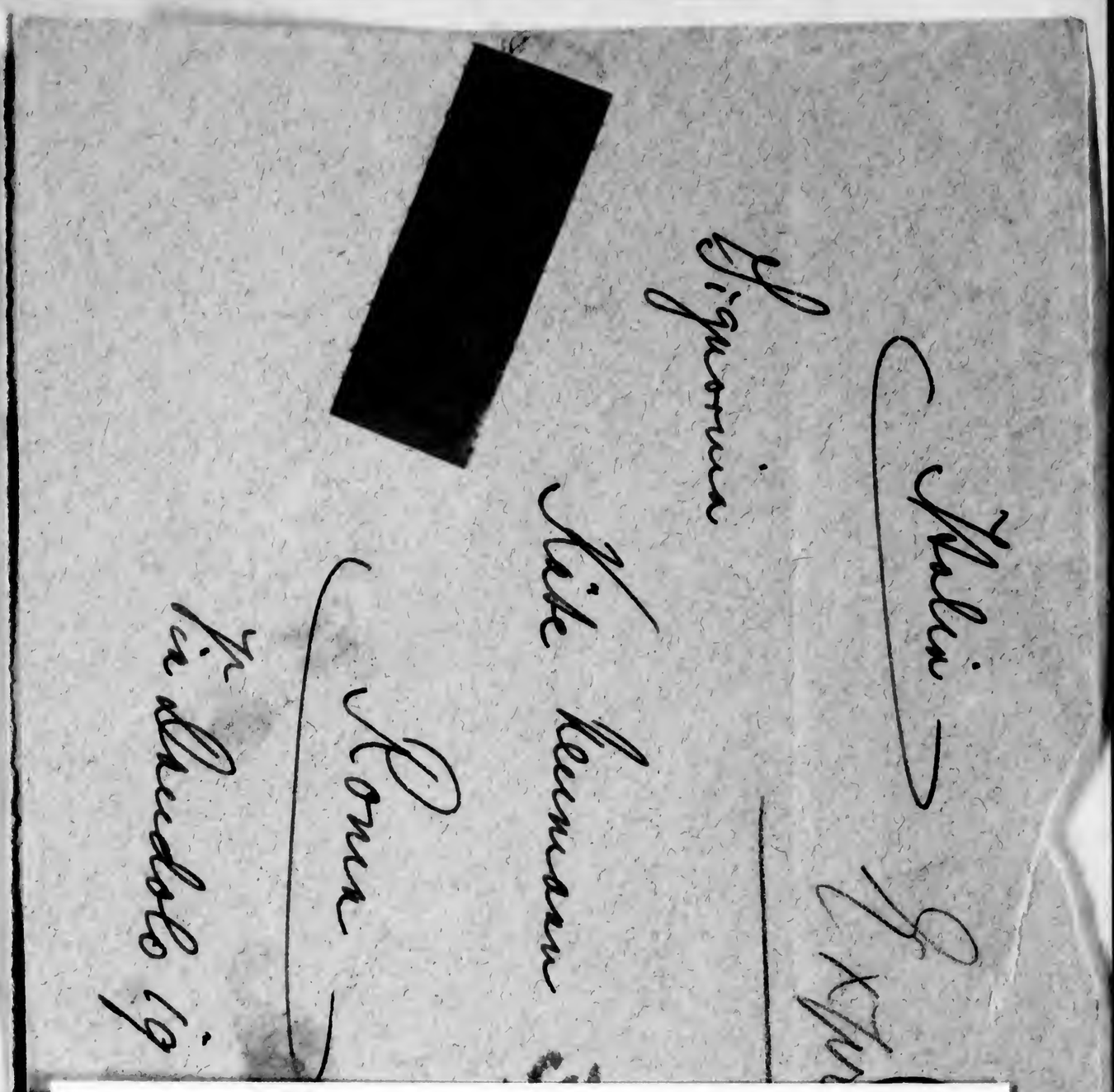

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Lahore, Pakistan

New York, October 20th, 1965

academic
convocation

program

ACADEMIC CONVOCATION

Saturday, February 23, 1980, 8:30 P.M.
Jerusalem Hilton Hotel

PROCESSIONAL
"Lo Yareiu" HUC-JIR Choir, Cantor Elias Roochvarg, Director

HAVDALAH
Rabbi Irvin Wise, HUC-JIR Jerusalem

OPENING PRAYER
Rabbi Mordecai Rotem

GREETINGS
Professor Jules Backman, Chairman, Board of Governors HUC-JIR

AWARDING OF DEGREES
Professor Alfred Gottschalk, President HUC-JIR
Professor Ezra Spicehandler, Dean HUC-JIR Jerusalem

DOCTOR OF HEBREW LETTERS
The Late Prof. Yitzhak Baer — Sponsor: Prof. Avraham Biran
Prof. Shimon Halkin — Sponsor: Prof. Michael Klein
Prof. Ernst Akivah Simon — Sponsor: Prof. Uri Herscher

DOCTOR OF HUMANE LETTERS
Mr. Aryeh Dulzin — Sponsor: Mr. Richard Scheuer

CONFIRMATION OF DEGREES
Professor Jules Backman, Chairman,
Board of Governors of Hebrew Union College-
Jewish Institute of Religion

Mr. Matthew H. Ross, Immediate Past Chairman of the
Board of Union of American Hebrew Congregations

RESPONSE FOR RECIPIENTS
Mr. Aryeh Dulzin, Chairman of the Jewish Agency and the
World Zionist Organization

MUSICAL INTERLUDE
"Ki Lekah Tov" by Stephen Richards HUC-JIR Choir
Cantor Nancy Hausman, Solo, and Brass Quintet. Israel Premiere.

ADDRESS
His Excellency Yitzhak Navon, President of the State of Israel

CLOSING PRAYER
Rabbi Paul Steinberg, Dean HUC-JIR, New York

RECESSIONAL
"Shiru Ladonai Shir Hadash" Psalm XCVIII by Ben Steinberg

עצרת אקדמאית

מוצאי שבת קודש, אור לז' באדר תש"ם, ב־8:30
מלון הילטון, ירושלים

פתיחה מוסיקלית
לא ירעו — מקהלת המכון, בנצוח החזן אליהו רוכוורג

הבדלה
הרב יצחק ארוין וייז

תפילת פתיחה
הרב מרדכי רותם

דברי ברכה
פרופ' ג'ולס בקמן, יו"ר חבר המנהלים

הענקת תארי כבוד
פרופסור יחיאל אלפרד גוטשלק, נשיא ההיברו יוניון קולג' —
מכון למדעי היהדות
פרופ' עזרא שפייזהנדלר, דיקן המכון בירושלים

ד"ר לספרות עברית
פרופ' יצחק בער ז"ל — שושבין: פרופ' אברהם בירן
פרופ' שמעון הלקין — שושבין: פרופ' מיכאל קליין
פרופ' ארנסט עקיבא סימון — שושבין: פרופ' אורי הרשר

ד"ר למדעי הרוח
מר אריה דולצין — שושבין: מר ריצ'רד שויאר

אישרור התארים
פרופ' ג'ולס בקמן, יו"ר חבר המנהלים של ההיברו יוניון קולג' — מכון למדעי היהדות
מר מתתיהו ה. רוס, יו"ר לשעבר של האיחוד ליהדות מתקדמת באמריקה

בשם מקבלי התואר
מר אריה דולצין, יו"ר הסוכנות היהודית
וההסתדרות הציונית העולמית

קטעי מוסיקה
כי לקח טוב — מאת סטיבן ריצ'רדס — מקהלת המכון וחמישיית כלי נשיפה
סולנית — החזנית ננסי האוזמן. מופע בכורה בישראל

דברי ברכה
כבוד נשיא המדינה, מר יצחק נבון

תפילת סיום
הרב פאול סטיינברג, דיקן המכון, ניו־יורק

נעילה מוסיקלית
שירו לה' שיר חדש — מקהלת המכון

A difficult guest.

" You can rest assured that this is the last time that I have accepted an invitation from those people !" With this remark Berthold Nathan concluded his description of the dinner to which he had been invited last Tuesday,the evening of Shvuoth. It was quite evident that he had not yet overcome his indignation, although quite a few days had already passed since he had - according to his impressions and cocnepts - been so offensively treated by his hosts.

This had not been the first time Berthold had been asked to dinner by Mrs. X.,the manageress of the nearby branch of the Bank Leumi,where Berthold had since years been a regular customer. He had on many a former occasion told me about this lady who with patience and kindness was wont to advise him about the best way to handle his bank affairs. His regular incomes and his occasional payments quite clearly did not represent a complicated process, but it was undoubtedly rendered difficult by Berthold's pedantic and distrustful attitude which made himask for detailed receipts and exact explanations of every entry or change in his accounts. Berthold is undoubtedly a difficult customer and his appearance in the bank can hardly be viewed as a welcome event; it is therefore the more to be appreciated - and Berthold very definiely recognizes this -that Mrs. X. is always at hs service whenever Berthold appears to enquire about the total of the last payment of his monthly pension from Germany - a sum nearing $1500.- a month - (Berthold is very proud of such an achievemnt) and to exhange part of the Deutsche Mark he has on his account into Irsaeli Pounds for his weekly expenses. As Berthold mistrusts cheques the money he withdraws every week have to be in crisp new banknotes, and as he very carefully counts the money he has withdrawn again and again, his visits must tax the patience but also the time of the manageress. Berthold has in this respect no inhibitions nor does he think

think that he is misbehaving as he considers himself a very important customer and thus entitled - as important customers are in every bank - to march without being announced straight into the cubicle of Mrs. X. and to demand her immediate attention. A Dupont or a Morgan or a Rockefeller could not expect better treatment - nor receive better attention.

Do not get the idea that Berthold ever boasted about this whenever telling me about his bank affairs. He considers it only too natural that he behaves in such a manner and that he is treated in such a way. One might think that he has all his life been used to well-padded bank accounts and to a large income. The opposite is true. Only very late in life has Berthold become a rich and financially independant man thanks to the kindness of Adenauer and the astuteness of Ben Gurion.

Having heard over the years of Berthold's experience with his bank I had gained a good impression of Mrs. Z. and one day I entered the bank under some pretext or other to have a look at this good lady. I was not surprised to behold a grey-haired kindly looking woman who though apparently gifted with a humourous and pleasant nature was quite clearly was also a very efficiant and effective banker.

Ms. X appeared to me not only an efficient and patient woman but she proved to be also a very kind one, "beyond the call of duty" which she proved by not onlyshowing pateince with Berthold's peculiarities but also by having him come for dinner in the last two years during the Pesach Seder after having learned that Berthold did not like to spender the Seder in his son's house in Tel-Aviv.

" Last Monday Mrs. X. asked me where I was going to spend the forthcoming Shvuoth evening. I told her that I was not going anywhere for Shvuoth. Of course , my son had asked me to come to Tel-Aviv to stay with him during the festival and of course,I have refused his invitation", Berthold told me.

" If that is the case, let me invite you to have dinner with us", Mrs. X. said and I agreed to come. It was a very hot day when I saw her in the bank, but instead of returning home I went first to a shop nearby and bought there a bonboniere,for which I paid quite a goodly sum,and this bonboniere I took along for Mrs. X. when I came to dinner next evening. When I arrived at 6.45 I was taken aback. I noticed that the table had not been laid yet,that instead of making the dinner ready Mrs. X. went on chatting

with her daughter who, along with her two small children had come to visit.

" I did not like the idea that my dinner was going to be delayed and I quite frankly told Mrs. X. so. 'I am used to have my dinner at 7 o'clock sharp', I told her. ' and I observe that you have not even started to ready the table for dinner'.

" ' I am afraid we shall be a bit late today with our dinner', she replied, ' as our menfolk are likely to return somewhat late from the synagogue. The sun sets today only at 6.20 and therefore the synagogue service will start later than the last time you came for dinner.'

" I do not like this, Mrs.X, I said And I told her quite frankly: Your husband must surely have known that I like my dinner exactly at seven o'clock.

" ' I am truly sorry, Mr. Nathan', she said, ' and I must say she had the decency to look flushed with embarrassement. ' Have a piece of cake in the meantime to satisfy your hunger, until we can start on our dinner'.

" I certainly have not come to dine with you only to spoil my appetite with a piece of vake !, I told her, making it quite clear to her that I was annoyed.

" However, they must have realized somehow that they had failed in their hospitality , for the daughter did start to prepaire the dining table. But you shoulu have seen with what slowness and what deliberate carefulness she put down the plates and glasses,the forks and spoons. I really do think that she did so to make me angry.

" At last the husband of Mrs. X and their two sons and their son-in-law arrived, and when I confronted Mr. X. with the lateness of the hour, he tried to explain away his inattentiveness to his guest with the lame excuse that the synagogue had engaged a new Cantor who, in order to impress his audience had drawn out the prayers with long songs and slow recitations.

" At last we did sit down to dinner. We were twelve persons in all and you cannot imagine the noise in the room, the loudness of the talk around the table. I had on more than one occasion to place my hands over my ears to bring home to them how annoyed and disturbed I was by their incosiderate behaviour. I mentioned to them also that one of the reasons why I had refused to stay with my son for the holidays was the fact that with me present

we would have been seven persons at the table and I would not have been able to tolerate that noise which would have been inevitable - and now I had to face twelve people chatting and shouting away and making me regret my having come to their house. But do you think tha this somewhat subtle appeal to their decency did help ? Not in the slightest. After a few minutes they started again on their loud talk, their loud laughter."

Berthold had recited this description of the visit and dinner in the house of the family X with much offended annoyance and a lot of self-righteous indignation; to this incomprehension and even anger were added as his voice and facial expression showed, when I quite innocently asked:

" Don't you think,Berthold, that the kind lady had invited you out of the goodness of her heart and that as her guest you had to submit to the lateness of the meal,the noise of the conversation and so on ?"

" I do not agree with you ", he answere in an unfriendly tone. " I see things differently. I was their guest. As such I was entitled to a certain degree of consideration. After all I spent quite a goodly sum on a box of chocolates with which I compensated her friendliness. You may rest assured, that this is the last time I have accepted an invitation from those people !"

This is not the first time I write about Berthold Nathan. But do not get me wrong ! I have no intention of building up a saga of sayings and doings. I am reporting this conversation only to express my feeling of dismay. Perhaps Berthold's only qualification to become an object of my writing is the fact that he is now 96 years old, and I, as well as his other friends are constantly amazed about his well-maintained mental capacity. The main - if not the only - reason why I keep in constant contact with him, why I visit him every week, why I bring him from time to time a small present, is the compassion I feel for this old man, as he is very lonely, as he had a difficult youth in Germany and a very strenous time in the first decades after his arrival in Israel; and as he has anything but a good relationship with his family consisting of his two married sons, he has hardly anybody else but the few friends who care about him. He lives in the "German Hospiz", a kind of pension run by German Catholic nuns. He spends his days reading or solving crossword puzzles, and waiting for a visit from the 3-4 friends .

I had so often boasted to acquaintances about the extraordinarily clear mental state of Berthold, but during the last year I had at times been disturbed by the exhibition of new traits which indicate a certain deterioration of his personality. The above description of his visit to the house of Mrs.X., his behaviour there and the lack of insight that he had misbehaved gave me a shock as my so far only vague uneasiness had received a more than unpleasant confirmation. I have never personally known him from such angle,but common friends have told me now and then of his selfishness and abruptness,his lack of consideration , particularly in relation to members of his family. As I have already said, I have never been exposed to any of his garrulousness of which others have told me; he has always been well behaved towards me although I have known moments when I was taken aback by some of his actions and words. (I have already described how he had once asked me to take two books of erotica off his hands and that I had done so. Now they are quite an embarrassment to me and I shall have to find a way to get rid of them. But instead of continuing to show that sense of gratitude which he had exhibited the day I carried the two books away from his room - by best never mentioning the matter again - I not only appears to demand some repeated expression of gratitude from my side,but also some compensation in form of books I should bring him. There are also other instances when I feel rather disturbed by his attitudes,e.g. when he gives expression to his annoyance that I do not invite him for meals or parties to our house, and those occasions when he expresses himself without due care about Kate whom he suspects of not harbouring too much sympathy for him)

I have since been wondering if Berthold's behaviour represents a character change due to his age,caused by some atherosclerotic change in his brain whoch could be made respensible for the appearance of psychological changes which have some affinity to a paranoidal state without,however,going beyond the limist where a psychosis starts. Or is the "clinical picture" he represents nowadays due to a lack of inhibition only ? Or are these traits which are indicative of his true character,his all hislife coming to the surface whenever for one reason or the other he loses control over himself ?I am honestly worrying about this because I too am growing old and to me the most worrysome aspect of old age is the possibility that my personality too might change,I might become intolerable,might cause people embarrassment,might cause friends who m an well to see in me a nuisance, a disappointment ?

May 1980

Halacha for the Legs.

As a rule I attend Friday Evening prayers in the Har-El Synagogue - but last Friday I decided to visit the Italian Synagogue instead. You may be surprised to learn of this decision of mine as there is a world of a difference between the Sephardic-orthodox service in the Italian Synagogue and the Liberal-Reform one in the Har-El Temple. In the past I had been on two different occasions to the Italian Synagogue and I had somehow come to like the quiet, sombre old-fashioned atmosphere present in that sephardic environment.

There was a reason for my visit to the Italian Synagogue on that particular Friday evening as Rabbi Zaoui was on leave and in his stead the sermon in the Har-El was to be given by a certain Rabbi Skirball. I had heard this Rabbi Skirball preach on previous occasions and I had in no way been impressed by his halting, monotonous and uninspiring way of preaching, and the rather pedestrian content of his sermons. Skirball seems to be a quite nice man; his handicap is that he is not too ambitious as I deduct from the way he represents himself and from the condescension with which the other rabbis treat him. I am not quite sure yet if he is typical for the constipation I often notice in the World Union for Progressive Judaism or if he represents the flatulence with which the rabbis of this Movement become so amply identified. Skirball is to my mind the prototype of a rabbi who is totally displaced in his profession, who is totally deprived of the capability to offer leadership, who is totally lacking the assurance on which one can place reliance. The sum total of these impressions he has created in me is a sense of commiseration for this clearly unhappy man. He has no congregation of his own, i.e. he does not preside over a synagogue of his own; he is "employed" by the World Union as one of the youth leaders in Israel. I can quite well imagine that he functions well in this capacity, that the boys and girls love him and that the Union thinks well of him for this reason. As I had somehow felt like spending a Friday Evening service in a different atmosphere, it was the announ-

cement of the forthcoming sermon by Skirball which induced me to visit the Italian Synagogue last Friday evening.

The Italian Synagogue is to be found in the centre of the town, inside a complex of buildings housing also a school and a set of municipality offices. Once inside the synagogue you could well imagine yourself in some middle-sized town in Italy. And you would not be very wrong as the synagogue had some thirty odd years ago been shifted in its entirety - vurniture,fittings and all - from Italy to Jerusalem. The condition of the benches, the lamps,the tables and the various copper and brass decorations indicate that the synagogue is quite old and had been in service in Italy for many many years.

I did not know anybody among the congregants when I came for the first time. On that very first occasion I sat on a small bench hugging the western wall of the room,just underneath the elevated platform on which the women were accomodated separated from the main room and the men by a laticed screen. Seated on that bench I faced a middle-aged man with a short black beard who never ceased to scrutinize me during most of the hour which the prayers lasted, his eyes taking in every detail of me, of my way of holding the prayer book,of my turning the pages. It was the most blatant performance of a man showing his curiosity to know my whereabouts, my origin. my status. Out of a sense of perversity I did not give him a chance to satisfy his curiosity as I left immediately the service ended with the usual greeting of " Shabath Shalom" to him and those seated nearby. However, on my next visit, having again come a few minutes before the start of the service,seated again on that same bench and finding myself again facing that same bearded man, I was at once addressed by him and exposed to the for Jews, and particularly those in Israel so usual,typical and invariable questions about my origins,my circumstances,my habitat,my income etc. He in turn told me that his name was Professor Berkovicz, that he was a teacher of history in a local institution,that he was very much upset by the local political situation,that he was apprehensive about the American economic situation,that he was disturbed by the inclement weather conditions. He spoke an "American English" and gave me the impression that he was,next to his outspoken intolerance, a very intelligent man. He was quite clearly also an important personage in that environment,respected by all who came into the room. He was also, I felt,somewhat feared by most of those present

who appeared intimidated by his continuously roving eyes with which he appeared to watch over them.

On that second visit of mine Prof.Berkovicz and I separated on apparently good terms. I left again in a hurry in order to make sure that neither he nor anybody else of the congregation could see me enter my car - parked at a safe distance - and drive off. I am sure that B. did not see me nor heard of my violating the Shabath (which according to his concepts driving a car does represent) for a week or so later I met him by chance outside the General Post Office and we exchanged a few words and separated on friendly terms. He would certainly not have shown such friendly behaviour had he known of my violating the 11th commandment: "Thou shalt not drive a car on Shabath".

Forgive me if by now you have become impatient in the expectation to learn what this story is all about. I am coming now "to the point".

As I mentioned already in the beginning I visited last Friday again the Italian Synagogue. I took my seat in the same row I had seen Prof.B. occupy, though at quite a distance from him, as I did not want to encroach on what was clearly a line of seats reserved for the dignitaries of the synagogue; my 'usual' seat on that bench at the wall had been taken by two visiting Americans. Prof B. arrived a few minutes after the prayers had started. No sooner had he sat down then his eyes began roving all over the occupants of the room. Then he saw me seated 3-4 meters away from him. His eyes scrutinized me from the top of my head to the soles of my feet. I saw him start,get up and approach me. I thought he was about to greet me and I made a move to rise,to extend my right hand, to grab his the moment he had arrived in front of me. However, when he stood in front of me, I saw him look at me with blazing eyes, his pursed lips protruding through his dark beard. His right hand pointed to my legs. I must confess in all honesty that I felt threatened by this man, by his anger. I looked at my legs, looked up at him and shook my head with a bewildered expression to intimate that I did not know what had caused this reaction which was the more violent because it all evolved in total silence. But he continued to point at my legs.stabbing the air with his index finger in thewdirection of my right knee. When I continued to look askance,indicating with my head my incomprehension, he made with all evidence of exasperation a movement of separation with both his hands. By this gesture at

last comprehension of the fellow's rage dawned on me: I had crossed my legs at my knees, i.e. I had placed one leg over the other and had in this manner formed a cross. This was, apparently, a first degree sacrilege for a Jew in general, I learned later, but an unpardonable sin if thus seated inside a synagogue. I quietly uncrossed my legs,placed my feet,one next to the other,chastily onto the floor,in the manner good girls were told to sit in Victorian times. The fellow - he could fittingly have been cast as an Inquisitor type in some medieval film - appeared to be satisfied; he looked at my wit a mixture of threat and disgust, then he returned to his seat and ,apparently, continued with due concentration with his prayers. My unhalachic posture was now corrected and I had during the following half hour or so to make many an effort to catch my legs from crossing themselves as I habitually had them do.

However, there appears to have been a kind of pecking order in existence with regard to the degree of crossing one's legs. After the episode I have just described hardly a minute or so had passed when a young man came in; he belonged ,apparently, to the 'aristocratic' stratum of the congregation,judging by the way he was greeted by my professor and others in the synagogue. This was confirmed by his taking a seat in the same row in which Prof.Bercovicz was seated, thus being half-way between me and the Professor. Imagine my amazement when I saw the young man cross his legs in that comfort bringing way I myself enjoy as a rule. I looked at the young man, I looked at his feet, I looked at B. - but for the first time since his entrance the latter had stopped letting his eyes roam about. Instead his eyes were closed now while his lips moved in silent prayer. After a minute or so the young man uncrossed his legs again and I was releaved to see that the Professor , after a cautious look in the direction of the offending legs of the young man, was now free to keep his eyes open and to look everywhere and at everybody.

I am sorry I cannot complete the story in a decent way by telling you what happened between the Prof. and myself at the end of the prayers. I am really sorry about this as I wonder now what kind of encounter ours might have been had we greeted each other with a 'Shabath Shalom' asis the custom on leaving the synagogue after the end of the service. This did not happen because I left earlier. I left before even the first half of the prayers had been completed - because the service was interrupted by one of the congregants (for reasons I do not know - possibly this was the

tradition in that synagogue, or it may have been ordained by some special circumstance) who had taken his stance in front of the congregation and had begun to expound a portion of the Talmud. I did not understand much of what he said or argued but I could register that of those present who were not soundly asleep the majority could not suppress a frequently recurring spasm of derision. I left while the sermon went on. The main reason for this for me unusual behaviour was not so much the way the Prof. had sickened me but the severe Hamsin, the Scirocco, which had been going on for two days already and which had given me a more than usual form of migraine.

I have made up my mind that some time soon I shall again spend an evening, a Friday Evening Service in the Italian Synagogue, even if it is only once more in my life, as Kate wants to witness one such service there. I shall most likely develop an amnesia for Professor Bercovicz and shall seat myself as far away from him as I can manage. But I shall make every endeavour to concentrate on the posture of my legs and feet.

May 1980

A Nazi is a Nazi is a German

" You carry far too many prejudices with you through life", Kate said. And as usual she added "And I don't like it".

The second part of her reproach is a standard expression she uses and indicates more her incomprehension of the state of the world than an overflow of perennial bewilderment with my tastes and concepts. On the other hand I hastened to confirm to her willingly that the judgement implied in the first part of the above phrase is quite justified.

" You are right !. I am prejudiced !This is for me and to me the only,the best ,the fastest way to give concrete expression to my true feelings. This inevitably means the application of caliphers in a way which may not be totally suited or even fair".

This conversation had arrisen during lunchtime when in the course of our conversation one of us had mentioned the respect the world was intent to show to the memory of Tito, who had at last died and had caused for quite some time so many a politician's palm to perspire. The Israel radio had just then eulogized the great deeds and feats of the dead statesman and had informed us that a large number of kings,presidents and heads of governments from all over the world - the communist,the capitalist and the Third world - had announced their partecipation at the forthcoming funeral.

" He may appear to the entire world as a great man, not different from the greatness his countrymen see in him at least for the time being. But in my eyes he is not great to such a degree, to me he is not that overwhelming statesman he is depicted today in the newsmedia. (I am again adding "today" as so many a reputationof so many a great leader is after some years corrected,changedover-painted). There is in Tito an absence of that moral calibre,that honest approach to a problem which alone can make a man great. I deny Tito the label of greatness considering his behaviour towards Israel. A great man would never have taken that attitude,that cynical,hostile,dishonest attitude. To me,in my eyes, Tito is

therefore not a great man - or let me use terms which are more acceptable to you - he may be great in many aspects, but his greatness is flawed and I have no doubt that history will one day judge him in a similar manner".

(Here you can see again confirmed -if you care to remember - that I am a great believer in the justness,in the final fairness and in the concluding judgement of History).

Such is indeed my opinion of this Jugoslavian leader who for 34 years has been at the head of his country and ho had succeeded so well to keep his country afloat; he had stood eyeball to eyeball opposite Hitler and Stalin; he had founded the Third World in association with Nehru,Nasser & Co.' he had the rare pleasure to enjoy already in his lifetime the posthumous chuckle a sensation approaching a political orgasm when thinking of the apprehension which his forthcoming disappearance from the world stage was going to cause in the chancelleries of the world. But one day the fact will be raised - even the accusation - that he broke off all relations with Israel in 1967, That he made every effort to induce Russia to take on the lead of the pack barking at Israel, and that he never rested until communist block's was the leading voice while he provided the music in the ever-swelling chorus of anti-Israeli and even antisemitic voices which began to be heard all over the globe. He had no sufficient nor acceptable cause for such an action; such a policy will not fail to be seen as staining his personal character and will ultimately to a considerable degree reduce his stature. Considering his personal experiences and his political philosophy he could not have been an enemy of Israel, he could not have wished and worked for her destruction, and he could not have had any reason or inducement but that of gaining influence, favour,acclaim among the acknowledged enemies of Israel. There is no doubt that Tito took up the anti-Israeli agitation in order to please Nasser of Egypt; he acted thus because he wanted to make sure of his being acknowledged leader of the Third World. He adopted his political postures as he wanted to avoid any undesirable criticis and did not want to have to face any unnecessary hostility in his Third World. Israel was well worth "an omelette". And thus it came to pass that this man Tito felt it his duty,made it his policy, preached it as his wisdom to spit verbal poison against Israel,not so much when an opportunity arose but whenever he knew it would please his listeners. In his later years he thought he could augment

his pseudo-regal stance if he grandiloquously ostracsied Israel. It is my conviction that he would have made a greater impact on the world in which he lived and that history would grant him far greater accolades, had he spent praise to and support of the struggling new nation Israel, and this would have meant bring about peace in the Middle East.

This is my opinion , my personal opinion. This, in short words, is what I do feel so strongly. I have no doubt that I am quite isolated in this my opinion not only here in Israel but practically everywhere in the world.

Tito died and the standard post-war ceremonial was staged. Leading politicians from all over the world came to Belgrade to pay hommage to the dead Jugoslavian leader - and to make sure that they were seen,recognized and acknowledged. This visual impact to be spread onto the TV screens all over the world is a very important ingredient of political stagecraft today. That this so is proved by the generalized childish,uncalled-for attacks which emanated from every quarter of the globe against President Carter because he had the courage to stay away in order to look after his many pressing duties at home; he sent instead Vice-President Mondale to represent him and made a joke of this arrangement by sending along also his mother, "Miss Lilian". It has been taken for granted by all and sundry that a President of the USA had to feel the obligation to travel all the way and distance for the sake of standing at the bier of the dead Tito. I am saddened by the fact that I have not heard or read the only single suitable reply to all the harangues against Carter because he had stayed away, viz:- a resounding "bullshit". I sincerely hope, however, that this was the generalized reaction in the White House and not a series of wet pants. (I wonder at this moment what my reaction would have been had the consetallation of things political been different and had Menahem Begin assembled a large number of friends and relatives and had he travelled to Belgrade there to have joined the other 115 leaders who had crowded into Belgrade).

How things have changed in recent years ! How much material would a modern Jeremy have available to lament the Jerusalem which "has fallen". There is enough material to keep many a Jeremy busy - for what other role would a modern historian,particularly a Jewish one, in truth have to be ? How much has Israel - and with her Jewry -

been displaced from the pedestal of respect and honour on which they have been positioned until recently and for such a pitifully short time only.

For today Israel is back to space one. Alas, it is not anymore that same Israel which had so rapidly,luckily and skillfully advanced on the gameboard of world politics to the acclaim of the other players and most of the onlookers. Israel is no more that same glorious player. She has lost most of her shine, most of her glory. Gone is forever the time when she had advanced by leaps and bounds,when she had been quoted and bet upon as a sure winner.

Now Israel is back where she started. When not so long ago the Jew was called a Zionist this was meant as an honorific. Today he is still called a Zionist but he is now viewed as a Jew forced into defensive postures and reactions which are seen and described by her ever growing number of enemies as the re-appearance of all those negative traits which the antisemites of the times not long past had made into physiologic characteristics of the Jew - a kind of benediction passed onto the victim before it was slaughtred

How things have changed ! But if you pause,look and think you will realize,with surprise most likely, that they have in truth not changed at all. Yes, I agree, there has been a change, but it lasted onlythirty short years and today we are back where we were before. But with the difference that on the international stock-exchange for prejudices,that super-international stock-exchange for dealing in antisemitism,the quotations for the shares of Jew-hatred and antisemitism have become considerably revalidated.

Antisemitism is flourishing again; it has found a suitable hothouse atmosphere, a fertile soil, a most favourable environment. At all times and in every land antisemitism has always been cultivated as an export article - but now, under the impact of oil economy antisemitism has become truly politicized and internationalized and thereby freed from any of that shameload and any of those guiltfeelings which enlightenment,history and whatever still remains of ethics migyt have illuminated the post-Auschwitz era to bring about discredit of anykind of anti-jewish attitudes and prejudices.

With all I have seen and experienced I have remained an optimist. I am far too much activated by my demand for justice, by my insistence on morals, by my belief in history as to give up, as to submit too easily, as to accept the facts staring me into my face and which so clearly appear to label me wrong in my thinking.

Facts of life indeed !For what else is the crawl of the French President across the dusty carpet which is spread in front of the thrones of the desert oil sheikhs ? What else is the spittel on the face of Carter, thrown there by Iran, an act which cannot be punished not even retaliated in kind because Iran is a country which cannot be harmed,hurt or offended out of fear that this might arouse the ire of the islamic world ? What else is the dreadful spectacle of the British Government whimpering for forgiveness or thre American Congress shouting objections in impotent rage because some stupid film about the murder of a Saudian princess and her love had been shown on the TV against the clear command of the Saudi "Royal Family" not to dare doing so ?

When I look aghast at such a situation I ask myself with derision what right do I have have to 'belly-ache' so much about the readiness of the world - I repeat the world - to sell Israel for the promise - and I repeat the promise - of a steady supply of oil. (That these are going to be empty promises, kept alive by a sequence of blackmails, is acknowledged by all and sundry - but all this hardly a consolation to me).

All and sundry ! But the surprise,the disappointment, the pain turn into rage when I see in the pack attacking Israel today also the leading German politicians. You notice that they are pleased by this state of affairs as theirs is an additional, a macabre profit for this generalized antipathy,this organized hunt brings them some form of absolution from that deepseated sense of guilt ,that load of shame they think they can still see reflected in the eyes of all the foreigners, of all the men and women they encounter. One feels nearly sorry for these Germans for their unnecessary worries which so much burden them at times as they do not realize that since quite a long time nobody cares anymore about their record, about their blood-stained past history; they should find proof for this in the fact that those harlequine shows - for what else are all those ongoing Nazi trials in German courts ? - merry at the most an occasional short notice on one of the inside pages of the world press. With all their might the Germans want to forget and with what may amount to fervent prayer they want also the world to forget. The few Germans who still do care and who want to see a reform of the German character are steadily drowned in the overwhelming fog of German indifference. The majority of the Germans, old and young,try in their typical thorough German way that nobody is reminded of what happened in

Hitler's time; they think they can do so by adding an occasional shot of poison into the ongoing hate propaganda. They hope to ensure that Israel becomes an outcast from the family of nations and possibly even a casualty. For what else do they expect will be the outcome of their steadily more strident demand for a "Palestinian State alongside Israel" ? There is no need for the Germans to expose themselves; they are since a long time, a very long time, in the good books of the Arabs and they head the list of those who are the preferred suppliers for the Arab markets.

The Germans have been the first ones who have started on the stereotyped defence that not the German people but a certain limited band, the Nazis, have been responsible for the killing of the six million Jews, for the terrible sufferings which the Jews and other groups had to experience under the hands of the Germans. One can hardly blame the Germans if they so persistently use these arguments, but this fact turns into tragedy the moment we Jews become partners,willing helpers in this business of deception, of pacification, of flattering. Nearly everyone of the Jewish writers and historians who deals with this period of Jewish suffering and death, every politician or diplomat who talks about that terrible time of Jewish pain and humiliation uses the term of "Nazi crimes", of Nazi murders", but nobody dares to face the reality, viz:-that those had been German criminals , German murderers. Under Hitler had been a popular movement among the Germans. Hitler was the leader of Germany, his the constitutional government. The Hitler Government had been elected by the German people, was maintained in power by the German people, was permitted to challenge the world with the jubillant consent of the German nation during all those years when victory was if not a certainty at least a possibility. The crimes and murders of that epoch were committed by the Germans,with the knowledge of most Germans,with the agreement of the majority of the German nation.

The Germans started the war. In the decourse of this war the Germans killed some 50 million people; among these victims were six million Jews. The Germans killed these six million Jews Why does nobody say this ,clearly and aloud ? Why do we continue to talk of Nazi crimes, Nazi murders ? It is a fact that 95%, if not 99% of the Germans of Germany acknowledged,hailed and loved Hitler, his government, his ideology. Let it not be hidden that the German Nation, the German People have been responsible for all the murder,

for all the misery which befell the Jews in German hands.

Let us stop putting the blame on the "Nazis" and squarely assign the responsibility for the pain,the blood, the dead where it belongs, i.e. the Germans, so that they do not persist in their amnestic escape from responsibility; at least let them not succeed with our conscious help. Let us again remember what has happened to us, so that the Germans' way of life their attempts to enjoy a personal and political life of an innocent group of people is clearly pointed out as a lie, that any possibility of their return to world power may again be viewed with alarm.

Whenever I think about these things, talk about this issue ,write about this problem, I reach a point where I have to prevent myself from sinking into an abyss of resentment, of getting suffocated in a cloud of hatred. I try to recall the undeniable fact that there were many many thousands of Germans who hated Hitler and his cohorts not less than I do, who heroically fought Hitler and died doing so, who protected individual Jews at the risk of their lives. I know all this quite well and with this knowledge I try to close off the flow of hatred and the hurt of resentment. It is a very difficult process and hardly ever crowned with success. Only when I recall all I have learned of the fact that nowhere else in the world, in no other country of the world had the Jews been treated better than in pre-Hitler Germany, had Nazism not had antisemitism as a main point in its program, that there would not have been many German Jews who would not have joined Hitler's party. I have come to accept that there would not have been many countries where the Jews would have known a better fate had these countries had the opportunity to develop their own Hitler or to adopt the one Germany hoped to make a defeated world accept - and gladly do so.

Do you think that in case of a German victory or in case Hitler had been allowed to make use of a peaceful expansion England,America,France,Switzerland etc.etc. would have remained immune from that specific German antisemitism which had always existed there and which Hitler had only acutized ? I do not have to persue this argument, the recent disclosures of what the leaders and governments of the so-called "free world" had done and planned with regard to their own Jews,the German Jews,the Palestinian Jews is sufficient in material to fit into my argument.

Let us only look at the Swiss, the good,humanitarian, helpful Swiss people ! Do you know that it was on the insistence

of the Swiss Government that the Germans had to stamp the passports of the German Jews with the infamous,large,bold,black "J" (for Jew) so that only Germans of pure aryan blood could pass the frontiers into Switzerland as tourists and not a Jew trying to escape the Nazis ?

And here and now I remeber an episode which shook my belief in among other things also the sense of justice of the Swiss at a time when I was still under the illusion that justice was written with a large J and was bound to govern the world after all - and that Switzerland above all was and was bound to remain for ever the bastion of this Justice.

It was in 1936. Hitler had in a secret "Befehl" ordered that mental patients represented a danger to the purity of the German race as well as a group of useless eaters - and that they should be eliminated - painlessly of course (as was to be expected by such a kind man who carried in his heart so much love for his people). Suddenly, and without any clearly explained reason, there was a great increase of mortality among the mentally ill. The manner of their deaths and the degree of their pains could not be discovere from and by the ashes which was all that was left of these patients and which the families received neatly packed and labelled.

At that time I was working afternoons in the mental hospital "S.Maria della Pieta" in Rome, and it was only natural that I was asked to take under my care the German woman, a spinster of about 39, who had developed a form of schizophrenia characterized with and by a religious leitmotif. She and her sister had come from Karslruhe in Germany to benefit from the absolution and promise of redemption which was the prize of a pilgrimage to Rome during the Holy Year 1935/36.

The patient was very disoriented but she had every chance to recover completely even with the therapeutic methods we had at that time at our disposal. However, with the progressive improvement of the political ties between Hitler nad Mussolini a situation arose in which the Italians stroveto please the Germans and the Germanswanted to make an impression on the Italians. One of the results of this mutual search for a good relationship was about to culminate in the repatriation of the sick woman to Germany where at best she would have to undergo sterilization, but most likely, under the ongoing "Euthanasia Scheme" would end as a heap of ashes in sime cardboard box. The family in Karlsruhe was very

upset as you can well understand and I was asked to hel prevent any of these unpleasant possibilities which were in store for our patient. I knew of only one solution: to transfer the patient to a mental hospital in Switzerland where she could in due course recover and from where repatriation before such a recovery,with all the consequences I have mentioned, was most unlikely.

And so it was agreed. I contacted Prof. A. Mayer of the "Buerghoelzli Hospital" near Zuerich and made the necessary arrngements. As soon asthese were completed, I travelled with the patient,accompanied by her sister and one of the nurses of the hospital by train to Zuerich, where we arrived one cold morning. Soon thereafter we reached the Hospital,where we were expected. I was at onee taken to the office of the Director,Prof.Mayer, a world-knownpsychiatrist,whose books and publications I had avidly studied since years and whom I admired very much. I gave him all the details of the patient's illness up to that date,described the treatment we had given, and explained that the family was ready to pay all the expenses for the stay of the patient as a private patient until full recovery.

" Now, tell me ,dear Colleague", asked Prof.Mayer when I had completed this part of the interview," why did you bring this patient here ? Why did you not have her treated in Rome or have her sent to Germany,where she belongs, instead of making all this long journey and at such expense ?"

" I brought her here, Sir, because there is the danger tht she was going to be repatriated by the Italian Government to Germany; and there she would be exposed to the certainty of being eliminated in the process of the extermination program which Hitler has decreed for mental patients".

" And do you think, my dear Doctor,that such a solution of the problem of certain groups of mental patients would be so bad ?", asked the great doctor,the famous psychiatrist.

I gave no answer. I had no answer to this question. I simply did not know what to say. I think I kept my mouth open in undisguised surprise,even after I had left the room, after I had politely declined the refreshment the Professor had a nurse bring in during our talk.

June 1980

TWO EXCELLENT documentaries this week dealt with the Gentiles and the Jews, anti-Semitism and its condonation, crime and punishment, the fluidity and irony of human attitudes.

An Israeli film, "Nebuchadnezzar in Caesarea," produced by Ram Levy, was devoted to the background of the staging of Verdi's opera "Nabucco" by the Deutsche Oper Berlin in Caesarea during last year's Israel Festival. The opera was the highlight of the festival, and was acclaimed by both critics and public.

Generally, I find that behind-the-scenes films about how shows are put together are attenuated, laboured and boring, like today's cold cuts eked out of yesterday's hot roast. This kind of artistic creation about somebody else's work reminds me of the experience of Rex Beach, the writer of Westerns, who was shown a film supposed to be based on one of his books. Asked for his opinion, he said, "That's a darn good plot — do you mind if I write a book about it?" They answered, "Not at all, provided you give us the film rights."

None of this applied to Ram Levy's remarkable film, which provided plenty of strong meat and not thin gruel. He succeeded in interlacing several dramatic themes, plus great shots of the opera, into one film. The weaving was so skilful that interviews flowed into songs, music into travels around Israel. We got several documentaries in one, all good, for the same licence fee.

We might have cried, "'It is enough," if we had been shown a straight film of the opera. But then there were the very intriguing insights into German and Israeli reactions to Germans performing an opera, on Israeli soil, in which the theme was the destruction of the Jewish Temple and the enslavement of the Jewish people by the Babylonians, who treated the Jews in the 6th century B.C.E. as the Nazis treated them in the 20th. Another theme was the accuracy or otherwise of Verdi's presentation of the era of Nebuchadnezzar and the destruction of the Temple, according to expert knowledge now available.

Finally, there were comparisons between the significance of the opera for Italians in their struggle for independence from Austria in the 1840s and for Israelis striving for their state a century later.

The German producer and performers were acutely aware of the irony of the successors of the Nazi generation producing such an opera in Israel. Strangely enough, they seem to have been far more sensitive about it all than were the Israelis with whom they came in contact.

In one remarkable scene, the German producer apologized at great length, and with many polite circumlocutions, for asking Jewish extras to play the roles of the racist Babylonians, while the Germans acted as the persecuted Jews. The young Israelis accepted the apology and explanation with grace and charity, but commented to Ram Levy that in reality they did not feel at all sensitive about the show, but they did realize that the Germans expected them to be sensitive and they did not want to disillusion their fellow-performers.

DURING THE opera's intermissions and at its close, Levy went around testing audience reactions. Nobody, not even the *yekkes*, expressed surprise or resentment that Germans should dare to present in Israel an opera with obvious parallels with what happened during the Hitler period, which is after all still remembered as a personal horror by scores of the opera buffs who were interviewed. They were concerned only with the artistic merits of the opera. Several commented on German expertise and the technical excellence of the staging — none mentioned Eichman's expertise and technical organization in disposing of millions of people to please his Nebuchadnezzar.

There was one complaint — somebody said contemptuously, *kitsch* — but no thought of the Holocaust seemed to cross any Israeli mind, which was very curious considering how the memory of the Holocaust has dominated our defence and foreign policies for more than three decades.

Of course, the theme of the opera was that the forces of virtue and liberty must ultimately and inevitably triumph over those of tyranny and dictatorship, so there was some reason for the equanimity with which the Israelis enjoyed the sacking of the Temple and the enslavement of the Jews by the precursors of the Nazis.

We were given unobtrusive lectures by Dr. Hayim Tadmor, professor of Assyriology at the Hebrew University, on the accuracy or otherwise of Verdi's presentation of the life and times of the Babylonian tyrant. The comments were very illuminating, and I enjoyed this form of sugar-coated education.

From every point of view, Ram Levy is to be congratulated on producing one of Israel's most successful and important documentaries. I hope it will inspire several more productions of this type. Suitably dubbed, it should sell abroad, particularly in Germany.

THE SECOND documentary about the Nazi destruction of Jews and its aftermath was a Granada production, shown on "Second Look." This revealed the extreme and revolting steps taken by the government of the nation that is Israel's best friend to protect Nazi war criminals from the retribution they so richly deserve for massacring thousands of Jews.

The Americans have always been close to Israel and, indeed, they prosecuted the war criminals at Nuremberg with commendable vigour. But they are protecting some 300 Nazi war criminals from the governments that want to prosecute them. What is more, they allow these monsters to live on magnificent estates and to enjoy great affluence in the U.S., and they persecute anybody who seeks to upset the fat Nazi apple-cart.

Among the leading villains of the piece, according to the Granada documentary, were Cardinal Spellman, who went to extraordinary lengths to protect the Rumanian butcher, Trifa, who became the head of the Rumanian Orthodox Church in America, and a certain former U.S. vice-president, Richard Nixon, the very man who later adored Golda Meir and rendered great assistance to Israel.

In what seems to have been a curious but unintentional rehearsal for Watergate, Vice-President Nixon went to work, irregularly and illegally, to procure the Immigration Department's file about a Nazi named Nicolai Malaxa, living on a million-dollar estate south of Detroit. The contents of the file were then supplied to Malaxa's lawyer, who happened to be Nixon's former partner.

When the Granada team tried to film the Nazis at play, a quick phone call brought carloads of jackbooted American police to protect the Nazis from "the Jew-lovers and Communists."

AT ONE TIME, a writer named Charles Allen wrote a 16-page letter to the then Attorney-General, Robert Kennedy, giving chapter and verse about Nazi criminals in the U.S. Nothing came of these complaints, except, Allen alleged, the FBI monitored his mail, tapped his telephone, maintained surveillance of his family and set out to prove he was a Communist.

Allen sounded a bit paranoid, but no less an authority than Dr. Henry Kissinger has made the point that "they" can be out to get even paranoiacs.

A lawyer working for the Immigration Department was instructed time and again by his superiors to close the Nazi files. When he refused to do so, he suddenly found himself housed in a small cubicle instead of his former comfortable office. He was stripped of telephone, budget, secretary and typist.

The Granada film explained all these weird shenanigans on the part of the American government, the Immigration Department, the FBI and the CIA. During the Communist witch-hunting period of the fifties and sixties, anything anti-Soviet became suddenly holy. As one commentator drily observed, nobody in history had been as anti-Soviet and anti-Communist as Hitler, so the Nazi criminals in the U.S. became good guys in white hats.

Thus the whirligig of time brings its revenge. The juxtaposition of Germans becoming lovers of the Jews, and Americans becoming lovers of the Nazis, was very curious. As Ecclesiastes did not say, there is always something new under the sun.

Jerusalem Post

July 4, 1980

No Laughing matter.

" In the first week I never stopped laughing; in the second week I continued to laugh but not as heartily; In the third week I stopped laughing; in the fourth week I was depressed; in the fifth week I cried; and in the sixth week I did not care anymore ".

This was the way Riccardo decsribed his experience in the Israeli Army during the six weeks he had to serve under arms. As a new immigrant, of about 40 years of age and a father of two children he did not have to serve for the 3½ years like all the young Israelis The Authorities ordained his induction into the Army mainly from the view point of giving him a taste of what Army service in Israel means, of getting acquainted with army procedures, of learning to appreciate the wisdom of his superiors in the army hierarchy, of inculcating into his sedentary existence through physical involvement a sense of duty to his new homeland.

All this Riccardo understood, realized and appreciated when he was called up , and he was willing to be of service to Israel, to be readied for emergencies, to be taught an aspect of Israeli life with which he had so far no contact as a doctor in jurispudence and an research fellow of the Hebrew University.

Alas, the outcome of what was primarily intended as an educational course was different from what he had expected and what the powers planning the good of the Israeli in general and the Israeli soldier in particular had intended.

Let me write down what Riccardo had to tell:

" Most of our time in the camp was wasted, but this is, undoubtedly, the kind of grudge every reservist or inductee in Israel or anywhere in the world will express; but in our case it was especially so. We sat around most of the day and were given lessons or treated to talks by some young sergeant or at times a lieutenant whenever in the opinion of our superiors our leizure w s too excessive. The situation was incongruous beyond words. These our instructors were young girls of 18 Or 19; the officers were

perhaps 2 or 3 years older than that, while our group of 50 odd men ranged from the age of 35 to that of 55. It was a situation fit to be described in a comic novel or a satirical film. Those youngsters teach, preach, scold and curse men of whom many could be the parents of the young instructors. The recruits mostly did not even know enough hebrew to understand what was going on, or if they did have some working knowledge of the language, they did in no way understand the slang expression in which our superiors appeared to indulge with a quite purposeful sadism.

" All the men in our group were new immigrants and already well beyond the age in which they could effectively be trained for anything but how to stand, how to march or how to shoot in a somewhat acceptable imitation of a true soldier. Unfortunately, nobody took things serious, except for the girls, the sergeants and the subalterns, who had difficulty to maintain their dignity or to imbibe their vocies with an undertone of contempt or disdain.

" The Russians among us, some 12 of our group, were the worst. They refused to accept orders, to submit to discipline, to fulfil any of the soldierly duties which all others of us executed as our duty, and they made it vocally quite clear to all concerned that they had come to Israel to escape just such a kind of system was the way of life and where orders were stuffed down a man's throat. And so it came to pass, that the non-commissioned officers shouted, that the officers ordered and that the Russians displayed momentary deafness whenever the orders issued and the isntructions given did not fit into their concept of true democracy and their newly acquired ideas of Jewishness.

" However, after 2-3 I stopped laughing. My hilarity disappeared when I came to realize the shortcomings, the defects, the criminal neglect and the superficiality of values which were evident all around me. All this dawned on me to such a degree that the realization acted on me like a shock. It has made me see things in a way I never had thought possible.

" As usual such kind of revelation starts with small things, but soon these made us realize how much deeper the roots of evil went, how greater the damage was, how vaster the things were fouled in the system rpresented by the Army, how false the values were which the State wanted to imply. The laughter turned into sadness with the fact that for nearly three weeks one of our so-called soldiers refused to move from his chair or bed with the quite

justified excuse that even the slightest movement involving any greater effort than that of moving from bed to table and back to the bed would cause him to stand naked in front of the female officers. For this man, over six feet tall, had been issued a uniform which could fit a man of average size, with the result that he could not close his uniform jaket, that the sleeves ended at his elbows and the trouser legs reached just below his knees. He had, of course, also to go about barefoot as no shoes of suitable size were available. It took more than three weeks' searching and telephoning the various depots in the country before a somehow fitting uniform was provided for this man.

" I told you already that the Russians refused to accept orders or to understand the simplest instructions or to undertake any kind of routine duties expected from a soldier. But I saw with my own eyes soldiers, regular soldiers and not our own pseudo-soldiers, asleep at night when they were supposed to be awaked and guarding the gasoline depots near Ramallah. You will agree with me that the danger of sabotage was especially great there near Ramallah in these our days - but nearly every day whenever I was on guard duty I found some of the soldiers supposedly guarding the depots ,asleep in some corner.

" A further painful surprise I had was to see the enormous waste which goes on in the Arkmy . I do not talk of the large quantities of clothing which disappear; I am not in a position to confirm or deny the rumour that so many arms and so much ammunition of all kinds are stolen. I can only tell you about the crimincal and sinful waste of food which I have witnessed. It is all good food or food which could be made into tasty meals. But the quantities which are supplied are enormous and far beyond all requirements; in consequence in our own soldiers' mess dozens of chickens were thrown away every few days; enormous quantities of bread and rolls become spoiled and so on and so forth. You should see the amount of chocolate, cocoa, fruits which are about, and thus it is no wonder that the young soldiers do not care for their regular meals. "

I was very much perturbed by the manner in whcih Riccardo gave vent to his disappointments; these were the more painful to him as he had come to Israel a few years ago full of hopes and enthusiasm. In the course of our conversation it became quite evident to me that he had experienced disappointments also in other

spheres of his life, especially in his professional work so that his experiences in the Ammy were added to his general disappointments and this influenced in form of irrational conclusions the way he new viewed Israel, its character, its future - and the way he might still feel he fitted into all this.

Riccardo comes from an old Portuguese-Sephardic family. He is related to us as his mother is a cousin of Kate. Hs family has been assimilated to its catholic surroundings like so many Marannos do, who have a knowledge of their jewish origin but in no way care to cultivate or maintain it. They were and are for all practical purposes catholics, and the marriage of Kate's cousin in no way changed their religious atttitudes. Riccardo, to the surprise of his family and friends turned into a conscscientous Jew and became a fervent Zionist already during his student days and this resulted into his immigration into Israel about 5 years ago, here in Israel to realize his dream and here he settled in Israel with his wife Maggi and his two sons. Riccardo has a doctor-degree from Lisbon and he succeeded in obtaining a secod such degree here in Israel. He is specialiged in Banking Law, and as such, being the only expert in his line here in Israel, he should expect to makea good carreer. Maggie, a German-Jewish girl works in a jewellery shop in the Hilton Hotel and earns a very good salary. The two boys, now aged 7 and 5 appear to have well acclimatized themselves in Israel. In short, I had been under the impression that Riccardo and his family have become well integrated in Israel.

But this appears not to be the case. Riccardo thinks about leaving the country again. He has set 1983 as his target when he is entitled to a sabattical yearof absence, when he can leave on a "trial basis" and while abroad make up his mind in a definite way how and where his future will be. The reason ? He found the country not as he had idealized it, the society not of the kind he could identify with, the academic atmosphere not one in which he could develop freely, the morality of this eastern world not one which he could accept.

One feels, one smells that he is a disappointed man; and in his patriarchical kind of family make-up his wife is bound to feel as he does. "It can take 12 years before I can think of even aspiring to an assistant professorship, if in the meantime me competitors have not succeeded by unfair means to eliminate from the list of aspirants at the top. When I think what is ahead of me and at the same time learn from Portugal that every one of my class-

mates in Lisbon has already a well-paid leading job, that some of them have already been appointed professors or even ministers or ambassadors ,while I am not even a lecturer yet, I lose courage. Maggie would like to continue her studies in psychology but this is impossoble while she works in that shop and while she has to earn the needs of the family - for I have hardly enough of an income yet (I think this hurts him particularly - that the wife earns so much and he has not more than his stipend as a research fellow). My mother had at first thought of joining us here, but she prefers to live with my brothers in Macao or Brazil or with my sister in Switzerland. All my family must have a sense of satsfaction in telling me that they were right, that I would become disappointed and disillusioned after a few years' life in Israel."

And so this man and this women I had thought the le ast likely ever to leave ,have more or less made up their minds to emigrate again. This will certainly also mean to immerse themselves back into the catholic world from which they tried to escape and to revive the memory of their origins. Ist this because they have not the strength or courage ? They try to console me and thus themselves with the explanation that life for Jews in Portugal is "very nice now". Whatever this may mena,it is painful to see that they prefer the "nice life" which exists now for Jews in Portugal to that proud and independent life which is offered Jews in Israel. T hey prefer to be catholics, not Jews,it appears.

Is it a sign of the times ? Is it a symptom of the ailment which affects the Jewish world, of which Israel suffers ? Is it a portend of things to come ? Is it one more sin coming home to roost, of a series of sins committed by the Israelis ,committed by the ruling government,committed by all the past governmentts ? Why should a man like Riccardo complain,point out as indicative for all he feels and says, that although he and his wife live in Jerusalem since about five years they have never so far set foot inside the house if an Israeli Jew,i.e. have not had any social contact with any of the old residents or old-established families of Jerusalem? Why

April 1980

Had Hitler won the war -
This would have been the
official history of the Jews (in
absence of any opposition
from Islam).

This would have been the
way in which Rosenberg the
new history of "German
Culture" & to be constructed.
The German Imperium Race
Explained.

21. 10. 1941, mittags

Das Christentum war alles zerstörender Bolschewismus. Dabei hat der Galiläer, den man später Christus benannte, etwas ganz anderes gewollt. Er war ein Volksführer, der gegen das Judentum Stellung nahm.

Galiläa war sicher eine Kolonie, in welcher die Römer gallische Legionäre angesiedelt haben, und Jesus war bestimmt kein Jude. Die Juden nannten ihn ja auch einen Hurensohn, den Sohn einer Hure und eines römischen Soldaten.

Die entscheidende Verfälschung der Lehre des Jesus kam durch Paulus. Er hat raffiniert die Lehre des Galiläers für seine Zwecke umgefälscht und ausgewertet. Der Galiläer hatte die Absicht, sein galiläisches Land von den Juden zu befreien, er wandte sich mit seiner Lehre gegen den jüdischen Kapitalismus, und deshalb haben die Juden ihn getötet. Einer der gemeinsten Kommissare gegen ihn war Saulus.

Als Saulus dann auf einmal merkte, daß sich für die Lehre des Galiläers viele Menschen sogar töten ließen, da kam das, was man „die Erleuchtung des Saulus" nennt; es war die Einsicht, daß man mit der Lehre des Galiläers, wenn man es richtig anpackte, den römischen Staat, den die Juden haßten, zum Zusammenbruch bringen könne.

Die römischen Religionsvorstellungen waren allen arischen Völkern eigen. Der Jude hingegen kannte und kennt auch heute nichts anderes als das goldene Kalb, das er anbetet. Dem Juden fehlt jede metaphysische Religionsvorstellung, seine Religion ist krasser Materialismus, und es ist bezeichnend, daß er sich ein Jenseits im Schoße Abrahams vorstellt.

Während nun alle anständigen Elemente in Rom sich der neuen Lehre verschlossen, brachte das Urchristentum die revolutionäre Aufwiegelung des Mobs der Millionenstadt; Rom wurde bolschewisiert, und dieser Bolschewismus wirkte sich in Rom genauso aus, wie wir es später in Rußland erlebten.

Erst unter den Einwirkungen des germanischen Geistes hat nach und nach das Christentum seinen offen bolschewistischen Charakter verloren; es ist einigermaßen tragbar geworden. Während es abstirbt, will der Jude nun wieder mit dem Urchristentum, dem Bolschewismus, beginnen.

Man muß den hohen Stand der römischen Kunst und Kultur in Tempeln wie Wohnungen vergleichen mit dem, was die bolschewistische Unterwelt damals in den Katakomben als neue christliche Kultur brachte. Damals Zerstörung aller Bibliotheken, und heute sehen wir in Rußland das gleiche: ein Herabdrücken auf ein ganz niedriges, allen gleiches Niveau.

Damals und bis in das Mittelalter hinein die fürchterlichsten Folterungen, Marterungen und Verbrennungen im Namen des Christentums und heute das gleiche im Namen des Bolschewismus. Aus dem Saulus wurde ein Paulus, aus dem Mordechai ein Karl Marx.

Wenn wir diese Pest ausrotten, so vollbringen wir eine Tat für die Menschheit, von deren Bedeutung sich unsere Männer draußen noch gar keine Vorstellung machen können.

And by the way: from Heavens, from Stones
Told, from the wisdoms
working of the new class
of Teachers this would come forth
as the undeniable truth, as the
word of the new God.

The Q'ran, as dictated by God
through the prophet Mohammed via
the pen of the Archangel Gabriel,
must have perceived the then new
history in a similar way - but it
was still so much the digestion meal
at the dinner table or the fantasies
of a very clever man around the
camp fire in the desert.

Go slip underneath the windmill blades....

In recent years - or is it only in recent months ? -I have undergone a certain moral and intellectual change: I have become less of a"lone ranger in the realm of human relationship; I have lost much of my intellectual machism; I think less of my capability to overcome bureacracy's crazies,officious stupidity and the acts of Israel's low-flying clerkdom beneath its low-ceilinged mental horizon; I am less proud of my ability to outstare the squinted incongruities of officialdom sitting behind the innumerable desks or counters who try to make themselves and others believe that they have been placed there by a divine ukas and rendered immune against the reaction of hurt humanity by the union rules which make their dismissal an impossibility.

I could look over the heads of that frustrated human material which behind those desks and counters felt so safe,so important within their slots provided for their inviolability by the government machinery - and which had at the same to to satisfy an urge, a need to revenge itself for the hurts itself had received as a routine portion of their existence from the kicks their superiors dealt out to them on the pitiful citizens, those miserables who turned into sub-humans the moment the had to line up in front of those desks and counters or doors behind which Israeli officialdom reigned supreme.

I have now become one of the crowd which lines up nearly every day of the week and for hours uncountable outside the desks and counters and offices, who accepts with a humbly mumbled thanks the clerk's permission to sit down in front of these desks well aware of the truism that the way in which one approaches,sits down or expresses one's appreciation has such a great influence on the forthcoming proceedings: a demure attitude awakening the official's pride in his achievement and granting him the assurance of his own assumed worth, while an assertive and self-assured approach of the petitioner may make that clerk's poorly balanced and never securely hardened sense of security become shaky and register unplesantly upon the scale of his ethnic and social values. One needs

quite a lot of experience and much psychological insight along with a quick reaction to the most initial and most minutely sensed changes in the psychological equilibrium of the creature one faces in order not to jeopardize "one's case", one does not lay a mine to explode at the earliest opportunity - and to maintain one's own respect.

But above all one requires "protekzia" - but before one does make use of such protekzia one has to overcome one's reluctance to overcome one's reluctance to search out, to make use of such protekzia, to face an official in the company of or following a telephonic call from somebody with whom the official to be approached has had ,is in the process of,or expects some time in the future to make a similar deal of an exchange of favours.

And you will never lose your last bit of self-cOnfidence if you realize that all this is a fight against windmills, but that you have to try to slip underneath the whirling blades of the windmill if you place value on your sanity.

What I have had to experience in this respect is difficult to explain,to illustrate,to exhibit. I have been a lucky man , I must confess,for so many years as - after all those years of humiliation and degradation I had known in Germany in my youth and in India during the war, I had occupied a respected and honoured place in the environment in which I lived most of my adult life. I was honoured and respected on my own merrit; I lived an honourable and honoured life without my having to feel that I demanded,expected and received more than was my due. This was not the case only in Pakistan where I was a "great sahib",but also here in Israel where I was nothing but a plain citizen. However, I was a plain citizen who had not to face officialdom for any favours, and if I had to do so, I was so self-assured of myself, my rights and my conscience that I had never to think myself obliged to or under the grip of any of those clerks in a high or a low position.

And all this has changed all of a sudden. Truely, it changed within a very short period. It all changed the moment I joined the ranks of the unemployed.

I turned unemployed on July 1, 1980, when the Hadassah Hospital Organization did not anymore require my services. No, this is not true or correct: they could not keep me anymore in their employment because in the course of Government's planning,due to financial restrictions,

and to due to the surplus of unemployed young phsyicians every one of us over 65 years of age had to be pensioned off. Again: also this latter description is not correct - for I was sacked,dismissed,discharged without being "pensioned off". For all the speeches the Clinic,the Hospital, the University made, it was quite clear that they had washed their hands off me and my colleague,Dr.M. Hermann; however, the latter was less completely washed off and out as he had worked in that Clinic for 15 years, was thus entitled to a pension and to a continued free medical service.

I, on the other hand, had only worked 8½ years, was in future not entitled anymore to any free treatment in the Hadassah and was, of course not going to receive any pension.

I do not mind the fact that I had to pay for the x-ray film of K's arm nor for theextraction of one of her teeth as we were now nothing but private patients and had no other umbrella to protect us from medical expenses. However, it is in these our days unthinkable that an average human being, here or anywhere else, spends his life,particularly his advanced and advancing life, without such a medical protection , and I set out to try to get some form of medical insurance.

Now began the realization that a new life had indeed begun for me providing new experiences for which I indeed did not care.

In the Hadassah Administration I was made to return my Hadassah Staffmembership card, and although I pointed out continuing my work in Student's Health Clinic on a voluntary basis and without payment, I was made to surrender that piece of cardboard. On the contrary,the Clerk behind the counter accused me of wanting to hide some kind of "white card" which I was suppose to return along with my "brown card", and she refused to give me the last payments due to me before I had handed over both these cards. I had never been given such a "white card" but that clerk more or less made me understand that she considered me a liar; only a certificate from the Superintendent of the Personnel Office that I had never been supplied with such a card, made that woman clerk hand over the cheque. Which she did with such bad grace that I had for a moment the impression that she had to pay my last salary from her own pocket.

There was then that series of visits to the Orthepedic Department of the Hadassah for the treatment of K's fractured arm. I was then no more a person to be granted any professional privilege nor courtesy. We

had to wait up to four hours each time, and had occasions when we were shown particularly disdain by doctor and nurse alike because we dared to expect a certain professional courtesy from the personnel.

When we wento over to the Kupath Cholim Clinic for a final x-ray film and check-up,the Orthopedic Surgeon,who was expected to see us at 8 o'clock had not turned up by nine and was not expected "so soon" at all. Those dozens of patients waiting for such callous disregard which in my time and in my professional environment was never known,had no other choice but to face a prolonged waiting period to be followed by a still more superficial attention than usual, but we left with best regards to the fellow to be transmitted by the nurse.

Then there was that tooth extraction at the Dental College where in the past along with free treatment we were also shown great courtesy This time there was,apparently,the fear that we were expecting some professional regard or even free treatment,although on the patient's file the fact was now noted that we did not belong any more to the "Personal" of the Hadassah, the atmosphere changed remarkably when I declared that we had come as private patients and were willing to pay for the extraction. The payment of $40.- brought even a smile onto the face of that until then grim-looking face of the professor.

All this was a bitter pill for my professional pride, or let me say a lesson with regard to modern medical and professional etiquette and position. I do not know if things would have been different elsewhere in the world - but it was here in Israel where I experienced this and where I was bound to feel it more than I would have elsewhere. And I was here in Israel particularly disappointed by the so marked commercialization of the medical profession which is a fact of life all over the world.

However, the major trauma to my pride,my self-esteem, to my belief in human decency and intelligence was still to come. It was a series of experiences ,overwhelming me at times, which I shall most likely never overcome whatever span of life I still have available. It was a series of experiences when I set out to find some kind of medical insurance for the last few years of our lives, so that we would not have to fear being affected by some prolonged disease, afraid of being drained by an illness which might require long and expensive treatment and care.

I went to the Head Office of the Kupath Cholim Clalith, the main Health Insurance Organization associated with the Histadruth. As usual it was the medium-ranged clerk who knew what to do; in this case it was the Superintendent of that Office. He was an elderly man who appeared to feel the need to show some respect for my white beard. After I had told him my problem, he asked me to wait until he had made the necess= ary enquiries. He did so by phoning about a dozen of his colleagues in the various offices and departments of this huge organization, in order to save me " tohave to run around " myself from office to office.The outcome was entirely negative: I cannot be accepted by the Kupath Cholim in view of my age. " If you had at least some kind of pension from anywhere else in the world, or if you were in receipt of any rehabilitation payment from Germany, we could have accepted you - but as you have neither the one nor the other there is no chance for you to be insured with us", was his final verdict.

I visited the various private Health Insurance Companies, the Shiloah,the Maccabi,the Meyuchedeth etc. and was everywhere given the same information: above 59 years nobody was anymore eligible. I had with the Shiloah for $8\frac{1}{2}$ years a secondary health insurance for "outside Jerusalem" as the Hadassah took care of it's staff only within the limits of Jerusalem. I explained my situation to the head clerk and asked if this partial insurance could be extended to a complete one. That fat woman had soon understood the trend of my problem; she was not even interested to hear me out and she started to read the newspaper which was on her desk and told me in a hardly civil manner that there was " no chance".

I went to the Medical Association. The clerks could hardly be induced to listen or to reply so that I was about to leave, when a senior man entered the room and addressed me by name,claiming to have seen meat the wedding of Tobi and Gingi a few years back. Indeed I did recall having met him. He was the Superintendent of the Office of Medical Association. He made the clerks to whom I had talked before look up from their newspapers and stop their private conversations long enough to tell me that the Medical Association had nothing to do with my "problem" and could not even advise me in any respect.

And thereafter began my odyssee through the mire and the mud of the Bituach Le'umi, the National Insurance Institute, to which every Israeli has to make a certain monthly contribution from his salary and from which he receives at the age of 65 or earlier if in ill-healt

or otherwise unfit to work a pension or other benefits according to the circumstances.

In the first two years of my working for the Hadassah there had been a regular deduction of dues for the Bituach Leumi from my salary slip; this ceased in 1974 and when I enquired in person in the Bituach Leumi Office why this was the case and when I insisted on my making continued payments, I was told that at my age and as an Oleh such payments were no more accepted - but that I should not worry as at the age of 65 if unemployed, or at 70 if employed or not, I was entitled in any case to a pension from this same Bituach Le'umi.

Therefore, when in December 1970 I reached the age of "three-score-ten" I visited the Bituach Leumi again to enquire about such a pension. I was interviewed at length, had tp provide all kinds of information and documents, and was finally told that I was entitled to receive the "Kizvath Sekenith Meyuchedeth", a special pension paid to people who had been over 55 when they came to Israel and had not been any more entitled to contribute to the Bituach Leumi Funds. This special pension was in reality paid by the Jewish Agency through the medium of the Bituach Leumi. I made it clear to the official that I was not interested at that stage in a pension as I was still working and earning, but was assured that "one has nothing to do with the other". On three further occasions in the first half of 1980 I was asked to send in my salary slips and other material and I did so, of course, but every time I made it quite clear that I was not interested in being given such a pension. And every time I was told that I was "entitled" and therefore should not worry.

And when in July 1980 I joined the rank of the growing army of unemployed and was in need of finding some kind of health insurance, I returned to the Bituach Le'umi and again and again I was made to come back for further information and after every one of these 3-4 visits I was assured that I was going to receive a reply and decision by phone or letter within a " day or two". Every time I pointed out that I did not care for the "pension" but for the Kupath Cholim - and I must have appeared to the clerks there quite abnormal if not at best unusual.

I never got any reply nor any decision.

One day I mentioned the matter to Maz Sohar in Lodge; he works as a volunteer in the Bituach Leumi,helping applicants to get advice or

or to fill in the plethora of forms etc. He thought there was some solution to my problem and he told me to contact a certain official in the Bituach Le'umi with whom he was going to discuss the matter. He had done so, I found out, when I contacted that rather unfriendly female two days later; she appeared to resent my having used this kind of "protekzia" against her - in short she treated me as if I had come as a beggar. Perhaps she was right, after all. It turned out that the Municipality maintained an organization for the "Welfare of Family and Community" and I was given a letter of introduction to the District Office of this Organization to which I "belonged".

There ,in that beehive I was treated in a strange way, with a certain curiosity mixed with deference, as I was misplaced there in that waitingroom and those offices. This was quite true - all those who did not belong to that quite large number of employees coming and going with accentuated busy means through the various doors, were the social and economic dregs of the town.

Nevermind, I was made to tell what it was all about, was told to come back next day as the woman who had the right to open the cupboard with the relative forms had not yet arrived. One supposed that one of her children was "again ill" and nobody had the key to usurp her function. However, I was assured that her absences never lasted longer than a day - and indeed the cupboard was open the following day,the forms were filled in, I was told to expect a decision within a week; indeed ,I received phone call after a few days asking me to return to that office, and I was told that my application was granted provided I was ready to pay the full amount of subscription due for membership in the Kupath Cholim. Of course, I agreed to do so. was sent to the Municipality Cashier at the other end of the town, was made to deposit twelve cheques for some $40.- each, and was thus medically insured for a year starting from July 1980. I was told that I was to renew my application every year - and that all was going to be well.

And was I glad about it !!

However, three months later, in October I was informed that the Municipality had stopped this kind of assistance,welfare activity etc and that in future all this was going to be handled by the Bituach Leumi.

Again I was presenting myself ,asking what I should do now.

Again I was told to bring some papers and to come back - until I was finally told by that woman that my file had been lost since some months already , and that a new file had to be opened and new forms to be filled in.

And so the woman took a new folder, new forms and started to ask a plethora of questions to which I supplied the answers. I told her that we had no financial problems,that,although we had no jobs or pensions,no investments and no rehabilitation payments, we received whatever and whenever we asked for it,"from our children in the USA" .

"This does not matter at all", she replied, "you are entitled to an old age pension if you work,get any money from abroad or not".

" But I do not want any such pension; I only want to be admitted as member to the Kupath Cholim through this Bituach Leumi", I replied.

" This is all one thing", she replied. "One thing is connected withthe other. When you get your pension you will also become a member of the Kupath Cholim".

" Allright, if this is so, I shall take the pension and give it back to the Government in some form or other", I agreed.

" You can do what you want", she consent graciously." You are entitled to a pension and it is your business what you do with it".

And she continued with the questions, asked when we had come to Israel, scrutinized the documents I had to present; she asked How long and where I had worked etc.etc.

And then came the routine question: " Do you own a flat"?

" No, the flat in which we live belongs to our children. We do not own the flat nor any other flat or house".

" Do you own a car ?"

" Yes"

" What you have a car and come here to ask for social assistance ? This is impossible ! We shall never grant this "

" Gvereth", I said. " I do not want any social assistance. You yourself told me repeatedly that I am entitled to a pension like others only with the difference that this is a special type of pension for Olim and which is refunded to you by the Jewish Agency".

" Pension, Schmension",she looked the image of disdain." It is all the same. This is "Ezrath Socialith", Social Welfare and a man who owns a car can hardly ask for social welfare payments".

" I have repeatedly told you that I do not want any kind of payments from you, that I only want to become a member of the Kupath Chólim...."

" You cannot have the one without the other. And as you own a car..!"

" I do need the car. I use this car very sparingly and I have found that it is cheaper for us to have a car than to make use of taxis etc.."

" No. Under no circumstances can you have any help from this place here if you own a car..."

She had in the meantime worked herself up into that kind of indignation and self-righteousness which not only had made her get up from her chair and stand erect with flashing eyes, but had also made her raise her voice so that not only she herself but also the nearly twenty people who sat around the various tables ,applicants interviewed by the various social workers, were having a marvellous time.

A day or two later I mentioned this to Asher and Shula.

"This is impossible. This cannot be" was their reaction. " You must have misunderstood them !!!"

! ? ! ? , was my reply.

" I shall make enquiries ", was Asher's typical conclusion.

His enquiries meant, as usual, finding some contact or some friend, or cashing in on some protekzia granted to somebody some time ago. He discovered that he knew somebody in the Bituach Leumi Building, who went with him to " my" woman who told him exactly what she had told me, i.e. that all was"in order"and that I should come back the next day.

The next day I met Asher outside the Bituach Leumi; we went first to his woman friend,who was nothing but one of the hundreds of clerks or social workers population that building; we three went then to see "my social worker" where we were again told, loud and indignantly, that I owned a car and was therefore not entitled to get into the Kupath Cholim via the Bituach Leumi, but that "otherwise everything was allright" and that my pension had been granted already.

And to Asher she said sotto voce that he should make me get rid of my car in some form or other. " This is the only way", Asher told me and we had ,apparently , reached the end of the road.

We decided to transfer the car "in nameonly" to Gingi, which would satisfy the Bituach Leumi, while the car would continue to be stationed in my garage.

My next step was a visit to the Office of my insurance agents Hamburger & Leviin order to change the insurance policy to the new

"pseudo-owner", Gingi a.k.a. Nachum Friedmann.

" Why do you do this ?", Hamburger asked, when I told him that this change-over was only a formality, hoping that the change from"self-driver to "all driver" would suffice.

" This cannot be", he replied after I had told him the whole story. " This is impossible ! This sounds like Khelm !. Come back after two days and I shall have made in the meantime enquiries in this matter. In any case a change-over from self-driver is not enough; the entire policy wwill have to changed over to the name of Nachum Friedmann, as otherwise the Registration Office will not transfer the car to the new owner".

I came back two days later.

" I have asked people you may callexperts in this matter, among them my own son who has worked for many years in the Bituach Leumi. They all agree that this cannot be true ".

" But it is true and I have been told more than once that I have to get rid of my car ".

" Impossible !", was Hamburger's verdict. I shall only believe it if I hear it myself. I have no time now to go with you to the Bituach Leumi, but my partner is free at the moment; he will accompany you".

And so Shlomo Levi and I again approached "my social worker" in Room No. 200 of the Bituach Leumi Building. " Yes ! It is so. He says he is a poor man, that he is a pauper and has asked for social welfare payments. How can he then have the right to own a car ?"

Levi was stunned and all the way back he was unable to say a word. Neither did I.

And I felt I would try my utmost not to carry on with that scheme - if at all possible - as I did not realize that I was going to be classified as a "pauper".

And then things began to happen quickly, one after the other, which were liable to confuse the issue more than to clear it.

On that " festive occasion" when in the Senate Hall of the Universit the Presidents of the University and that of the Hadassah and the Director of our Clinic had told each other,those assembled and me what a nice man I was, I met Dr. Potkaminer (the retired Chief of the Kupath Cholim in Jerusalem) who had come to "honour me" by her presence,as she said.

She phoned a few days later to tell me that the Health Insurance Co. Meyuchedeth was about to open a clinic, that I should contact by phone a certain woman to enquire about a chance to get a job there. This I did. She phoned back to tell me that she would ask the physician-in-chargeto

call me back and to tell me in detail what it was all about.

So far he did not call back - and that was that.

Two days later Dr. Potkaminer phoned again. She had just come from the new Kupath Cholim Clinic in Ramot Eshkol where a consulting service had been established for internal medicine under the direction of a Dr. Rosenblut,"a nice Canadian", that the department of three physicians was badly understaffed, and were in needo f"some help". I travelled to Ramot Eshkol. It was indeed a nice place and Rosenblut indeed a nice fellow an they were certainly understaffed and needed my help , as he said at leas However, they had no budget for a fourth doctor and he had meant in his talk with Dr.Potkaminer that he would like me to agree to come in 3-4 times a year for a month or more or less at a time whenever they were in need of a locum tenens. I thanked them but I did not want to jeopardise my possible status as a pensioner in such a way.

" I shall contact Dr. Lubowski, who is in charge of the employment sector of the Kupath Cholim, and find out of he grants us at last a half day job for you".

I knew Lubowski myself and made an appointment to see him. His office was at the other end of the town. When I arrived in time he had gone out on one of those missions which affects every busy government or other official in Israel and have rarely any connection with their duty.

" However, you can talk,whatever your problem is, over with his deputy, Dr. Izchaki", said the rather helpful Secretary.

This Dr. Izchaki approached me with outstretched hands,greeting me by name and telling the Secretary what a nice and splendid fellow I am. It turned out that he had been present at that "festive occasion" in the University some two weeks before.

I told him that my main interest was to getadmission into the Kupath Cholim as a member,that I was far less keen on a job.

" We here,included Dr. Lubowski,do not deal with this side of the business",said Izchaki in a crestfallen voice,"but I shall ask Mr, Ribowski downstairs to talk the matter over with you; he knows much more in this respect than I do".

We went downstairs to see that official and it turned out that I knew him well enough - as he was a member of a Lodge Chapter to which I belonged here. Ribowski heard my story,looked at my papers and gave me the quite sensible advice:

" You are insured with us until coming June via the Municipality.

As they have informed you now the future insurance will be taken over by the Bituach Leumi, and before the expiry of your actual insurance period they will call you in to discuss the matter with you. Wait until then ! If at that stage any difficulty arrises, come to see me and we shall see what can be done. There is always a solution to every problem", he concluded, a typical parting shot of an Israeli clerk.

On this we parted, and that same man who had shown so much deference when we met in Chapter and still more of this when I had entered his office, now simply rose from his chair,did not even come from behind his desk ,nor accompany me to the entrance of the hall where he had come to receive me when Ixchaki told him by phone that we were coming to see him.

Last weekend I received a phone call from a certain Dr. Gompal, a South-African in charge of the Hadassah Family Clinic - an experimental institution for the training of Public Health Specialists in connection with modern ideas of a global continued family supervision by physicians He had heard of me and that I was "available" and they were in need of a doctor. I went to see him two days ago, in company of Asher !! For I had not understood exactly where that Institute was situated, and as it was in Kiryat Jovel where Asher lives,I asked him on the phone. It was impossible to dissuade him from being helpful,especially as this Dr. Gompal was afriend of his (they served together in his regiment). He took me from my house,brought me to the Clinic . Dr. Gompal was,or is , a very nice man ; he was on the verge of going on leave. The Clinic had been given a grant from the Ministry for the training of foreign students for three months; it was decided to make this grant into a salary (how much he did not even know) of a half-time doctor for six months . Was I in any way interested ? No, this was only in name a Hadassah Institute. It was working for the Kupath Cholim allright, but it neither granted any additional pension rights (and I was in need of 1½ years of these) nor the right to membership in the Kupath Cholim. And it was very unlikely that the job was going to be continued for more than these six months.

I told them that I would think the matterover and give them my decision within 48 hours. (I phoned today to tell his deputy,Dr. Kopp that I would be unable to accept the offer,as this would jeopardize my pension status etc. ,that it was also too far to travel etc. I offered to work without pay one day a week for them, but she sensibly refused).

Two days ago ,on my return from Kiryat Jovel, I received another phone call. Itwas from a Dr.Masal; he had heard of me from Prof. Davies.

Would I be interested in a job with the Bituach Leumi ?

I would, I answered - and I was somehow intrigued by such a chance, particularly as this would have given the kafka-esque situation a new twist.

I went today to see this Dr. Masal. He was very pleasant. He is a neurologist,working half-day duty with the Bituach Leumi's compensatio service, and they were in need of a doctor for a month as a locum ,and there was a chance that the job could and would be extended. This was certainly an easy job but impossible for me to accept as a great part of the work would have to be the compilation of medical reports and thes were beyond my capacity as I have never mastered the reading and writing of such reports in hebrew. No, I was only capable of doing a clinical job here, and this was not the right job for me nor I the right man for the work to be done.

" There is, however, a chance for you to find employment with the Kupath Cholim Meyuchedet who appear to be in need of an Internist or G,P Why don'to you ask Dr. Joram who is in charge of this business ?"

I have the impression that this was the same job which I had learned of through Dr.Potkaminer and of which I was waiting so far to be told in detail. In any case, I decided to see and look - but this Dr.Joram was not available - this was the day on which he did not turn up in his office, as the rude girl told me. I might go there again tomorrow, just out of curiosity to see what it is all about.

And today of all days things started to "roll".

When I left that Meyuchedeth place and made my way to the G.P.O. I met Meisels on the street. He asked how Life was, and I told him not much different from a baby's shirt: short and full of shit. As he was, apparently, at the moment in disagreement with my appreciation of life in general, he asked for the reason of my pessimism. I told him. He is a very good fellow and a good Freemason, as he is always helpful when he is in a position to be.

" Come along with me", he invited me. " I have some connections in this line, and there is ,possibly,a chance for us to do something".

I accompanied him to his luxurious office in the Amcor Enterprise and he phoned and pondered and sent me around.

I went to see a Brother, Bensiman,a senior Bituach Leumi official, who though retired continues to work. He was not in. Meisels phoned late here to tell me that he had made an appointment for me to see this man tomorrow morning. Hemay know more about it all than anybody else, i.e.

if I have to wear the label of a "social welfare case".

I went to see Meisel's friend Arye, the man in charge of the Hadassah Pension Fund. He is a very nice fellow. No, he agrees with me that there is no chance to induce the Hadassah to make me pay the dues for the additional 1½ years and thus acquire the right to future free medical attendance. He was very sympathetic. Did I discuss the matter with the officials of the Kupath Cholim ? Yes, with many. Which ? I told him. Also with the department which handled foreigners coming here or with pensioners ? No, I did not; I did not even know that such a department exists.

" Go and see Mr. Lifschitz and tell him that Arye has sent you. If there is a chance,he will know of it".

I went to see Mr. Lifshitz. A nice old grumpy man, who was very kind after all,heardme in silence, and told me full of sympathy:

" If you can get into the Kupath Cholim via the Bituach Leumi,do so. There is today nothing to be ashamed of if one accepts Social Welfare. I know of many a doctor or professor who is in this position. If ,however, there is the slightest difficulty, come here. I am ready to get you into the Kupath Cholim. Usually Olim have the right to become members in the first six months after their arrival;pensioners from abroad in the first three years after they come here. I understand your bad luck. Bring me a certificate from the Hadassah that you have worked with them for 8½ years,that you have no pension from them and that in future you will not be entitled to any medical aid in the Hadassah - and I shall get you into the Kupath Cholim".

I am sorry I did not tell him that we are until June 1981 insured in his Kupath Cholim, but I am willing to forego that amount I paid in advance on the chance to getinto the Kupath Cholim now. I do not know when this Mr. Lifshitz goes into pension himself, what his state of healt is, and one should not give in to any attack of optimism too long. In the coming week I shall get that certificate from Hadassah. And I shall also clear the matter with Bensiman tomorrow.

For on my return from all this pilgrimagefrom office to office this morning I found a note here from the Jewish Agency that via the Bituach Leumi they have granted me a pension,the Kitzvath Sikeny Meyuchedeth with retroactive effect from July at the rate of IS 719 a month, and that the payments will reach my account on the 25th of every month. This means that we do get a pension to which we are "entitled" but that membership to the Kupath Chlim via the Bituach Leumi would embrace my declaring myself a pauper ? I shall hear about this tomorrow and decide.

This will free me from the need to make up my mind about another solution which had been proposed in all seriousness by my friend Joshko:

" Take a year's leave from all your worries and problems. Let your beard grow still further. Declare that you are a Ba'al T'shuva, a Repentant. There are many religious institutions licking their fingers for such repentant types. You and your wife will get into a yeshiva collective where everything will be provided for you. Stay there for a year and this will qualify you for all future blessings of these people. All of these institutions have a complete medical insurance institute of their own which you will join without any payment or obligation. And in addition you can make $10 000.- by renting out your flat for the period you are a Ba'al T' shuvah".

It appears to me that I can now exclude this kind of solution in my chapter " a man in search of a medical insurance".

Let us see what tomorrow and the following days will bring. And there is also the possibility that the Ministry of Health or of Social Insurance will reply - and will make use of my case to push for a total national health insurance under government control, as is debated now in high-up circles.

I shall tell you about it later on.

In case you have thought I had done with my useless fight against the windmill blades whirling around a veritable storm of red tape, you are due for a disappointment.

Today I went to see Mr.Bensiman, as arranged for me by Meissler. Bensiman was one of the senior-most officials of Bituach Leumi; he is now retired but continues to work in that Organization "to keep busy"

He reacted like most others and denied that it could be possible that I had to accept Social Welfare payments in order to get a health insurance with the Kupath Cholim - and even if this was the case, that I would have to declare myself destitute and thus in no way entitled to own a car. However, he was wise and experienced in the shortcomings of the ituach Leumi System, and asked me to wait in order to make enquiries. He returned after a few minutes and took me downstairs to the Head of that Department which had so far handled my case. That woman had already my file in front of her and began to ask again all those questions I had answered so many times before; however, I was saved from the tediousness of replying by her acknowledging that all the answers were there in my file. Also if I had received a severance payment from the adassha, and if so how much. The details are in my file. And what did I do with the money ? We are living on it. Did I invest the money by chance and thereby receive interests ? Did I own any shares etc.etc. I told her that I had not did,not wished not etc. She was ready to an immediate grant of social welfare payments and possibly give a favourable decision with regard to the car "after due investigations" and this would lead to my being admitted to the Kupath Cholim. No other way was possible, she insisted and Bensiman advised that I accept the almony and give it away at once to some good purpose,the blind,the deaf,the cancerous. However, I refused to accept his advice and her assistance She refused to be pessimistic: next month or so a new law might come into force which will mave the right provisions for medical insurance for everybody or might through a provision of a minimal income for everybody provide the solution in my case.

And so we parted with much goodwill and hope and all of us looking forward to the new legal situation in 1-2 months' time.

I am sure they all agreed ,after I had closed the door behind me that they had never encountered such a case, and also that I was a complete ass .

And in the eveningthe Shumerts phoned: he wants me to become entitled to membership in the Bituach Leumi,and she in the Kupath.

Amamith - a new institution of which I had not heard so far, whose high official now retired had once been the neighbour of Mrs.Shumert. Jizchak Shumert knows an important man in Bituach Leumi whom he wants to induce to agree to my paying for another 7 years of insurance dues (I paid the first two years) which will entitle me to a pension from the Bituach Leumi (and not of the Jewish Agency in form of their Kitzvath). His friend wants to know the number of my file and he will certainly cause quite a lot of cursing down there in Room No.200 where my file must have been the mostly handled in their recent memory.

To hell with it all. I have had enough of it all, but now I have reached the situation that I would offend friends should I ask them to desist and let "justice and social welfare" take their course.

I think the only way now is to get the certificate Mr.Lifshiz wants to have and to enter as a penioner into the books of the Kupath Cholim.

Keep tunedin for further developments.

All of a sudden things have taken a turn for the better - or should I say to the normal ? Because I did at last encounter a normal reaction, and it was personified by that Mr. Lifshitz of the Kupath Cholim .

I went to the Hadassah Hospital, asked for a certificate to the effect that I worked with the Hadassah Organization for 8½ years and had been discharged from there without a pension and any right to free medical treatment in future. I went with this paper to Mr. Lifshitz who made true what he had promised me, i.e. he accepted us as members of the Kupath Cholim under the scheme of pensioners from abroad. I paid three months' subscription ahead,and shall have to renew the payment every six months thereafter. I went today to the Municipality offices where I had been able to get the first entry into the Kupath Cholim and told them that I wanted to cancel the arrangements. Both the officials I had to see were of the opinion that in view of my having paid in full the membership fee this was in no way a charitable arrangement, but they I understood my reluctance to go on. I shall get the cheques back which I deposited with them for the first six months of 1981.

And now let all this be enough - I am as sick of it as you
(and I hope as much as you that this will be the solution)

AR 25045
Hermann M. SELZER Coll.

1018 Searching for .., waiting for ..
Jointly declining 1982

S e a r c h i n g for .....

W a i t i n g for .....

Jerusalem:
June 1982

" Something must be wrong with your conception of religion, as you do not appear to have so far found a satisfactory place of prayers here, and that in Jerusalem of all places", Kate concluded this morning.

To such a judgement,or, to be more lenient, let us call it diagnosis, she had come not without reason, as my reasoning and my behaviou in recent months,possibly even during the last few years, must have created, if not misgivings at least some doubts in her mind with regard to my opinions about and interpretation of organized Judaism, particularly in the shape and form in which it presented itself here in Jerusalem. I must confess that in this case my more than usual reticence to enlarge on my attitude , may have greatly contributed why my wife felt puzzled,although within the larger outlines in which we did from time to time discuss this complex issue, or with respect to the opinions which I presented to her about the atmospheres,the practices and the partecipants I have encountered in the many and various synagogues which I have attended here, my conclusions and impressions did, as a rule, run parallel to her own "feelings and taste".

I have indeed over the years visited many many synagogues here in Jerusalem,representing the various sects and usages which abound here. I had in none of these environments perceivedthat specific atmosphere loaded with spiritual incense, that indication confirming certain vague concepts of mine, that response to my search to satisfy my personal outlook on religion in general and Judaism in particular.

You may call my search a nostalgic attempt to rediscover that atmosphere and impact which I had experienced some years ago in a small chassidic synagogue somehwere in the hilly part of Tiberias which we visited for Friday Evening prayers one fine summer while on an excursion to the North,when the sounds and lights issuing from that small synagogue quite afar from our hotel,entered our room and made us experience an irresistible curiosity to take part in the service. I do not want to dissect and analyze what in detail has penetrated so deeply into me at that service, what made me feel elevated and also at a higher level. I treasure this experience, polish it again and again and therefore it has

now acquired that shine, that patina of excellence against which all other treasures are measured - and this elevated position of that experience makes it irrelevant if it is composed of a precious metal and inset with valuable stones. You will,therefore,understand why, on a visit to Tiberias this summer, I did not again visit this small synagogue over Shabbath. I preferred the immaculate memory to any further enrichment - or disappointment.

I do not think that you can rank me as an exception or that my outlook is to be thought in any way unusual. All over the world, but particularly so in Judaism and not the least so in Israel, the process of democratization in general has led to that pluralism within our Society which permits, even induces the individual to form his personal shape and content of faith and to create his own concepts with regard tothe way religion has to be made palatable,acceptable and also understandable to himself. I am certain that a deeper analysis of the religious attitudes and concepts among the Jews,especially those of Israel,will show the most variegated interpretations,demands and images. This is the case even among the uneducated and secular masses, the more so as there is a progressive approach, a steady return of these masses to some kind of belief, a need for some form of faith, a demand for some form of satisfaction of a more and more perceived inner vacuum, an emptimness of and in the spiritual values. Thus I feel I am not an exception - but in my trend to self-criticism and self-analysis I am more than most conscious of my dissatisfaction, of my need to search - without, I am not afraid to confess,the urge to find an answer.

With such an outlook and in reaction to such an interpretation I have been more attracted by the principles and practices of those Jewish trend makers who label themselves as torchbearers for "Progressive Judaism" and are quite active under various other labels like "Reform Judaism" or "Liberal Judaism" depending on the local linguistic usages; they all try to give to our modern world a more acceptable aspect and shape of our ancient religion without - in their opinion - depriving it of any of its true and real values.

In my searching I have attended various such "modern" congregations, even such who try to find a kind of compromise with at least a certain amount of orthodox principles whereby they try to hide a certain innerdissatisfaction by a system maninly characterized by organizatorial differentiation and which calls itself "Conservative Judaism". I must have

visited dozens of such types of synagogues and from each I have come home disappointed,with a sense of frustration and a feeling of inner coldness and ,unfortunately, much inclined to see only the negative side of it all.

And so it came to pass that I have found some form of an answer to my quests in the principles and ideas of "Progressive Judaism", which is represented here in Jerusalem by the Congregations of "Har-El", of the HUC (Hebrew Union College) and to a certain degree the "Mechapse Derech. Howeve in no way did they represent an environment in which one could with the best of will see the source of a future leadership in Israel. I found that the human material making up these congregations hardly expressed in its actions, characteristics and behaviour what I at least expect from a religious congregation. There is as much inner squabbles in some of them,currents of jealousy and steady intriguing in all of them, as in all other synagogues here and elsewhere. I have been always disturbed by the commercial spirit which appears to live in harmony with the divine spirit (or what is supposed to be this) in most synagogues and was quite evidently an important ingredient under the rule of the previous rabbi of Har-El and which I had sincerely hoped was going to be eradicated under the new rabbinical leadership. Unfortunately the Har-El acts more as a branch of the Tourist Ministry than as a synagogue, providing Barmitzwah Services for girls and boys from abroad,thereby improving the foreign exchange reserves of the State and undoubtedly of the synagogue too. I had so much hoped that such monetary matters would not intrude and that this synagogue which I had since years joined as a member would remain unstained - but it is worse than ever.

It may well be that this is a standard all over the world and in no way different in the congregations of the other religions. May be, yes, but I feel I have the right to demand that it should not intrude into that picture I make myself of my religious,ethical and aesthetic world. I may so demand, it is true; but it is also true that I have not the slightest power to interfere here or to change things and people, and I certainly do not want to act in a way that any attempt of mine to introduce changes in this respect will draw the hatred and adversities of all others in this religious world onto me - for they appear all unhappy too and are looking out for a scapegoat. Therefore, I have withdrawn from all activities within the congregation and will not and shall not in any way expose myself or let them spoil my own equilibrium.

Herein lies, by the way, the explanation for and the background of our decision to go away from Jerusalem, from Israel, this year for the "Holy Days". To me Rosh Hashana has none of that meaning and content in

and for Judaism as Jews who visits the synagogues - regularly or very occasionally only - believe to find therein. In Rosh Hashana I do not by far find that value and lesson which Yom Kippur conveys to me. To my regret I have so far not found any congregation where the Yom Kippur Service has coincided with my inner state of feeling or wishing, fearing or hoping and we have, therefore, decided to go to Spain over the Holy Days. I want to get away from here for these days. In truth "away" means anywhere. Had we still been in Pakistan, I would have spent Yom Kippur and possibly also Rosh Hashana somewhere in Kashmir or Afghanistan or elsewhere in the Himalayas - and as this is not achievable this "anywhere" is going to be Barcelona this year.

At least we do not know the language by which the profane part of the Service will be filled out, and I shall be spared the experience I had in a conservative synagogue in New York when the learned Rabbi interrupted the Chazan's prayers every half hour in order to enliven the atmosphere by telling a usually quite good joke, and when he filled in the interval of about two hours between Mussaf and Mincha by announcing his engagement to a nice young girl this very morning, which in turn induced the Jews present to mount the pulpit one after the other and to announce their often very generous contributions to a fond just then created to be handed over to the Rabbi as a wedding present.

You may smile and answer that such things can only happen in America, but my experience last year in the leading conservative synagogue of Jerusalem was not much different. When the Yom Kippur Services were about to come to a close, i.e. before Nila was started, about one hour before the end of the Yom Kippur Day, the Rabbi came to the Bima ,in front of the Torah Shrine and reminded the Jews present:

" So many of Jew here are visitors from America,Canada,Australia and so on; many if not most of you have been given honours during the holy days like having been called up etc. Many of you are going to leave for home already tomorrow. Please do not leave without leaving a donation for the honours we have granted to you; please, before you leave let us have your cheque. You can leave it in person tomorrow morning - I shall come myself purposely very early and shall be here already at six a.m. - or better still this evening after we have broken our fast. Thank you ".

He made a move to turn away but came back at once. " By the way", he continued," we have a lot of mail which has accumulated in my office here waiting to be sent off to America,Australia or Canada. Is there anybody among you who would take this mail along and post it for us when he arrives home ? It will save us a pretty penny ..."

Now you will begin to understand why I can go to Barcelona and try to find out what religious environment I might encounter there.

I know what arguments you will bring forth. I know quite well that there must be somewhere in Jerusalem orthodox or conservative congregations, chassidic stiebls and sephardic and ashkenazi synagogues where I might find the human material to my liking,where the services are conducted with dignity and sincerity and wehre I might find an answer of and for what I am searching. You will ask me why I have so far not discovered such a place. The reason is that such a distinctly orthodox place is nowhere to be found in the vicinity of where I live and that therefore I would be able to reach such a congregation only by means of using my car and as the only acceptable means of transport for such an environment is that effected by walking would not be anymore acceptable to me, my travelling by car on a Shabbath somewhere into the vicinity at least of such a synagogue would a priori exclude me from any nearer approach of mine and would at once condemn or disfigure any approach of mine by the fact that I started out with being dishonest.

And so it came to pass that on this Shabbath morning I would not go, as I had originally planned, to the Har-El Synagogue where,as usually, on this very morning a Barmitzwah candidate from the USA was being processed with the by now to me irritating shallow grimacing and theatricality of the otherwise quite clever Rabbi, and that ,instead, I would visit the Totel, i.e. the Western Wall which the British called the "Wailing Wall".

I travelled there by car which I parked at a distance from the entrance gate. I spent more than one hour watching the dozens of small groups, the "Minyanim" assembled around the many separate tables. Each of these groups of ten or more men was a a different stage of the prayer service and I was pleased to notice that the usual exuberance of the usual orthodox prayer sounds was quite subdued in the obvious attempt not to disturb the others present and thus not to be disturbed by them. Some of the prayer groups were composed entirely of very orthodox Jews,those dressed in severe black,with streimels on their heads, all with beards and "peyes" of various length,sizes,shapes and colours, and all of them shrouded in especially large prayer shawls,the talliths. There were other groups quite clearly no less orthodox who were dressed in modern clothing,and there were still others of these groups made up exclusively of Sephardim or of Yemenites. These groups all prayed in their own rhythm, in harmony with the others within the grouo - and I hope with themselves. There were women

present,but these had assembled within their own adjoining enclosure where they prayed and wept silently for and by themselves, while a number of women thus not engaged leaned over the fence watching the menfolk pray.

I sat for some time on the stone border inside the fence or moved from time to time for some minutes among the various congregations making up here and there even for some time a Minjan which has to consist of ten men. I went into the tunnel-like passage which to the left adjoins the main portion of the Wall. There I noticed around the place where the many Torah Scrolls are stored when not in use by the various Minyanim, additional groups immersed in prayers, and furtheron I sat among the single old men who looked so very saintly and wise while they prayed for themselves or recited in often surprisingly rapid tempo the Psalms, or looked to me to search silently for other ways to approach a feeling of nearness to the Powers Above.

I strolled, I sat, I looked, Ilistened, I watched, but in no way did I feel gripped or filled or awed or being otherwise made a part of that environment. I did not get what apparently most others present were so fortunate to get. I did not find what all the others present appeared to have found. It is possible that they did find it because they were so much cleverer than I. It is possible that they were more honest with themselves and did not even set out to search for the same things as I.

Inside that tunnelled hall I was approached by a middle-aged Israeli of Sephardi origin, an apparently uneducated man,on whom I must have made a quite inappropriate impression, for he wanted me to find for him in his prayer book the place from where he could recite the Kaddish, the prayer for the Dead. Without difficulty I did find for him the right prayer, whereupon he wanted to know if it was necessary for him to join or otherwise to organize a Minyan, to be in the presence of at least nine more Jews in order to give validity and force to his prayer. I assured him that he was not to worry that the tunnel in which we stood would surely in the eyes of Halacha -the Jewish Codex - be considered a closed room and that within this space enough men were at that moment present to make the place and the environment appropriate for his purpose,and that thus his prayer would be given a chance not only to be safely sent on its way but also to make him feel certain that he had fulfilled all the rules and regulations. I helped him in the performanceof his Kaddish,by injecting the required responsa. I am sure this man went through an experience and was filled with a sensation he will never forget. I knew that he felt he knew and I envied him his knowledge and experience.

After having spent nearly 1½ hours in that environment, I made my way to the plateau above the Wall, to the Har-Habayith,the Temple Mount on which the First and Second Temples had formerly stood. The vast area was well kept,clean and dignified. All the many groups of tourists I could observe in the various parts of the plateau were quiet and well behaved. Here and there Muslims sat in the shade of the columns or under the trees, drowsing in the cool shade or rising and bending in silent individual prayers. All this fitted very harmoniously into the environment.

In the course of the past years I had been on many occasions on the Temple Mount, but it appeared to me that this time I looked around with different eyes. My sensory antennae were tuned now more deeply into the atmosphere. I do not know inhowfar this was associated with the flash-back I just then experienced. I saw myself and Kate stand at the foot of the staircase leading to the Dome of the Rock. It was in the year 1934 when we first came on a visit to Jerusalem. We had been quite disturbed, nay disgusted with the dirt which surrounded all the area,the Dome and the Mosque and the Wall and the approaches to these places along with the awful smells accompanying the heat and the overwhelming masses of flies and other insects which did not bother ,apparently, anybody but the two of us. I saw now before me again the young man who for a few piasters had offered his services as a guide through the Muslim sanctuaries. When we accepted his offer and he demanded that we remove our shoes before entering the Al-Aqsar I felt so disgusted, and I recall even nauseated,with the idea of having to step with stockinged feet through all this dirt around us, that we paid for the services not received and went quickly away.

I suppose the great changes I noticedin the place where I now stood made me realize to what extent such externals like hygiene,cleanlines and organization had contributed to give this environment that kind of dignity which grants also a certain veil of sanctity to a place. It is a pity that one's sensitivity was still hurt by the still ongoing disharmonious grinding of the commercial wheels.

The feeling began to grow in me that there on this Temple Mount I might sit relaxed and contemplate about the higher values I wish to see possessed by man and his relationship with the Universe; but I was afraid to enter the Mosque of Al-Aqsar and the Dome of the Rock because I was kept back by the knowledge of the tasteless decorations I was going to find there, by the need to purchase an entrance ticket, as well as being exposed to the insistence on a baksheesh by the boy who was going to watch over my shoes,and to the demand of a tip by the guide lingering nearby who would

not let me go about in peace. I knew that these inconveniences, petty and minor though they were, would deprive me of that little pool of happiness which had accumulated within me while I was sitting and walking,watching and sensing there on the Temple Mount.

And I left.

When I descended the walkway from the Temple Mount on my way homeward, I met on the plaza in front of the Wall an acquaintance, a certain Prof.D. who, after we had greeted each other from a distance,appeared to feel the urge to satisfy his curiosity; he may have thought my presence somewhat incongruous for he was suitably dressed for the environment and was carrying a large container with his tallith and he looked like a Jew who had gained satisfaction and peace by his prayers just completed, while I must have had the appearance of a tourist disguised as an Israeli.

" Shabbath Shalom", hesaid

" Shabbath Shalom", I replied.

" What are you doing in a place like this ?".

" Looking around ".

" Searching for somebody or something ?"

" Yes, this is the reason why I am here ".

" Perhaps I can help you. For whom are you looking ?"

" For God".

" God ?"

" Yes !. God."

" Have you found him ?"

" No ".

" Shabbath Shalom "

" Shabbath Shalom "

Gains From the War in Lebanon

By Ariel Sharon

What did Israel gain from the military campaign it undertook in Lebanon? How are the United States and the rest of the free world affected? What do the results of Operation Peace for Galilee portend?

Israel's most immediate achievement is the crushing defeat of the P.L.O. No longer will Soviet Katyusha rockets rain down on Israeli villages from terrorist sanctuaries in Lebanon. Israeli children who spent night after night, month after month, in bomb shelters are free at last from attack. Normal life has returned to the Galilee.

A byproduct of that achievement is the opportunity that has been created for Lebanon to regain its sovereignty and independence, a goal we share with the Lebanese people and with the United States. The kingdom of terror that the P.L.O. had established on Lebanese soil is no more; the expulsion of the remaining terrorists, the evacuation of Syrian occupation forces and the withdrawal of our own troops will return to the Lebanese people control of their own destiny. We wish Bashir Gemayel, Lebanon's newly elected President, well. We look forward to the day when his country and Israel will sign a treaty of peace.

Israel's troops entering Lebanon were greeted as liberators for driving out the terrorists who had raped and pillaged and plundered. Our soldiers were welcomed despite the casualties that were the inevitable result of fighting against P.L.O. terrorists who used civilians as human shields and who deliberately placed their weapons and ammunition in the midst of apartment houses, schools, refugee camps and hospitals.

No army in the history of modern warfare ever took such pains to prevent civilian casualties as did the Israel Defense Forces. Indeed, most of the losses we suffered — some 350 dead and 2,000 wounded — resulted from the rule we imposed on ourselves to avoid harming noncombatants. In Hebrew, we call this *tohar haneshek*, "the moral conduct of war." We are proud our soldiers followed this Jewish doctrine scrupulously, despite the heavy costs we incurred in warning civilians we were coming, in attacking only predetermined P.L.O. positions and in bombing and shelling buildings only when they served as P.L.O. strongholds.

This policy stands in vivid contrast to the P.L.O.'s practice of attacking only civilian targets. Since 1965, 1,392 civilians have died and 6,400 have been wounded as a result of P.L.O. terrorist raids against our people.

Trapped in west Beirut, the P.L.O. still hoped to turn military defeat into political victory. Because we respect the views of our American friends, Israel exercised great restraint. We did not close in but waited at Beirut's gates. The P.L.O. took that as weakness. Only when we made clear that we would not give up the military option, only when we began to tighten the noose, did the P.L.O. agree at last to quit Beirut.

America and the rest of the free world have gained much from Israel's action in removing the P.L.O. threat. The expulsion of the P.L.O. means that international terrorism has been dealt a mortal blow. The arms, training, supplies, intelligence — the whole infrastructure of violence and revolution has been broken. The end of the P.L.O. in Lebanon is a victory for peace and freedom everywhere.

But what of the future? I am optimistic that a new era is at hand in the Middle East. There will be peace between Lebanon and Israel. The problem of the Palestinian Arabs remains, but here too there is reason for hope. We did not go to war against the Palestinian Arabs, with whom we wish to live in peaceful co-existence, but against the P.L.O. The terrorists never received a mandate to represent the Palestinians. Indeed, since Judea and Samaria were liberated from Jordanian occupation in 1967, hundreds of Palestinians who dared to differ with the P.L.O. have been assassinated by P.L.O. gunmen. Who knows how many other Palestinian voices were silenced by P.L.O. intimidation?

Today, with the P.L.O. terrorists gone, I believe Palestinians will come forward prepared to negotiate with Israel on the autonomy plan proposed by Prime Minister Menachem Begin. Just before flying to the United States, I visited with a group of Palestinian Arabs in Judea and renewed a dialogue with them. I sensed a new atmosphere, a new confidence that they could speak their minds and offer their ideas freely, without fear of P.L.O. reprisal.

These are some of the reasons why I believe the results of our action in Lebanon offer bright promise for the entire Middle East. Determined as we are to defend ourselves, it is the path of peace that is the most pleasant to us. Egypt lives in peace with Israel. Soon there will be a triangle of peace — Jerusalem, Cairo, Beirut. One day, I believe, all of our Arab neighbors will find the courage and the good sense to live in peace with Israel. Operation Peace for Galilee has brought that day closer.

Ariel Sharon is Defense Minister of Israel.

Freud and the Jews.

Already in the early years of my "medical development", i.e. when I was a student in clinical semesters, I became an ardent follower of FREUD and an admirer of his genius as well as a faithful disciple of his philosophy. The man who first drew my attention to the discipline of psychotherapy, which at that time was not any more exposed to that controversy which it had known a decade or two before, was Prof.Neufeld in Dusseldorf. He was a neurologist and a psychiatrist who himself did not practise psychoanalysis; but he was an ardent admirer of Freud and "Psychotherapy" was most likely the only subject in his specialty for which he could get permission to lecture in the Medical College.

I ardently studied all the literature available to me. I was given guidance and some active directives in the technique of psychoanalysis by menas of some so-called "Lehranalysen". This was by far not enough to satisfy established rules, but it was enough for me to feel competent - at least in my own eyes - to engage also in the practical application of this form of psychotherapy.

In Italy I "did" a few cases and I think I was quite successful. One of my patients, Claudio Modigliani, became later on a very successful laymen who practiced psychoanalysis without a medical degree.

However, I was never somehow satisfied with and convinced of the rules and laws which Freud and his school had laid down, and I am fully ready to accept and to confess that much of this my resistance might have been due to the fact that my own complexes had not been sufficiently cleared away and certain of my resistances had not yet been neutralized. However, I did not make use of this escape from this apparently common dilemma among in some instances effective in others

unlucky followers of Freud by transferring my allegiance to the rebelling and disloyal ex-pupils of the Master - like Juun Adler,Rank etc. - who had established their own schools and had colected their own disciples.

My problem was solved in a complicationless way by my having been forced to give up whatever ambitions or even interests I might have had in analytical therapy when in 1937 we emigrated to India where language difficulties,ignorabce of customs and mythology made illusory any hope to enter such a field of medicine without prolonged further studies. I did take on a few cases but the method I applied was more of a straight psychotherapy based on "commonsense" methodology than one which could claim to be psychoanalysis. I think I abandoned for ever the field of psychoanalysis or any other form of psychotherapy around 1940/41 when we were interned and when we were made to feel a continued impotent rage against our prison wardens,so that my resistance against any form of authority grew still stronger than I ever was before. I do not think that I even continued to read thereafter any specialized literature except for the quite excellent biography of ERNEST JONES. My interest was not even re-awakened when Kate in her turn became interested in the field of psychotherapy and when for a few years she gave in the Punjab University a course of lectures on Freud and his teaching.

It was more by coincidence than by statistical probability that I came in recent years across much literature about Freud's personality,about Freud's religious outlook, about Freud's own fears and superstitions. The perusal of the literature of the 1970s shows a definite revival of interest in Freud, not so much in his teachings and his theories as in his character and his personal psychological complexes. I found that much of this interest prevailed in theological circles where religious research appears to find in the study of psychology which particular reference to man's subconscious world, an explanation for the failures of the churches to offer for mankind's problems a guidance and for the conflicts of today's life a solution.

The more I read what had been published in the wake of this new interest and the more I learned thereby about the new Freud which had become uncovered,the more my own surprise

grew and my curiosity expanded. I did not experience this as a shock nor as a revelation, but as a matter of personal involvement to learn the way Freud reacted to his inner conflicts to the pressures caused by his family background,to the revealed uncertainty regarding his true religious beliefs and his long lasting and finally sharpened fight to come to terms with his Jewishness. I believe I have come to know Freud better than ever before,or let me say in a different way,because I discovered a degree of identity between him and myself. Let me pause here for a moment and make it quite clear that by these words I do not, of course,dare to allude in the slightest degree to any possible affinity between his genius and my nonentity; I meant only to say that his and my problems and struggles had much in common and what I read and learned about his personal life sounded very familiar and understandable to me. And here you will find the reason why I think it worth my while - for myself it is - to talk and to write about this to all purposes and evaluations rather side issue of what might be called an "analytical problem ". It is first and foremost the realization that with all his undoubted genius of Freud, I was much more fortunate to solve my problems and complexes, and to overcome my fears and worries,to dominate my urges and instincts than Freud who had to make use of superstitions to help himself find an even keel.

Let me now outline what I have learned about Freud's personal complexes, about his attitude to religion and mainly also about his being a Jew. You cannot,of course, expect a treatize about the science of psychoanalysis (if you want to call it a science too) and its controversies. If you do want to know more about this there is available to you a lifetime of reading material. I myself view as relevant to prove my thesis to refer here only what I have persoanlly found interesting. It is pointless to mention authors,to list all the literature, I have recently read; for this is only a personal account and not a scientific paper.

It has to be realized that Freud had to acquire most of the fundamental knowledge about the subconscious by self analysis, from his own experiences, and it is no wonder

that it came as a shock to him to realize through this process which in 1897 let to the publication of his famous book "The Interpretation of Dreams",he found a love for his mother and a deep hatred for his father as the most fundamental factors in human psychology. He was at times deeply perturbed by the cruelly obscene and defamatory theories about the father image he encountered.

His attitude to and opinion about religions grew out of his theory that in the dim past,in the origins of mankind's history,the father or the father-image of the tribe had been murdered and that thereafter a fear of revenge and a wish to obtain redemtpion created that compensatory system which is now called religion. In particular did he come to believe that during their sojourn in the desert the Jews had murdered their father-figure Moses, and he,Freud himself,confessed that he had for a long time hesitated to publish his discoveries which were to him personally very disturbing findings. Ultimately he did publish these theories in TOTEM AND TABU, and in MOSES AND MONOTHEISM. He was mainly disturbed, even shaken, he felt arrising in himself against his father, Jakob Freud,when the latter died in 1896. Freud diagnosed his many complaints of ill-health (his migraines,his indigestion, his impotence) as psychosomatic in nature, and as evidence of the desire for self-punishment.

It appears to me that much of the conflicts harboured by Freud,including those regarding his father, were due to his inability to clearly define his Jewishness in its true depth. It is rather unfortunate that so far I have not come across any publication which makes available enough reliable material about this problem; nor has there appeared so far a suitable researcher to provide us with a complete picture.

Freud's father was born in 1815 in Tysmenitz, a smal stetl in Galicia. At the age of 20 he moved from there to Freiburg and later to Vienna. He came from a strict hassidic environment and he continued until his death to observe the rules and the rites prescribed for a religious Jew,though no more in that strict and all-embracing way which he had known in his youth. He was a man steeped in Jewish learning and culture who regularly spent hours in the study of the Talmud and who spoke and wrote a good Hebrew. Sigmund,the son, could

not find any content in the rites,the ceremonials and the religious practices he observed in his father's house and he set himself on the path for total assimilation.

Freud rejected all forms of religion but he particularly despised his own Jewish background. He saw religion as an expression of a psychological illness, as a form of compulsory neurosis. He became apparently neverconscious of the fact that all this expressed his own rejection of his father. He did not see anything positive in any religious ritual or ceremony; he did not concede to them any possible therapeutic value. On the contrary,whenever possible he preferred to underline the cruel and the fearful aspects of religious practices.

Freud did not posses much knowledge about things Jewish - at least he wanted to give such an impression - and he was inclined to kudge the religious practices he observed in his father's house as pure hypocrisy. When he was a child he enjoyed the church services to which he was regularly taken by his catholic Nanny and through all his life he was fascinated by the figures of Jesus and Paul; the latter of the two he called a "specially sympathetic Jewish character".

In Freud's concept (as expressed in MOSES AND MONOTHEISM) the mosaic religion was a "Father Religion" while Christianity became a "Son Religion". In Christianity the old God,the Father,took second place while Christ ,the son, took up his place " just as in the early dark days of mankind every son had longed to do..." We can state that without doubt this view of Freud about Judaism was the expression of his own unresolved Oedipus Complex.

There are many incidents in Freud's life where he persoanlly exhibited an anti-jewish bias. He opposed a traditional Jewish burial service for his father and he preferred cremation for himself. He refused to show any deference for Jom Kippur, gave in only after long discussions to his bride's request that they be married according to traditional jewish custom, and for a time he played with the idea to convert to Christianity. He did not permit any manifestation of Jewishness in his house and succeeded in persuading Martha,his wife, who had a strictly religious background, to accept his dictates in respect to jewish practices. It is no wonder that he educated his children in total ignorance of their background

As his dreams and fantasies show Freud had often wished that he did not come from a Jewish background. He despised his father for his humble origins and he showed great liking for and felt flattered by contact and intercourse with people of noble origin. The antisemitic atmosphere which was so prevalent in the Vienna of those days made him view his Jewish origin as a milestone around his neck. Freud despised his father also for his insuffcient worldly education and he never forgave him for being a poor provider which forced the family to live a rather poverished life. He furthermore never forgave his father for not havinh shown any or enough physical courage when his village was attacked in a pogrom and this attitude to his father was expressed in the admiration for Hannibal, a semitic general who fought Rome in such an effective way. He also admired Moses,Napoleon,Cromwell etc. because they could and did fight back. At every opportunity Freud ranted against human qualities like passivity,cowardice and ignorance which he appears to have associated with his father and with Jews in general.

As a form of reaction against his father we must also consider Freud's great courage in facing the antisemitism of his day. His dreams showed that he wanted to be a hero who fights his adversaries to a standstill, and he mainly selected biblical heroes for this role. This most likely is the reason that he often expressed a favourable opinion about Zionism which had made young Jews turn into fighters.

It comes now as quite a surprise to discover that Freud had been formed more than he himself knew or wanted to concede by his Jewish background. His constant involvement with the man Moses must be explained by this involvement, along with his hostile attitude to his father,as I explained just now. The hostile reaction of his against anything Jewish and also against his father can largely be explained as due to the fact that he must have felt that there was quite a lot of Jewishness in his own make-up and because he sensed that he was much more similar to his father than he dared to confess to himself. He felt a persistent personal hurt whenever he recalled that his father had been exposed to antisemitic persecutions - as much as he had to face all his life. In his opinion the

entire gentile world was antisemitically biased, and psychologically interpreted there are indications that the aversion he felt for his father , and the hatred he harboured against antisemitism in all its manifestations originate from the same subconscious source.

It is interesting and indicative that Freud hardly ever spoke to anybody, and in particular never to his c hildren, about his family origins, i.e. about his galician and orthodox background. This has to be underlined as a very significant factor because in psychoanalysis the family background and the personal past history are of very great importance. It has also to be underlined that he never felt himself called upon to mention that much of his mental greatness,of his genius can be based on his being a scion of a long line of rabbis and of talmudists, i.e. of people with a long history of learning and education. He was blessed with a prodigous memory and his way of logical reasoning was typically rabbinical. His relationship with his disciples and his followers were those which can be found in a hassidic rabbi with regard to congregation and his admirers. One can assume that Freud was not conscious of his antagonistic feelings towards his own religion and which found such clear expression in his oedipal bias; and one can accept it in particular as a fact the subconscious hostility played a great role in his make-up and that all this contributed greatly to make him that at times unhappy man with his unresolved complexes in whom so much of all that was missing which he wanted mankind to achieve.

These very interesting findings and their analysis have made me curious to know more about Freud's character and made me want to know more about the way he reacted to his Jewish background. All his life he had been fighting in a typically neurotic way against his confessing to himself that he was burdened with and influenced by his complexes. I was glad to learn finally that he appears to have come to some kind of understanding of - though in some form of resignation - his inner self, although he could live with this understanding he had achieved by adopting also a certain degree of scepticism.

To Freud faith and science are mutually exclusive. He expresses the belif (in 1927 in "Die Zukunft einer Illusion") that this period of religion which is now taking hold of mankind is going to be taken over by an epoch where science prevails - and this means to him where psychoanalysis is in command. He further believes that that the scientific epoch has already started and that religion will soon be totally eliminated. Not for him Wittgenstein's dictum "Even is all scientific problems are solved not a single of life's problems will be solved".

According to Freud religion,particularly its transcendental God,is the projection and the transference of certain emotional experiences and events which have once upon a time passed the horizon of mankind and continue to doso. In their theological sense love,faith and hope are only wish expressior are a veiling,an estrangement,and infantilization which interfere with mankind's possible development and advancement.

For Freud atheism is a fact; he never sees the need to justify it. He never clarifies it even, never develops it any further. He simply states it as a fact. To him God is impossible - and therewith the matter is closed. It was Freud's credo that in ourselves we know only too well that there exists no justification for any or all religion, that there is and cannot be anything of divine character. If this is the case,if all this does not exist,and if it can at best be accepted as something possible though unlikely - argues - there is the need of some other explanation,of something with in the field of psychology which will have to be applied in order to enable us to find an explanation.

And still there is for me no doubt that in truth Freud was a religious man who had made such great efforts to repress his faith. He was guided in all speheres of life by strict moral principles, of a kind which only a man dedicated to and guided by a religious Super-Ego can sustain. Freud reports also many dreams with a typical religious content and the fact that he was to such a degree fascinated by Moses must also be seen as revealing.

He insisted that he was an atheist, however, and that all his discoveries are based on purely scientific facts, that these have no association with faith or superstition. It is,

however, difficult for me to accept such a statement and to overcome the suspicion that "very deep down" he did believe inwhat he so arduously condemned, and that what he had repress ed into his subconscious was to continue to influence his life - and also his theories.

However, it has to be stated that not every ½sycho analyst is an atheist. Freud himself has insisted that in his case the association of atheism with psychoanalysis is purely coincidental and that such a combination is in no way a sine qua non for an analyst of his school. There are many christian psychoanalysts who are confessed believers in a God and in Christ. It is interesting to study how they handle the problem of a man's guilt without an inner conflict . They do so by handling guilt under two different aspects. At first psychological methods are used in a psychoanalytical selnse. Only after the guilt feelings are cleared up a kind of cat-arrhsis is allowed to set in with the possibility offered to the patient to recognize that guilt has also a religious side .

Freud possessed great knowledge of the Bible. He mentioned this only on one occasion in some publication in which he talks about himself; but in all further editions this passage does not appear again. He must ahve been induced to do this because he wanted to avoid giving the impression that in his philosophical system there is so much of a biblical kind of thinking. He went so far as to regularly use greek mythology to serve as samples and allegories although he could at times have available much better suited material in the Scriptures.

It is not only in the fields I have outlined so far that Freud in his latest years showed a mellowing, a breach in his inhibitions. He began to attribute mankind's inner drive and urges which had before been classified by him as purely sexual by the milder and fuller qualifications of "love". We can say, therefore, that most of his life he had repressed in addition to his religious feelings also the concept of love and had permitted only that of sexuality to emerge.

It was of great interest to me to discover that

in the last decade has come true what Freud had predicted in his writings, viz:- that psychoanalysis might possibly one day serve as a kind of religion and that it could be made use of not only by theists but also by theologians. Indeed the theologians and churches have begun to show great interest in Freud and his theories; they have begun to treat him and to quote him as if he were a modern Church Father, as a kind of "prophet outside the Church".

It is intriguing indeed to find how much Freud has begun to influence modern theology, how much today's churchmen have adopted and ignested Freudian concepts and to what degree they try to prove that in a final analysis his atheism is nothing but a true though veiled religiosity. And I chuckled - full of admiration, I must confess - when I read that the christian theologians - ably assisted by the psychoanalysts - and there are many of them who do not see any incompatibility between Freud's philosophy and their christian faith - try to prove that the "old and atheistic Jew" (as Freud once described himself) was after all a true christian, i.e. that the pearl harboured by his inner moluscal part was purely christian and had nothing of Jewishness alongside.

Modern Christians have come to understand psychoanalysis better than it understood itself until now - at least they themselves say so. Christian theologians have discovered that through the theories and doctrines offered by Freud's psychoanalysis they are in a better position to understand the Bible , that they can explain the concepts and symbolism far better and transmit its messages much better, since they have learned of Freud's philosophy.

Today psychoanalysis and theology are no more the enemies they once were; they have now begun to react to each other.

Today under the impact of the teachings of Feuerbach Marx and Freud the christian faiths have to face the accusation that religion is nothing but an illusion which man has projected into heaven. In this upheaval affecting this and the preceding generations Freud has played a major role.

Theology has today made use of Freud's theories as the main argument by which it hopes to rejuvenate,to strengthe the christian faith. We are presented now with the situation

that Freud,who has so clearly and unambiguously stated again and again that he was an atheist and that there is no God, is today produced and presented as a man of true religious beliefs . It has come tome as a surprise that I realized thereby what I always knew,viz:- that Freud had indeed been a deeply religious man. However, I find it amusing to read how the Christians have kidnapped Freud, by calling him a "hidden Christian". He was not a subconscious Christian; he was a repressed religious Jew.

Jerusalem 1977

An attempt to hide a
deep faith underneath
and behind a theory of
and about

JEWISH DESTINY.

Jerusalem: May 1982

You have on more than one occasion, and in a quite outspoken way too, made me understand that you do not share my spontaneously sounding and convincongly proclaimed expressions of optimism with regard to the future of the State of Israel. Neither have you appeared to agree more than very occasionally with my indulgent views about the quality of life here in Israel, nor accepted the leniency with which I judged the behaviour of those who hold the fate of the country in their hands, and in particular have you gone along with my forebearance when we reviewed, as we so often tend to do the posture of the Israelis within their own world, the world nearby and the world at large. You have more than once quite clearly doubted the honesty of the pronouncements I produced in such matters, my tendency to produce lenient evaluations; and when you did not want to declare me blatantly and consciously dishonest, you mercifully labelled the opinions I brought forth, as a to you at least incomprehensible conjugal self-delusion.

For many a reason I feel that the time has come for me to confess that you have been - at least in the last few years - only too justified in your conclusions, viz: - that I have all along purposefully avoided to pronounce any kind of negative judgement or pessimistic prognosis, and that I have hastened to construct, whenever a criticism became unavoidable or uncontrollable, so many fences and excuses, that I have often felt ashamed of my at times so transparently dishonest and not rarely cowardly subterfuges. I can assure you, however, that whatever I said or wrote has at no time been coloured by any self-delusion. I have never tried to hide,to myself at least, all or any of my often shattering disappointments. My only worry has been that under the impact of that perception I might use too harsh a criticism in matters small or big, in events of daily life or experiences to which one is daily exposed. The time has come to face the painful truth that I have since long lost many of the illusions which once upon a time I have harboured; but this fact has never urged me on to diversify this loss into any kind of crusade ,to spread some kind of harsh criticism or to join or to support any type of aggressive opposition.

I feel the urge to confess at last that since quite some years I have lost much of that illusion which had fired me in the early years of my direct contact with Israel, and by this new outlook I have gained the realization that the fault is entirely mine as my attitude to and my expectations of Israel - its Government as well as its people - had been from the onset,unfortunately, one of "all or nothing". This idealistic outlook has prevented me from agreeing to any kind of compromise,from accepting any of the soothing explanations and any of the usual pleadings that a hostile world and a harsh daily reality had so far made any change in the prevailing situations impossible. To accept such reservations and explanations would only have resulted into my escaping into a cave of resignation, of my identifying myself as a man of failure and I would not have had any other way out than the counteraction against these reactions by disengaging myself mentally,morally and physically from the new environment I entered after leaving Pakistan and its world.

Do not answer me now ! Do not ridicule my basic argument, which is intimately connected with my claim of belonging, by pointing out that I have come here to Israel rather late in life, i.e. when I had passed the age of 62 years; that I cannot point to any contribution of mine to the rebuilding of the State; that I have never experienced any of the difficulties,none of the sufferings those have known whom I am now about to criticize. Do not think you can deny me the right to criticize because I spent quite a large part of my life in a peaceful,careless,untrammelled way. And finally ,do not attempt to shrug off my attitude as that of a romantic and pseudo-visionary, or of an idealist and crank. Grant me at least the licence that I may express my personal opinions, and grant to yourself the patience to listen to my formulating these for your benefit.

But - a priori - let me, in all sincerety and honesty state here once and for all, that among all the many things in my life I have so much reason to regret, that among the many mistakes I have committed in my life, that of the many steps I wish I had never undertaken in my life,there rank very high those which resulted in our decision,which at the time I left Germany in 1933,at the time we left Italy in 1937, and at the time we started a new life in 1946 after our release from the Internment Camp, not to make use of the chance available to us every time to come here to this country, to Israel. The different way and fate we chose,the decisions we took instead and which prevented us from becoming identified, in any direct and intrinsic way,with the struggling new Jewish Home, I sincerely regret now. I truly regret that we chose instead what we supposed was going to

be a great adventure and which did indeed result in a rich and quite satisfying life in India and Pakistan. Oh yes , it is true ! You can be sure that what I have written just now is true. I had at all times plentiful explanations available for this our decision to bypass Palestine, and to sail for the East, and I sincerely and honestly confess that among the explanations ranged foremost the desire to become a successful physician; and there was also the gut reaction to avoid the discomfort I could foresee,and which had become intolerable to contemplate even, after my having known jail-life in Nazi Germany and in my imagining being ordered about, being humiliated by the type of British policeman and colonial administrator I had encountered and experienced in Palestine during our visit there in 1934. And let me here also in all frankness admit that I could impossibly visualize my being led into a future - and into the to all appearances inevitable - struggle for survival as individual or as a member of the evolving Jewish Nation by the type of Jews I had known and observed in function who had made up the various levels of the Zionist leadership of Germany.

Such were my objections - and also objectives - at the time when we chose the path which was to lead us away from the bulk of the Jewish emigrants who had successively surrounded me in Oberhausen,Koeln,Duesseldorf and finally in Rome; and on this path we set out and we followed it not only to safety but also to the materialization of what we had dreamed life in the East would offer. However I refute that this does imply that I detached myself or felt detached from the Jewish people and the developments which went on anywhere affecting the Jews. There is no need to remind ourselves how we worried about the Nazi persecutions in Europe and I recall how I always followed with pride,but mostly with fear and worry the fate of this speck of land called Palestine and its beleaguered Jews, and to what extent I had constantly to struggle not to let a sense of guilt,of neglected responsibility rise within me and overwhelm me.

I have not done yet with my confessions ! I want to continue in my search for expiation and I shall do so with unabated honesty. During the early war years we did make a sustained effort to migrate to Palestine, but this was mainly dictated to us by our desire to escape the Internment Camp. However, we encountered such great difficulties and finally such unsurmountable obstacles that we had to give up all plans for an Aliyah. You may expostulate with quite some justification that I gave up too easily and too promptly, but I honestly do not think we could have succeed

ed in obtaining a Certificate of Immigration in Palestine as long as we were confined to an internment camp in British India. On the other hand I must concede that we were not too much disappointed by this our failure ,especially so as in case we had succeeded in obtaining an immigration certificate,we would have arrived in Palestine as failures,as paupers, and I did not like the idea that we would have offered this kind of satisfaction to those among friends and relatives who love you but do not mind seeing you " cut down to size".

If now, after having read this background picture,you feel inclined to tell me that as I am thus conscious of my active and passive past, and as it is a fact which I cannot deny,that when we did finally come here to Israel,we were motivated by entirely selfish reasons, and that thereby and therewith we took and accepted more than we were able to contribute in return, I have for all these reasons no right to criticize nor to judge in the way I have until now had the tendency to do and am soon going to continue. To this your possible argument I can only reply that in all sincerity I do feel I am justified and entitled to criticize and to judge, not in anger but in sorrow; and let me further add that the how and why I do express such and similar opinions is so very much influenced by the experience I have acquired and the perspective I have gained in the past before I came at last to settle here in Israel. This makes what you may call my "criticism" so very different from the pedestrian one of the native Israelis and the prosaic one of those Jews everywhere who are not conscious of their identity. For it is from this my outlook and approach and from the futurity resulting therefrom, from my view of a predestination specific for the Jewish people that my disappointment results, my pain and sorrow are born.

It may be difficult for you to understand what I have said so far and what I am about to say,without your listening to my short exposure of my fundamental belief. This concept I want to describe to you,may seem to be placed against some esoteric background and derives,possibly, from what appears to be some kind of romantic streak in me, has come to represent what I can claim to be reflexion of a spiritual life and Weltanschauung. To state this in a few short words: there is not the slightest doubt in my mind that the people of Israel,the Jews, have from the onset been called upon to play a specific role in the being and development, as well as in the future of mankind. If there is at all a future for mankind it has to come through some intimate relationship with the future of the Jewish people. If with the help of historic research a steady degree of

progress in mankind's moral,intellectual,spiritual developments cen be established,if these can be followed back to their roots,if these can be measured in their fundamentals,they will be found to be inseparable from, though not necessarily identical with,those of the Jewish people. And even if such a relationship is noticeable only sporadically,rather occasionally and at best faintly,who among us all has the right to appoint himself the arbiter of what derives from immediate events,what is due to a slowly moving shift in the mental,spiritual,ethical stratifications of history, what depends on psychological changes in mankind, what is the impact œused by changing values - and what after all such checks remains impossible to explain without a firm belief in a future and a somewhat fatebound predestination. E.M.FOSTER, towards the end of his novel "A Passage to India " has Fielding say: "There is a truth in religion that has not yet been sung".

If from here on this point of view is the basis on which all my further argumentation is based, or in other words, if I consider this my statement an axiom, it is ultimately founded on a far more fundamental precept, viz:- that you have , apriori, to accept the existence of some Spiritual Element, a Supreme Being, a God "Who is somehow somewhere". You have, like everyone of us, the right to figure this Supreme Being for yourself in any way you like; or it would have been better,if I had said as you need to figure and call such a Being. Until not so long ago those who preached religion and prescribed how they wanted God to be perceived , made their faithfuls visualize what is invisible also as unimaginable, incomprehensible, irreal. Today's religious preaching has given possibly unjustified honour to Ludwig Feuerbach by following his concept of a God who is near man,in man, is - Man himself. You may see your God with deistic theistic,atheistic,pantheistic,neoplatonic etc. spectacles - in fondo it would only be a verbal juggle to describe the same original IT which alone could have created the Universe - or was created by it - and which has also originated our own minor cosmos, that microcosmos which is reflected in every species of humankind. In order to see any sense in life, any purpose in whatever you do,you have to believe in the existence of a Supreme Being which has set us on the way of a progressive development so that we may reach a certain definite goal somehow sometime. Without there being such an aim or such an object in our existence there would not be any sense whatsoever in anything there is, was and will be. We must be clear about the fact - in order to maintain our senses, that our world is not a senseless structure or a purposeless institution. It is left to you how you form your philosophy; you may stop at the barrier if you think

CAMPAIGN VIOLENCE

(Continued from page one)

remove such posters.

In another case yesterday, a 21-year-old Alignmemt activist had her handbag torn from her arms while she was travelling on a city bus, and the vandals tore off the Alignment sticker.

Labour sources admitted yesterday that they are in a quandary about the violence. On the one hand, it has become their best election issue, but at the same time "nobody wants to be hurt and nobody wants to be threatened."

It was disclosed yesterday that Shimon Peres has been the object of assassination threats. As a result, government bodyguards have replaced private guards in protecting him.

Police statistics now show that 50 arrests have been made, 60 criminal files have been opened, and already 12 people have been convicted of election violence, including vandalism and assault, with fines up to IS5,000 and brief jail terms. All arrested remain held in police custody until trial.

"As far as I know, said police spokeswoman Rivka Weintraub, "only Likud supporters have so far been charged" with any electioneering violence.

"Likud sources admitted yesterday that among the party's rank and file "at least in Jerusalem," there is some demoralization, particularly among young supporters, "who can't understand that they are doing something forbidden." One Likud leader said that he has issued directives forbidding attendance at Labour rallies, but on Wednesday, several Likud supporters with the obvious aim of disrupting, managed to get into the Labour meeting in Kiryat Menahem.

Labour, meanwhile, is having a difficult time getting permission for outdoor rallies featuring ranking leaders of the party, since police would prefer not to have to worry about potential violence.

Eye-witnesses who attended Wednesday night's Ness Ziona rally with Peres reported that heavy security, including plainclothesmen, police and Border Police units, were spread out through the crowd.

that mankind may, after having been set on the road to some select development and future, have been thereafter left to its own device, as is the opinion of some; may have every step every minute prescribed for it, in the opinion of others; can be steadily moved on and at all times influenced in the opinion of certain religious believers; or may be left afloat and without any further guidance after the first set-up in the opinion of certain materialists; may be oberserved from above with a certain curiosity about the eventual outcome of our apparent independence in the opinion of certain cynics; or every one of our steps may be watched with paternal anxiety by that Supreme Being in the opinion of certain faithfuls.

Everyone of us is entitled to his personal outlook, his own program, his specific philosophy. Those too weak, too poor,too careless to provide for themselves can get what guidance,satisfaction and redemption they need from the ample supply provided by the organized religions, in the way some of us have their dresses and suits made individually by their personal tailor or dressmaker,often adding their own ideas and tastes and wishes with regard to the material,the colour scheme,the cut,the fashion and so on, while the majority will buy its requirements readymade in some department store. And do not deride these department stores : some of the items you can buy there are of excellent quality, has to be of such good quality in view of the fiercecompetition among the merchants.

Here,at this point, we come to the crux of the matter, to the cross road wherefrom we may continue to proceed together or where our ways may separate. From here onwards we may continue in the same direction though we may differ very much in our opinions,philosophies,faiths and beliefs, but the path on which we proceed,the basis on which we carry on our discussions and our search for some kind of comprehension, is the one which is clearly labelled as the " special destiny of,the specific salvation by the Jewish people" in matters concerned with eternal values, with whatever is associated with the future of mankind and with whatever can be applied to the redemption of humankind.

Es waren rund 10.000 Glückwünsche, die Axel Springer aus aller Welt erreichten. Das zweite deutsche Fernsehen brachte an seinem Geburtstag eine einstündige Sendung in der Reihe: "Zeugen des Jahrhunderts". Was Axel Springer zu seinem Prinzip des Herbeiführens einer Aussöhnung zwischen Juden und Deutschen in dieser Sendung sagte, hat folgenden Wortlaut: "Frage: Bereits an der zweiten Stelle Ihrer Grundprinzipien für dieses Haus (das Verlagshaus Axel Springer) also noch vor der Ablehnung des Totalitarismus und vor der Verteidigung der sozialen Marktwirtschaft, steht das Herbeiführen einer Aussöhnung zwischen Juden und Deutschen, das starke Eintreten für den Staat Israel. Woher kommt eigentlich Ihr so besonders starkes und immer wieder hervortretendes Engagement für die Juden und für Israel?

Axel Springer: In Hamburg gab es die zweitgrößte jüdische Gemeinde. Wir haben als Kinder wirklich nicht danach gefragt, ob jemand katholisch ist oder jüdisch, sondern wir haben uns einfach unsere Freunde gesucht, wobei ich zugebe, daß der Intelligenzquotient meiner jüdischen Freunde mich immer sehr angezogen hat. Aber dann kam das Unaussprechliche, und das hat mich natürlich unglaublich beeindruckt und hat den ganzen Gedanken der Wiedergutmachung in mir sehr virulent werden lassen. Und je mehr ich mich mit Religion befasse, weiß ich auch, daß das Volk der Juden zurückgekehrt ist nach 2000 Jahren und eine ganz besondere Rolle spielt, daß es das auserwählte Volks ist. Das alles ist die Basis meines Verhältnisses zu den Juden.

Frage: Warum engagieren gerade Sie sich so stark für die Wiedergutmachung, wo Sie doch persönlich in der Nazizeit frei von individueller Schuld geblieben sind?

Axel Springer: Ich glaube, das hat damit nichts zu tun. Mich besuchte mal ein Politiker aus Bonn, ein sogenannter Spitzenpolitiker, Egon hieß er. Und der sagte zu mir: "Wer 1945 sich befreit gefühlt hat und nicht besetzt gefühlt hat, der hat es nicht nötig, ein besonderes Verhältnis zu den Juden zu haben". Ich bin ihm sehr entgegengetreten und habe gesagt: "Sie und ich gehören gewissermaßen heute zur führenden Schicht von Deutschland, sagen wir mal der Firma Deutschland, und diese heutige Firma Deutschland hat die vergangene Firma Deutschland nicht nur mit den Aktiva, sondern auch mit den Passiva übernommen, wobei es gar keine Rolle spielt, ob man persönlich an den Passiva beteiligt gewesen ist, sondern man hat sie nach den Gesetzen eines ehrbaren Kaufmanns zu übernehmen. Und deshalb ist das eine Frage des gesamten Volkes".

Frage: Ich habe aus Ihrer Antwort auf die Frage nach Ihrem starken Engagement für Israel entnommen, daß das wahrscheinlich auch mit Ihrer Religiosität zusammenhängt. Ist das so?

Springer: Das ist so. Ich bin eben der festen Meinung, daß eines jeden Christen zweites Vaterland Israel ist.

Frage: Was sind eigentlich die Gründe für Ihre Religiosität, eine tiefe Religiosität, die man immer dann empfindet, wenn man Sie reden hört oder liest, was Sie geschrieben haben?

Springer: Ein großes Thema. "Herr, ich glaube, hilf meinem Unglauben". Ich möchte da eigentlich immer ins stille Kämmerlein gehen und darüber sprechen. Luther sagt: "Der Glaube schlägt ein wie ein Blitz", das möchte ich nun in meinem Kämmerlein weiter diskutieren....."

The messianic idea which has at every stage occupied a place of special significance in Judaism, is in no way identical with that of Christianity or Islam. In Judaism this idea was born with the first Exile, i.e. after the destruction of the First Temple, and it became an essential factor in Judaism with the destruction of the Second Temple. Originally - and one can say essentially - it was not a prayer for deliverance from physical discomforts, persecutions, humiliations (although these were certainly quite important contributory factors) but prayers for the restoration of nationhood, for the renewal of a status of significance in the eternal concept of a vocation, for the underlining of a special destiny, and the promise of a deliverance from all the obstacles which interfered with the fulfillment of a predetermined task.

The belief in a special call, a specific duty was always bound with the need of a return to a national home, and this means exclusively Jerusalem, to be able to fulfill such a task, to be able to take up this duty suspended while dispersed in exile. This belief never ceased over the millennia to have its impact and this is a factor unique in the history and psyche of a people.

This all-pervading idea of having been called "to fulfill a special duty in the scheme of things " contributed not only to the desire for, but also to the maintenance of a definite organized separateness while being dispersed all over the known world in form of a permanent exile, and thereby to remain a socially and religiously isolated unit everywhere. The motivating force which made the maintenance of such a status possible was the inner certainty that only the physical re-establishment of the ancient home could make the essential rebirth as a nation possible and this, in turn, could only be achieved by living in conscious segregation as a social and religious entity. The hoped-for delivery from a pariah-like condition of lifeeverywhere in the diaspora was sustained and awaited with patience because it was interpreted as evidence of a divine selection for a special purpose; it was at no stage ever visualized as a substitute for a physical return to an independent and sovereign statehood.

An outcome of the painful experience caused by the destruction of the Jewish Commonwealth in the first century of our era was the adoption by the Jewish people of the axiom that the return to the status of a free people, readied for and capable of a special task within the family of nations, was henceforth impossible to achieve through force or by military might. The various revolts against the Roman occupation, culminated in and terminated with the Bar Kochba rising in 132 CE; they all sufficiently

The moral challenge of Israel

By DAVID HARTMAN

IT IS a shallow understanding of Israel to see it only as a haven against persecution. To be serious, Israel must become the centre of Jewish aspirations, not just of Jewish fears.

We do not become stronger and more united only by hatred and persecution. A people that is united only by fear is a sick people, one that can hardly endure permanently. What nurtures a people's health is its belief in the future. Only to the degree that Israel is the carrier of Judaic values can it healthily inspire our people's dedication to its survival.

It is important, therefore, to emphasize that although Israel still has conspicuous deficiencies, it has already succeeded in giving expression to basic values of significance to all Jews.

First, Israel is a great blessing to Jewish continuity in the post-emancipation era, because it affords us the opportunity of translating the Judaic vision of life into a concrete communal framework. Israel makes Judaism visible; it provides a context for testing ideals and values, which can guide and shape Jewish living throughout the world.

In an open society of competing values, Israel helps to equip the Jew to enter the battle against assimilation. Israel should be seen as a laboratory for examining the profound significance of Judaism as a way of life.

It may be asked: "Does Israel in fact represent the best in Judaism? Does Israel embody the prophetic ideals of justice? Does Israel embody the historical aspirations of the Jewish people?"

Some Jews are frightened of visiting Israel because they prefer to cherish Jewish historical dreams. Perhaps they are Jews who are committed to the noblest causes of mankind and who believed that a Jewish state would necessarily embody their ideals. For them, the living reality of Israel is a source of embarrassment and pain. "It is not what we thought it would be." The reality falls short of the dream.

IT IS good to dream of a perfect world, if it preserves us from complacency about social evils. It is harmful, however, if it prevents the dreamer from appreciating the courage of a people who dared to embody 2,000 years of hopes in the fragile vessel of a state. Israel represents the courage of a people to act in an unredeemed world, to return to history without waiting for perfect historical conditions, to leap into action without being fully prepared. The creation of Israel can be compared to a passionate lover's readiness to marry and have children. It was the rejection of a romanticization of history not rooted in the actual soil of history.

Second, Israel has given Jews the power to rediscover the significance of a single human life. In Auschwitz, demonic evil reigned. The biblical principle that man embodies the image of God was totally abolished. Human beings became numbers. The voices of the prophets fell on deaf ears. In Auschwitz, human suffering could not be borne as a cosmic tragedy; its significance had been abolished together with the significance of human life.

The great value offered to Jewish consciousness by the strength of Israel is that Jewish lives must no more be seen as helpless before forces of aggressive evil. Israel gives the entire Jewish world the capacity to respond actively in history. Israel has transformed Jews into a community of action. Before the creation of Israel, the Jewish people could not mobilize its energies when threatened. Today, if someone harms a Jew anywhere in the world, the Jewish people can respond with unprecedented strength and resolve. Jews may no longer be threatened and abused with impunity.

Third, Israel reflects a profound hope and trust in man. After Auschwitz, where mankind witnessed the utter downfall of civilization, the Jewish people did not abandon history. It did not give up hope in the spiritual potential of mankind. Israel's declaration of independence was not a Jewish withdrawal from the larger human world; it initiated a greater Jewish involvement with the world. The movement toward Jewish political independence implies a movement toward greater interhuman dependence.

Israel can serve as an antidote to historical nihilism. Cynicism and withdrawal from history could have been our people's response to the forces of evil in World War II. The emergence of Israel signified the great Jewish value of permanent belief in the power of spiritual renewal. According to Jewish tradition, the doors of *teshuva* (repentance and renewal) are never closed. Israel symbolizes the faith of our people in the eventual regeneration of the human spirit among all mankind. Without this faith, why choose to live as a Jew among millions of Arabs who long for the destruction of your community?

FINALLY, Israel reflects the Jewish belief that deep-rooted particularism is not necessarily opposed to concern for human beings outside one's own particular people. Israel signifies the belief that communal loyalty need not become an iron wall, insulating one from those beyond one's community.

Loyalty to our people's historic memories and aspirations is a profound experience in the Jewish tradition. This historical rootedness and loyalty to the family of Abraham, Isaac and Jacob, however, must be combined with the universalistic sentiment expressed in the idea of the creation of man in the image of God.

Human beings dev
context of particularist loyalties. Those who ignore that context in the name of a spurious universalism destroy the only basis for constructive cooperation between all human beings. The moral challenge facing mankind is to look beyond particular loyalties and to discover the spirit of universal love, while anchored to the particular. Israel is not a return to the ghetto, but to a rooted identity which enables the Jew to meet the world with personal dignity. The Israeli does not have to split his personality between being a Jew at home and a human being in the market place.

Jews in both Israel and the Diaspora should never forget, therefore, what Israel has already achieved. Nor should they forget the complexity of the problems that underlie the current dificiencies of Israeli society. It is easy to pray for the ingathering of exiles. It is far more difficult to live with the ingathering. One suddenly discovers brothers and sisters who are very different from oneself in culture, in upringing and in their outlook upon life.

Jews developed differently in the many countries of exile. Further differences arose in the wake of emancipation. When Israel was created, moreover, each group tended to think that its own outlook offered the only way of imbuing a Jewish state with authentic Jewishness. It was an illusion to expect that the ingathering of so many groups would be a simple achievement. To create a cohesive communal unity from the components of a people that had been dispersed and influenced by different cultural trends over many centuries was itself an act of profound courage nd heroism.

'srael expresses the courage of a people to translate its prayers into reality. When one enters into reality, he discovers the concrete implications of his verbal dreams. It is easy to dream about Jerusalem. It was profoundly courageous to build a society composed of such disparate groups. Israel testifies to our people's ability to face reality with all of its complexities and pitfalls.

Those who despair of Israel because it falls short of our highest ideals have not learnt the lesson of Jewish history. We encountered similar problems before and struggled to overcome them. It was not easy in the biblical period to form a unified confederation from the different tribes. There was a split between the kingdom of Judah and the kingdom of Israel. There were animosities between the different groups in the Hasmonean kingdom. The unity of the Jewish people is a messianic aspiration. It has rarely been an unqualified description of reality.

One who is frightened to see moral weakness and human pettiness among Jews can never participate in the building of a nation. To love the dream of Jewish history authentically, one must have the courage to face the pains and frustration of trying to translate vision into reality.

Reborn Israel challenges Jewry to live in the concrete and to discover hope and vision not only in words, but above all in deeds. It is in this spirit that one must understand the challenging call to come to Israel on aliya, a call that springs from the soul of a people struggling to build a new future. The call to aliya is a call to restore the unity of thought and practice. Aliya challenges us to discover who we are by what we do. Aliya tests our ability to be fauthful to the dreams of Jewish history not only in our prayers, but also in the way we live.

If "next year in Jerusalem" continues today to be merely a pious aspiration, then our people's mellenial prayers for Zion were only a deep illusion.

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costly experiences and painful evidence to lead to such a conclusion. It became the accepted doctrine that only by moral and spiritual preparations,under divine guidance and with divine support,could the nation be reborn at some future date. It became the undisputed guideline that whatever change one could hope for in the direction of a realization of the predestined role of the Jewish people within the scheme of the possible salvation and the predicted redemption of all the peoples of the world, had to be associated with and could only be broughton by the intercession of divine Providence. This ideal future could not be brought to realization by brute force but there was every certainty that suitable situations and favourable circumstances were sure to present themselves from time to time;at the right moment with the right attitude and the right moral prepairedness the Jewish people themselves were to make use of the offered opportunity,to take their fate into their own hands. The basic precondition for such a successful operation was that the moral prepairedness which would result from a process of inner purification,from the removal of those layers of clinkers which had covered the Jewish character in the course of the centuries and had been added to the slag which had been the cause of the original condemnation of the Jewish people as unworthy of further divine preference and as unsuitable for the original role of a predilected people.

It is my firm conviction - within the frame of this fundamental belief and on the basisof what I have outlined before - that originally the Jewish people had been formed from suitable elements among the other peoples then in existence into a newnation which could be entrusted at a time and a stage of human development when such ideas and ideals had been understandable and acceptable,for the development of an ethic system,for the constitution of a moral world,for the acquisition of a superior wisdom and for the leadership into an ultimate salvation. The early Jewish nation had not onlyto learn and understand on their own these values, had to achieve all this progress for and by themselves, but had to do so through many a painful experience, and it had on the way become hardened,knowledgeable ,tolerant and wisened by all the sad and sorrowful experiences it had tolive through; but all other nations about and the peoples nearby should on this scheme become conscious of their own weaknesses, should have realized their own faults by making use of Israel as the anvil on which their own individual and national values were moulded. These surrounding nations and host peoples were to become steadily saturated with the Jewish blood and spirit pruned off from the main trunk, i.e. with those Jews who

had not the strength to persist in their faith and to live with their predestination, with those Jews who deserted from the hardships to which the Jewish people were exposed and who yielded to the comforts which membership in other peoples and nations promised to provide.

We must judge these events not with the knowledge of today when this mechanism does not function as before,mainly because nowadays a change of religion is achieved and viewed as hardly different from the changing of one's clothes. Indifference to one's past and background,and a steady assimilation through the devaluation of traditional values are today's coin of exchange, and these coins are accepted by the gentile world out of a sense of compassion which for the people of this generation has taken on the shape of a political principle, and as thus it is accepted and taken for granted by all of us today. This is a totally new achievement, you may call it, of mankind, and past Jewish experiences can claim a great share of merrit for this flattening out of ethical and traditional values.

What appears to us as unusual features of modern history can be followed back into the past of the Jewish people. At one time or the other in the history of the Jews prophets and other leaders arose to guide the Jewish people on, to show them the way; but they failed to bring on that fundamental change in the Jewish people's way of life and that understanding of it's destiny which might have moved the earth from its hinges onto the rails leading to Redemption. Great men arose and great events occurred both in and around the Jewsih people but neither these men nor these events ever, or at least for any length of time,influenced the Jews into a positive view of their fate or into any active and conscious fuerthering of their destiny. The means used and the methods applied against the Jews by these usually hostile men of history were often most painful - they consisted of murder,of humiliations and defamations - but whatever happened during such times they achieved neither a change for the better nor even the realization of the possibility of such a change. Only the language which was used by history and by its victims changed with the times,with the comprehension,with the images provided by mankind's progress in the various fields.

Let me give you here in form of a parenthesis a few basic facts when wrong application has ,in my view, caused to many quite considerable and fundamental misunderstanding. A majority of people thinks that whatever the Scriptures,the writings of the Prophets,the intellectual leaders, the laws and the ethics have pronounced,explained,prescribed and described some thousands of years ago,or even only a few centuries ago,cannot have

meaning for us today, as their "scientific" content, their "moral" sense, their "legal" concepts were "allright" for the ancient peoples of the times when these words were written,those images created,those examples selected; that they have no meaning,no application,no implication for our own times,for us,the people who read these writings today. Let me simply point out,without going into any lengthy dissertations about my personal conceptions of this matter,that our understanding of the values of the ancient pronouncements suffers shipwreck by the lack of the realization that the same truths of which our wisdom boasts today,have been in existence also 3-4000 years ago when Judaism came into existence though they had been expressed in the language,with the symbols,through the images the people of those days could only understand. Do you think that those ancient peoples in possession of only scarce scientific knowledge and using a primitive imagery could have understood what a Copernicus, a Gallilei, a Darwin have told us in the modern and complex language we use today,with the images in which we think,through the symbolisms which were applied in the language of Einstein and Freud and which evoke in us such definite ideas and associations ? Our forefathers understood very well in their own language,pictured thoughts of their own through their different symbolisms - but these languages and symbols contained and expressed more or less the same truths of which we are so proud today. We can, if ever we are inclined to dedicate the time to such an undertaking,discover in the events which are described in Genesis,the stories which are told in Exodus,the teachings filling the Scriptures in general, and we can find reverberating in the marvellous myths,legends,fables and sagas which the "primitive peoples" of the times gone by cherished and - which is important - understood those very same concepts,though not scientifically expounded and experimentally proved - which we think today as indications of and evidence for great scientific progress. Let us graciously concede that the people of those old times long gone by in their way understood many of the things we think our own discoveries but which were described then and there in the language used at that time. In great part the lack of the understanding we do not possess for this basic fact is due to the rigidity which our religious leaders have thought necessary to adopt along with their usurpation of that very leadership which is associated with the abhorrence for the use and the terms of modern language in the teaching of the Scripture by which use alone mankind could be made to understand,realize,appreciate the fact that there is a persistency in the fundamental-actual-modern truths.

The ancient ethical - and if you want ,also the theological - truths of the Scriptures and other philosophical writings of old are today as much asever in the past,a guidance for mankind, at least a great part of mankind and in particular an outline of the duty and duties for the Jewish people according to which they have to live, which they have to follow, so that they shine as an example for the world to follow.

Since its inception Judaism has somehow had the task to make mankind realize that with the relentless momentum of the latter's physical progress we can only survive under the condition that man learns to accept the supremacy of the spiritual values in all spheres and at all times. In these our own decades,when the prevailing materialistic ideologies guide the world into confusion,doubts and fears,the very fact of a reborn Israel could have been the star,the light by which mankind's faith in itself could have been restored and the supremacy of spiritual values could have been recognized in the realization of a promise which a small and weak people had carried along in its heart and mind through the millennia and from whose trunk,vital always though maltreated and abused,so many other, for a long time flourishing branches have sprouted but which in the end could never replace the original trunk.

Israel has never believed or assumed that it had been selected for its own redemption. The teaching has always been that Israel would be instrumental in bringing Redemption to mankind in general; and the gentile world too has always expected that this was to be the case. The world around has since time immemorial expected that the rules by which Israel lived,that the laws which it followed,that the morality by which it was guided, would in due time be prescribed for and adopted by the entire human race,every state, the family of nations in general.

Let me bring only one simple example by which I can show what large parts of Christians assume is their divine right to demand from modern Israel:

Let us try to visualize to what extent in these our days our country has been shaken to its roots by the events associated with the return of the last portion of Sinai to Egyptian ownership, and that this implied the return also the return of the Yamit area to the new owners and the accompanying destruction of the town after the forceful eviction by the Israel Armed Forces of the groups of objecters who had barricaded themselves in some of the houses to be destroyed. Today a large advertisement appeared in many of the Israeli newspapers,inserted by a group of christian fundamentalists calling themselves "Beth Shalom". Here is their appeal to Israel:

Opinion

Ari Rath
Editor and
Managing Director

THE JERUSALEM POST

Erwin Frenkel
Editor

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Sivan 17, 5741 • Rajab 17, 1401

The bombs to ballots trail

THE SECURITY COUNCIL, with U.S. consent, is about to condemn Israel for the aerial destruction of the Iraqi nuclear reactor last week. This does not come as a surprise, and it need not in itself cause policy-makers here an undue headache. Mr. Begin was right when he said: "We are an ancient people, we are used to it. We survived it, we shall survive."

Sanctions, had they been voted by the council, would have been something else. But Washington is in no mood to allow a friend to be so penalized when nations it views as, at best, far worse international offenders, are allowed to go scot-free. Nor will the U.S. punish Israel on its own so that it really hurts.

The fact that the political fallout from the raid has not been lethal is, however, no reason to conclude that it has been benign. The removal of the reactor, or in any case of its bomb-making capacity, may have been mandatory one way or another, sooner or later. But the handling of the action in its political, as opposed to the technical, aspects, by Premier/Defence Minister Begin is shown with every passing day to have been increasingly damaging.

Mr. Begin himself has let it be known, almost offhandedly, that no thought was given to the need for an accounting to the outside world — until the reactor was a certified ruin. This in itself was a ruinous prescription for a campaign of *hasbara*, such as Mr. Begin has in the meantime been conducting, in his fashion.

What errors of judgment have been strewn along this *hasbara* trail is a matter of opinion. President Mitterrand, for one, has gently dropped the hint that, since Osirak was a French reactor, it might have been gracious of Mr. Begin to offer *him* a personal explanation, and not merely to President Reagan; and that, since a French technician had found his death in the debris, an apology might have been in order.

Defence Secretary Weinberger has suggested that it ill-served Israel's purpose for Mr. Begin to single *him* out for attack, because of the suspension in the delivery of the four F-16s.

Perhaps M. Mitterrand and Mr. Weinberger are both wrong. But the accumulating catalogue of Mr. Begin's sheepishly admitted "errors" of fact over the past ten days cannot be wrong, and is not a matter of opinion. The latest disclosure in that series is that the mysterious 40-metre deep bomb-making bunker, triumphantly unveiled by Mr. Begin at a party at the British ambassador's, and later corrected to read 4-metre deep, was just one big "misunderstanding."

With his credibility sunk as low as it has, it should not be surprising if some other of Mr. Begin's factual statements should be taken with a grain of salt, if not openly challenged. A U.S. Library of Congress document questions Mr. Begin's confident assertion that, once "hot," possibly as early as July, the reactor could not be destroyed because it would have exposed the people of Baghdad to deadly radiation.

Apart from the issue of error, if not outright falsehood, there is, however, also the issue of the publication of undoubted truth about the air force's raid on the Iraqi reactor. To the unnamable head of the Mossad, this is understandably the worst offence. In an unprecedented appeal through the press, this politically neutral civil servant has complained of the harm that has already been done through gratuitous revelations in the course of the election campaign — and of the harm that may be done if the flood of disclosures is not immediately stemmed.

The accusing finger does not point in any particular direction. But it is hardly a secret who brought this all into the open, who dragged this all into the election arena (by making public a confidential communication from the leader of the opposition, among other things) — and who is attempting to ride the aura of the redemptory bombs to the ballot box, while pretending to be doing nothing of the kind.

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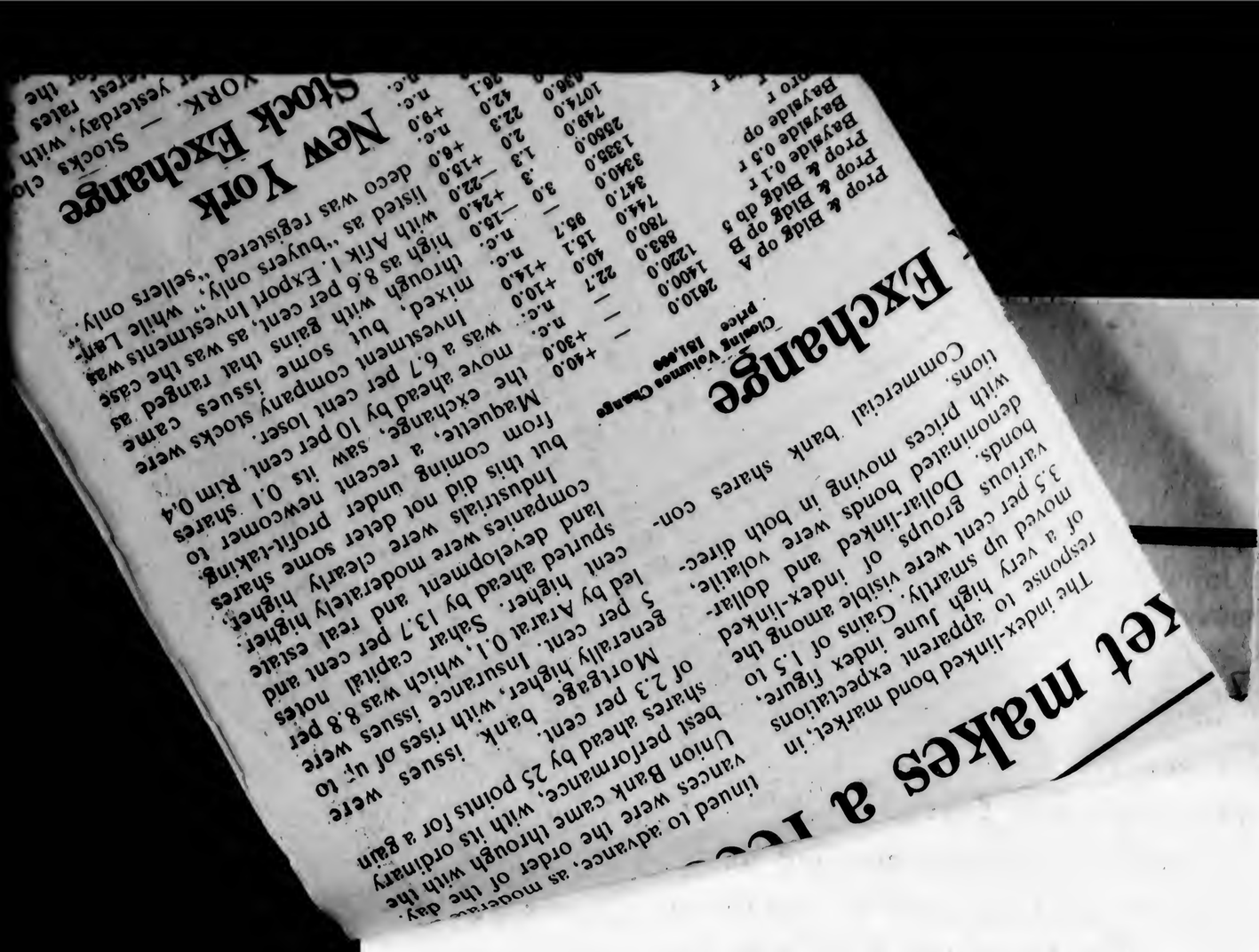

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The index-linked bond market, in response to apparent June inde... of a very high. Gains of 1.5 to moved up smartly. Gains of 1.5 to 3.5 per cent were visible among the various groups of index-linked bonds. Dollar-linked and dollar-denominated bonds were volatile, with prices moving in both directions.

Commercial bank shares con-

...Exchange

Closing Volume Change
Price 181.00

Maquette,	2610.0	—	+40.0
from coming	1400.0	22.7	n.c.
but this did	1220.0	—	+30.0
Industrials	883.0	40.0	+10.0
companies	780.0	15.1	+14.0
land developments	744.0	98.7	n.c.
spurted ahead	347.0	—	n.c.
cent higher.	3340.0	3.0	—15.0
led by Arar	1335.0	1.3	—24.0
5 per cent.	2550.0	2.0	—22.0
generally higher,	749.0	22.3	+15.0
Mortgage	1074.0	42.0	+8.0
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New York Stock Exchange

... Stocks ... closing ... yesterday, with ... rates ... the ... yesterday's ... latest ... the ... was a 6.7 per cent loser. Investment company stocks were mixed, but some issues came through with gains ranged as high as 8.6 per cent, as was the case with Afik I. Export investments was listed as "buyers only," while Lafdeco was registered "sellers only."

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A group of women attending the current World Gathering of Holocaust Survivors in Jerusalem happily display their class photograph from their high school in Poland. The photograph was found in the archives at Kibbutz Netzer Sereni, visited by many of the Gathering participants.
(Israel Sun-Neil Engel)

" A declaration of genuine friendship at a fateful hour !
From a quarter of a million Christians throughout the world !
Again we turn to the Government and the People of Israel with a last minute appeal - stop the withdrawal !
Like us ,you believe in the destiny of the people of Israel and its mission,as we may understand from Isaiah 35:1.

'The Wilderness and the solitary places shall be glad
for them;and the desert shall rejoice and blossom as the rose'.

Completely identifying with the People of Israel, and from a position of wholehearted support for its Government,we again appeal to you:

D O N O T W I TH D R A W.

Mr. Prime Minister. We know that you and your colleagues believe in and follow the teachings of Moses,the Prophets and the Bible. Like us, you would not want the history of the Jewish people during the 2000 years of dispersion,full as it is with suffering, and the unrelenting struggle against hostile opinion and against the oppressors of Israel to have been in vain. Believing in the future of the People of Israel,we make this last appeal to the members of the Government to reconsider this fateful step before it is too late.
At the same time,we call on those actively opposing the withdrawal and threatening suicide - let us avoid bloodshed - the Jewish People has suffered enough throughout history - at all times and in all countries. It now needs you to help in the continuing building up of the country, in its development and in striving for prosperity.

We,250 000 Christians, friends of Israel,members of "Beth Shalom", support you at this difficult hour in history. We pray for you and the future of the State of Israel. "

(Dr. Wim Malgo
Beth-Shalom Society for the Bible Study in Israel
Pfaeffikon, Zuerich , Switzerland).

If at any time the world at large feels disappointed about Israel this is in truth less due to Israel's failure in this or similar aspects but is mainly caused by the excessive demands the world has placed on Israel; it is due to the exaggerated image the gentile world has created for itself about a people which has been selected by divine will so that it might guide the world onto the path to Salvation.

If we agree with such a mission,then we have to confess that we Jews have failed in this respect, that this is a great sin which we have committed. We must be conscious of the historic fact that we ourselves have been given in this our generation a great opportunity and that we, the Jewish People of today have missed this our chance. We must confess to ourselves that we Jews have failed again and as definitely as we have failed many times in the past.

Undoubtedly a new cycle will have to start. It is my deep conviction that the Jewish People as such will not perish although a great part of it will indeed again disappear through murder,through physical and spiritual

annihilation,through absorption and assimilation,through flattening out into other nations.

But I know that we may be sure that there will come the day - it may again take millennia - when the Jewish people will again be offered another opportunity to lead the world to salvation. Let us hope that when that time comes our descendents will not waste their chances,spoil their opportunities,that they will not fail in their duty - as we have done.

I find that I have the time and space available to allow me to make an attempt to study the background in somewhat greater detail of what I have so far written.

Although you may call this essay an indictment against every Jew individually, it must be conceded that there is somehow substance in the argumentbut no value in the defence that Judaism cannot be measured,tested and valued in the same way as this can and is being done in and for Islam, Christianity and all the other religious systems. Judaism is not a personal matter of the individual; it is definitely a national characteristic which a person acquires by his confessing that he belongs to the Jewish people. The fact, the expression, the manifestation of one's Jewishness do not occur within the frame and on the level of an individual's profession or his sensation in this respect but in relation to his performances and his activities, within the Jewish society, be the latter represented by restricted Jewish groups or communities or by and within the global Jewish nation in its totality. These performances and activities acquire only the final seal of auch a belonging if they reflect in some definite shape the willingness or even only the responsibility for such a willingness of taking on the original task which had been placed on the shoulders of the Jewish people, the special selection from among other nations for a definite task. The codex formed by the Mitzvoth has to be viewed in this context as the specific rules the performance of which make the Jew feel and acknowledge that he is a Jew.

After having been driven into the Exile and finding itself thereby deprived of its pivotal point of strength, its homeland, the Jewish people, which had always been made conscious of past sins of commission and ommission, readied itself over the centuries again for the allotted task through the development of a rigid belief in the total persuance of all and every one of the religious traditions and rules which within a short ime, by

autocratic rabbinical injunctions had been calcified into the most rigid ordinances and which by force of circumstances reflected the legal,moral, scientific and philosophica concepts of times long past and which were in mostly all their forms and further interpretations unsuited for the momentary present of everyone of the ensuing epochs. Efforts to survive were formulated as moral obligations and the support of other Jews made a holy duty and this made survival possible only through an ever more complex immersion into the ocean of religious laws. Nowhere could one ever discover any of the former trends to serve mankind at large nor any urge or obligation to bring a minimal sacrifice by or through taking on any even restricted form of a universal missionary task. The Jews knew quite well that such kind of duty was imposed on them from the moment of their having been formed into a people, but all and every effort in this direction was left to the time when the Messiah was about to make his appearance. All through the centuries this messianic idea never weakned because it was the only pisitive,quasi tangible, factor which was capable of sustaining a life-giving hope and for which there was some " factually pronounced and claimable assurance ". Patience in the realization of these expectations was in general preached to the masses but now and then some leading rabbinical leader attempted to accelerate the coming of the Messiah by certain "tricks": Maimonides advised the stablishment of a Sanhedrin in the hope that this might induce the Divine Authority to hurry. Into this kind of scheming we can also classify the explosion caused by Sabbatai Zvi in 1666 as well as the attempt made by Rabbi Hirsch Kalischer of 1830; the latter had tried to induce the Turkish Authorities to grant the re-introduction of animal sacrifices in Jerusalem which would hopefully make God inclined to grant the return of old times and which would bring along also the Redemption of His people.

We can generalize that over the centuries there was hardly a movement which aimedat some form of restauration of Jewish nationhood which at the same time not only tried to enhance the dignity of the Jewish people but did not also intend to hasten the realization of the Jewish role in the task predestined for the Jewish people.

All this waiting and hoping within a self-contained world, in an isolation which was if not partially self-created at least self-maintained, failed over the centuries to bring any fruits. This period which started with the destruction of the Second Temple and the associated dissolution of the Jewish Commonwealth,failed to create that kind of moral,mental and intellectual movement or that type of inspired leadership which could have

made the Jewish people emerge the Jewish people from its pariah-like state and liberate it from its being an object on which the peoples of the world could precipitate their prejudiced objections and their irrational hatred. Alas, there was never forthcoming the kind of right leadership which might have guided the Jewish people into the role of the teacher, that leadership which might have shown the reaches to salvation, which could have changed this world into the promised messianic kingdom here on earth.

Many were the vicissitudes which the Jews experienced over the centuries, and it serves no purpose here to enumerate them all. Let us instead occupy ourselves for a few minutes with a description of events which did occur in recent times,in particular with those of the 18th and 19th centuries,when the revolutionary changes which shook the foundations of the Western world and therewith also dislocated the Jewish people out of their accustomed malignant circuit,out of that apparently inescapable role of a despised conglomerate of peoples among the nations of their world. Enlightenment,Humanism,Liberalism made their appearances,and by virtue of their philosophies and not because of any specific sympathies,they offered the Jews within the Western World various degrees of equality with their ambience. The automatically available opportunity to acquire the citizenship of the country wherein they resided turned the grant of any and all forms and degrees of legal equality into a constitutional right. The explosive effects of these fundamental changes reached down to the roots of the Jewish existence and not only made any further belief in a Jewish identity, in a Jewish predestination, in a Jewish selection for higher ethic purposes unnecessary but also inappropriate and ultimately undesirable - and finally objectionable.

With the benefits resulting thus for the Jews, with the European intelligenzia of the 18th century beginning to embrace Enlightenment ,the majority of the members of this formerly classless Jewish society could not see any further advantage in maintaining their Jewishness. They came to see in any insistence in and any aspiration to a status of Jewish separateness as undesirable; they soon came also to fear that any pursuit of messianic ideas might have damaging consequences. Within a short time only a limited number of Jews remained who persisted to believe in the idea of a Jewish predestination,who refused to give up their faith in a messianic future, while an ever growing mass of Jews steadily distanciated itself from Jewish tradition,belief and identification. Some of the latter found some kind of consolation,some sort of a defence against any possible inner and outer criticism in the adoption of Christian messianic ideas and

beliefs. Others knew to silence whatever criticism they encountered by proclaiming that the messianic time had indeed already arrived with the proclamation of the Emancipation of the Jews and the appearance on the world scene of philo-jewish rulers,statesmen,intellectuals etc, and many a Jew saw in Napoleon Bonaparte the personification of the expected Messiah.

Throughout history and in every ambience, in a world of ethical and scientific progress, the Jew was the instance who could claim expertize in being victimized while striving to be also the world's reformer. All through the various changes mankind experienced the Jew never ceased to theoretize about ways how to improve the world; throughout all the fateful experiences he never ceased to be conscious of the fact that his continued survival could only be explained by his election which sufficed to prove just this very truth.

However, it is an undeniable fact that whenever he did acquire the right strength and was offered the suitable opportunity to fulfill his duty, this task allotted to him, he unvariably failed. In such times and circumstances he revealed himself as an individual with a kind of split personality, one part of which - the Jewish one - continued to remain mumified,and the other part - the worldly one - which perceived a redemption of the world through Judaism only possible if that very Jewry divested itself of that very Jewishness which had provided that expertize, that understanding,that realization of the need of and the path to Redemption. An " enlightened" world opinion, in view of the parallel encouragement of the contemporary assimilatory processes saw no objection to attribute to the Jew qua Jew whatever benefit its spiritual and philosophical systems had gained through the ages, and it graciously collaborated by the acknowledgement of the attainment of the Jew to the status of a world citizen. This was an outcome which provided satisfaction to all concerned; there was thereafter no further need to strain for any changes with the result that things remained as they had been before. No !,nothing was changed in the status,the rights,the life of the Jews,except that the formerly quite small opening in the wall through which one could escape into world citizenship became widened; it became now a larger, much larger gap, and the heap of discarded Jewish spiritual belongings and traditional attachements on the inner side of this gap in the ghetto walls increased and grew.

This state of affairs which began to mushroom in the 19th century could and would have brought the solution for and of the " Jewish Problem'

within this century. The process would have taken one or two more generations and there would have been left only a small group of black-coated, bearded,side-curled Jewish beggars in Poland supported by a minuscle collection of supporters and providers in similar garb, but somewhat better groomed, residing and prospering in America, as reminders of, as a kind of memorial to an once important element in the spiritual and moral development of the human race and its significant role, in times past, as a catalyst of human spirituality.

For at the turn of the century the stage was set for the disappearance by a steady process of assimilation of the Diaspora Jewry which had by then become totally indifferent to and disinterested in its destiny and fate, into the cleansing and rehabilitating busom of the christian churches. The path leading to this goal was already well trodden and the process of disappearance into Christianity had so far been accomplished in association with a definite change in the Jewish physiognomy and physiology, particularly with regard to the semitic features and the various ghetto characteritsics. Such a profound transformation seemed to have been the rule as these just named factors,which in the past had hurt so painfully christian sensibilities and sensitivities, had become smothered and smoothed and had been finally washed away to a truly unbelievable degree by that contact with the water in the baptesimal fount whose enormously beneficial effect had been vaunted with so much vigor and insistence in the Middle Ages and had since then never been less. The effect was that a newly growing up generation in the gentile world did not perceive anymore any similarity between the physiognomy of the former Jew next door who might now don a professor's frockcoat or carry now a newly acquired tophat indicating his status as a Government official, and the caricatures which were so stereotypically reproduced again and again in the printed thrash which was allowed to enter the sacred portals of "world literature".

In such a manner would have proceeded the "natural process" of disappearance which had since time immemorial affected so many peoples, great and small, and which is so specific for that which would have certainly have been labelled an "evolutionary process" elsewhere and otherwise. But for the Jewish people this would have been an impossible situation and a totally unacceptable solution as it would have negated the very special role of Israel to which I have alluded already earlier. It would have made of the "Jewish Problem" nothing but a small chapter,possibly only a footnote,in the history of mankind and would have supported Toynbee who saw in Jewry's survival a "historical anachronism". Such a "solution" in the shape of an annihilation by assimilation would have made the claim,

my claim, of a particular call,selection,duty,task of the Jewish people a mockery - and quite rightly so. It would have reduced to a lie my statement that there exists a Supreme Being who directs mankind's fate and who has appointed the Jews his messengers of some form of divine aim, the conductors on the path to a promised salvation, the pathfinders to a definite goal of redemption.

Of course, I have not what you may call proof for what I claim to feel is the truth; nor do I claim the right to speak about anything but my own,purely instinctive sensations in respect to what I sense to be the truth.

The majority of the Jews of the West, those who were left after the steadily ongoing process of pruning,had begun to acquire a certain sense of assurance within the atmosphere of Enlightenment's ozone of tolerance and the ensuing legalized equality which had at last granted them their human rights. They fitted easily into the legal,social,economic and political situation as it developed over the years, and they acquired in this development also the hope that they might also be able to divest themselves steadily though slowly,of that weight of Jewishness, of that burdensome Jewish heritage, of that Jewish otherness which had lost so much of any meaning for them. And they quite openly and frankly nourished the hope that with the benevolent help of the churches they might find,if not for themselves at least for their children and children's children a more favourable future,even if this should involve an to their minds a now no more frightening,total disappearance into the gentile environment. There certainly remained still many Jews everywhere who were full of pride in their past and had kept a degree of divination of their duty, but there was not the slightest certainty - and I do not want to expose myself to the accusation of exaggeration - that these very Jews would be able and capable,though willing and wishful, to transmit their attitudes and their hopes to their own children. We can say that the stage was set for the total disappearance of Western Jewry within at the most 2-3 generations. The despised Eastern Jewry could expect a similar fate within the same time span, not so much by any inducements or any assmilatory facilities but by the less refined and no less effective methods of pogroms and economic murder.

The truth which I sense and want to communicate to you,I see reflected in the sudden barrier which the Jews encountered in their haste to become assimilated,to become absorbed into the surrounding christian or gentile world . Such a process of egalization with the gentile environment had so

far been quite easy and could be achieved by a simple declaration of intent which at the most had to be accompanied by the inconvenience of a baptesimal ceremony whose true and deeper meaning none of the partecipants after all was able or capable to understand. The old-established antisemitism which over the centuries had carried various labels had always quite miraculously evaporated in the case of a Jew changing over to Christianity or Islam. The churches and mosques could easily have accomplished the total disappearance of all the Jews in their reach by force in one way or the other, but this has never been attempted to or accomplished for reasons which were rarely humanitarian but were mainly anchored in some deep-seated esoteric or archetypal roots.

When in the middle of the 19th century the racial form of antisemitis was introduced,it came - thus it must appear to those who deeply believe - as a divine interference in order to arrest the threatened annihilation of the Jewish people which - as I have pointed out - would otherwise have become unavoidable because the only humanitarian concession the gentile world could ever agree to was disappearance by complete assimilation,through total absorption and not to any kind of coexistence which would have permitted the adherence to a different faith. The only defence against such a process could have been a restraint imposed by the representatives of this minority faith through a considerable physical,economic and armamentary strength - and the Jews nowhere possessed any of these.

The priests officiating at the baptesimal founts remained as busy as ever but that ceremony,though still performed with much pomp and solemnity in some corner of the churches,had lost much of its attraction because a Jew remained a Jew even if the priest by virtue of the power invested in him by the founder of his Church had declared with most solemn intonation a non-Jew,and even if there could now be exhibited that venerated documentary proof which could henceforth confirm the non-Jewishness of the owner of the document. Indifference was now a main addition to the evolution into a Christian and the new non-Jew tried to solidy his being a Christian through open despising of his former correligionists - which might have been understandable -,by hating his own background - which might have been acceptable -, but also by ridiculing his forefathers - which made him contemptible and despised- , and by never losing the last traces of his origin - which made him suspect.

The snow-balling trend to a progressive assimilation and the changes which brought this on, created also a remodelled Jewish consciousness,as

well as a re-awakening to the stark realities added by later changes. This can well be studied in the various stages of development of the Jewish Reform Movement. German Jews who emigrated to America in the middle of the 19th century transplanted this type of a newly interpreted Judaism into their new ambience. It needed the upheavals of the last two generations to make the remnants of these American Reform Jews accept the idea of a Jewish nationhood and to come even to some kind of compatibility with some of the tennets of the Halacha which until a short while ago had been considered as purely man-made, and in the adjustment to the modern times and progressive circumstances not only not justified but definitely damaging in certain aspects. In the year 1885 Reform Judaism of America - in England and Germany the Movement preferred to call itself Liberal Judaism (except for certain most radical Reform factions) - issued the Pittsburgh Platform which declared that "we consider ourselves no longer a nation but a religious community". The thought of any possiblereturn to Zion was declared anathema and this factor was quite clearly stated in form of an addition to this fundamental declaration. The Reform Movement which in a most pronounced form personified at that period the distantiation from Jewish tradition,the absolute refutation of any form of verbalization of the principle of redemption within an established nationhood,the denial of a persisting preservation of a divine selection and an inevitable destiny, attained everywhere great numbers of members, and while the periphery of these types of Jewish communities steadily disappeared into a total assimilation through baptism, other reform- and assimilation-minded Jewish masses continued to flow from the orthodox and conservative sources into the reform movement and succeeded in maintaining the appearance at least of a sustained strength. In the first half of the 19th century a powerful ideology,both Jewish and Christian, welcomed and supported this "solution" - and disappearance - of the Jewish problem, but there were at all times two main groups during this epoch which resisted this trend or which were incapable of benefitting from it: those to whom no other program was acceptable for the Jews than the existence and survival as Jews within their ancient homeland Palestine, and those who,while identifying with this set of preconditions demanded and preached that this solution could only take place under divine guidance which would be indicated by and manifested in the prior appearance of the Messiah. An intermediate group offered the compromise argument that the repopulation of Israel-Palestine would pave the way for the coming of the Messiah and this in time bring about the fulfillment of that sine qua non; while the orthodox

elements might in their majority not accept such an argument, there formed considerable numbers of religious Jews who identified with a zionist program and supported the development of settlements in Palestine. There was in addition also a socialist concept, partially politically partially philosophically interpreted, at times in the shape of a synthesis of both, which allowed many groups of the various camps find a form of common policy.

The concrete ideas of a Jewish peoplehood, of aspirations to a Jewish nationhood and of claims to a Jewish homeland which had always been part of Jewish thinking, planning and hoping, began to lose their sharpness, their actuality in the 19th and early 20th centuries; they had begun to become submerged into the quest for assimilation, and it required those intensely hostile external non-Jewish forces which soon made their appearance in the Christian world, to rekindle these ancient ideals and to unite the remnants of modern Jewry within and through such an ideology of a nationhood as never before in the past - at least not in the modern Diaspora. It is significant - and for a successful outcome possibly important - that the processes of estrangement from the idea of the ancient concept of nationhood had evolved mainly in the Jewish communities of the western part of Europe while those of the eastern part of Europe and of the Islamic countries were hardly affected by a loosening of the ties with traditional Judaism and the loss of identification with past values. Thus a great division became evident between that part of Jewry which was readying for assimilation within a generation or two and that part of Jewry which was deeply motivated by the desire to preserve a nucleus of national consciousness. It does not matter in this context that the latter group was more often forced into such a consciousness, but it was mainly this group of Jews who provided the sources from which the often neighbouring groups progressing into assimilation were replenished in a constantly maintained stream. At the turn of the century European and American Jewry consisted of a large, fairly compact yiddish-speaking mass of "Ostjuden" and the "Westjuden" who had formed themselves, but were hardly organized in the true sense, into various communities. The latter group spoke the national language, joined the local social organizations or fromed parallel ones of their own and adopted the various ideologies expressed in the prevailing political philosophies, but they were in no way united in any common ideology. The division of the Jewish masses was accentuated by their being separated along orthodox and zionist lines, but this was hardly evident in the West. Later on, when the incubus of Nazism became noticeable, Zionism became a life-belt in a spiritual as well as a physical sense. And finally the Orthodox and the Zionists came to form the two main groups who were going to face the newly emerging statehood of the Jewish people.

Jonathan Frankel's study, drawing on a huge body of historical material in Yiddish, Russian, Hebrew, and other languages, records the fortunes of both movements—and, especially, the tensions engendered by the many attempts to reconcile them into one. Thus, *Prophets and Politics* contains thoroughly documented accounts of the interaction of Zionist and socialist politics in Russia prior to the abortive revolution of 1905 and, on the eve of World War I, in Palestine and the United States. It includes also an exceptionally informative eighty-page exposition of the history of the Bund, the first and most successful Jewish socialist movement, as well as several biographical essays that serve as case studies of the interaction of Jewish social radicalism and Jewish nationalism.

One such essay is devoted to Moses Hess, about whom Frankel has also written before.* At one time an editor of a German journal which counted among its contributors both Marx and Engels, Hess, the author of *Rome and Jerusalem*, became one of the founding fathers of modern Zionism. Sharing the essay with Hess is Aron Liberman, who tried, unsuccessfully, to combine Russian and Jewish radical politics; he committed suicide in Syracuse, New York. There is also a biography of the now-forgotten Chaim Zhitlovsky, who died in 1943. Of Zhitlovsky, Frankel writes:

> At varying times, he was a sharp opponent of Zionism and a Zionist, an anti-territorialist and a territorialist, a supporter of the Bund and one of its harshest critics, a Social Revolutionary and an apologist for Bolshevism. He was a kind of ideological nomad, forever on the move.

Not a few contradictions could also be found in the political views of Nachman Syrkin, who dreamed of a socialist Jewish state "financed largely by the hated class of Jewish bankers and capitalists." The final profile is that of Ber Borochov, who aimed at a synthesis of democratic Marxism and Zionism. Borochov alone was to leave some influential political progeny:

> Yitzhak Ben Tsvi, the second president of the State of Israel and Zalman Rubashov (Shazar), the third president, had been among Borochov's closest personal associates in the Russian party [Poale Zion] in its year of foundation, 1906. Three prime ministers of Israel (David Ben-Gurion, Moshe Sharett, and Golda Meir) were also veteran party members, although not personally identified with Borochov.

In retrospect, neither the Jewish socialists nor the nationalists provided satisfying answers to the tragically pressing needs of their destitute and physically endangered constituents. The Jewish radicals, themselves frequently assimilated and actively hostile to Jewish traditions, were forced by their ideological allegiances to minimize the specifically Jewish aspects of the tragedy in the Pale of Settlement. Indeed, in Russia some of the Jewish radicals felt compelled to desist from criticizing Gentile populists of the Narodnaya Volya movement who, for tactical reasons, *approved* of the murderous anti-Jewish pogroms because these contributed to a radicalization of the Russian masses. Conversely, the Zionists, who focused their attention on the eventual return to the Promised Land, tended to forget that the paupers in the *shtetlakh* of Eastern Europe urgently needed practical assistance in their ongoing struggle for economic subsistence and legal rights.

The "internationalist" socialists believed that, by and large, the impoverished Jewish proletariat faced much the same problems as did non-Jewish workers. (In the United States the counterpart of this doctrinaire internationalism was an obtuse nonsectarianism. Thus, at a fund-raising meeting for victims of the 1905 Kishinev pogrom, Jacob Schiff and Oscar Straus, two leaders of the moneyed establishment, "insisted that the relief funds should be available to 'Jew and Gentile alike.' ") Traditional Zionists, by contrast, tended to view *all* Jews as socially and economically rather homogeneous, with needs that were a function of their Jewishness alone, and having little in common with their Gentile neighbors. As it turned out both views were wrong in themselves, though at the same time each provided a corrective to the other.

The politics described in Jonathan Frankel's book have all but withered away. In Israel, Ber Borochov's disciples and comrades-in-arms, who were effective politically because of their pragmatism, paid only occasional lip service to the Marxist-Zionist ideologue. And in America—as Frankel shrewdly notes—politics is an activity engaged in by reasonable people only at election time. But that things were once very different in the highly politicized culture of East European Jews—whether in their native habitat, or transplanted to other continents—is demonstrated in great detail in *Prophecy and Politics*. Jonathan Frankel's book, an important study of turn-of-the-century radicalism, is a major contribution to Russian and Jewish history.

The Tastemaker

MRS. HARRIS: THE DEATH OF THE SCARSDALE DIET DOCTOR. By DIANA TRILLING. *Harcourt Brace Jovanovich. 352 pp. $14.95.*

Reviewed by JOSEPH ADELSON

WE HAVE here an account of a much publicized murder trial, the trial of an aging woman cruelly rejected by a vain and callous lover. The case gained its notoriety largely because the victim, Dr. Tarnower, had achieved a momentary position on the margins of celebrity as the author of a best-selling diet book. He was not a distinguished figure in other respects, though for reasons of her own, Diana Trilling inflates both his social status and his cultural importance. Mrs. Harris was the headmistress of Madeira, a well-known, rather horsey preparatory school for girls; she was also—as her trial revealed—a woman of considerable psychological complexity.

Books about famous trials have become a commonplace genre. They are generally written in one of several ways: as straight journalism, so as to review and clarify the

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* " 'The Communist Rabbi,' " COMMENTARY, June 1966.

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Marx and Zion

PROPHECY AND POLITICS: SOCIALISM, NATIONALISM, and the RUSSIAN JEWS, 1862-1917. By JONATHAN FRANKEL. *Cambridge. 686 pp. $49.50.*

Reviewed by MAURICE FRIEDBERG

THE modern history of European Jews begins with their emancipation in the wake of the French Revolution of 1789. By 1838, in the West, the movement toward equality had already undergone a reversal. In Russia, however, there was the usual historical lag. The liberal reforms of Alexander II, in particular the abolition of serfdom in 1861, were followed by a modest but real improvement in the legal position of the country's Jews, but at the time of that monarch's assassination in 1881 the Jews were still very far from being equal citizens of the Russian empire even in the narrowest sense. The ascension to the throne of Alexander III was to wipe out a number of the relatively few gains the Jews had made during the preceding period; the process of deterioration continued during the reign of his successor, Nicholas II. Only after the downfall of the monarchy in March 1917 were the Jews of Russia proclaimed equal citizens by the country's democratic Provisional Government. Subsequent myth-making notwithstanding, the legal status of Russia's Jews was not changed by the Communist *coup d'état* in November of the same year. By that time, the legal emancipation of the Russian Jews was already an accomplished fact.

Jonathan Frankel, a historian who teaches at the Hebrew University of Jerusalem, describes his book as "a study of the political response to the crisis of Russian Jewry" in the period sketched above. As Frankel writes, that crisis was marked by "a population explosion, chronic underemployment (and unemployment), poverty; by periodic waves of pogroms and government harassment; by a massive emigration which carried the East European Jews in hundreds of thousands—and eventually millions—to new centers all over the world."

Victims of the twin scourges of ethnic persecution and of grinding poverty, Jewish inhabitants of the czarist Pale of Settlement responded politically by rallying around two banners that would seem mutually exclusive. The first, Jewish nationalism in its many mutations, promised them an escape from anti-Semitic persecution through an escape from Gentile society altogether. The second preached the several strains of the socialist creed. The rhetoric of both was somewhat messianic and all too often quixotic, attributes not unrelated to the urgency of the issues that begot them: the precariousness of the living that millions of Jews eked out in Russia and their immediate physical insecurity. Both of these factors argued against dismissing almost any solution to their predicament, however risky or far-fetched.

Two centuries earlier, a somewhat similar set of circumstances had obtained. Ukrainian-Polish wars, accompanied by bloody pogroms against the Jews, had then, too, evoked two Jewish responses, the emotional religiosity of Hasidism and false messianic movements ultimately leading to apostasy. Now in the late 1800's, descendants of the victims of those pogroms flocked to contemporary analogues of both movements. There were those who, in the name of a socialist millennium, advocated ethnic suicide by the Jews. Proudly declaring themselves to be not Jews but merely Yiddish socialists (a fine distinction which, it goes without saying, anti-Semites were unwilling to recognize), the Bundists were known to resort to such antics as Yom Kippur dances, with ham-and-cheese sandwiches served. At the opposite end of the spectrum were the other dreamers, the Jewish nationalists. These advocated a return to Zion (though not a few seriously considered the alternative of Uganda or Angola). In a surprisingly short time, elements of these two outwardly disparate movements were to become thoroughly intertwined.

MAURICE FRIEDBERG, *a scholar of Soviet and Jewish affairs, teaches at the University of Illinois and is the author of, among other books,* A Decade of Euphoria: Western Literature in Post-Stalin Russia.

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Thus the national Jewish movement was created, which aimed at the return of the Jews to nationhood within Palestine; it motivated the large masses of the socialist as well as many of the religious-minded Jews in Eastern Europe. This movement was born about 100 years ago and was more or less exlucsively idealistic was well as redemptory in nature. It had beed founded on a wide intellectual as well as emotional basis,which in turn was prepaiered,strengthened and maintained by the transformation of the Hebrew language into an instrument of profane communication.

Instead of becoming a great torrent of attraction in the last decades of the 19th century,that first movement to return to Erez Israel proved to be never more than a trickle. It encountered from the onset great difficulties as the main masses of Eastern Jews,that vast human source made up of orthodox Jews and of chassidic Jews who, one might have thought, would have been deeply interested, saw in this first Aliyah Movement only a heretic danger in the guise of a political movement,and they unhesitatingly withdrew from any form of involvement or partecipation. The only exception was that considerable number of orthodox supporters who did favour the establishment of settlements in Israel but saw in these nothing but a way to fulfill the old established demand of the rabbis that every Jewshould do his utmost sometime in his life,to settle in Palestine. By taking part in this Aliyah,however, they did not in any way accept the ideology nor the policy of the Hoveve Zion who unequivocably saw in their settling as zionists in Palestine a first step on the way to redemption. This support of the Aliyah by the hassidic and orthodox groups of Eastern Europe to which they had originally agreed because they saw in it a purely "technical" though reccommended move from one place in the Diaspora to the other,even though this new place was Palestine itself, increased with every pogrom. Many were the pogroms which occurred in the East before the First World War and they destroyed whatever hope Russian Jewish intellectuals might have entertained about gaining for the Russian Jews the same kind of benefit as the Jews elsewhere in the world had begun to enjoy from the Emancipation wave taking hold of Europe. Within these circles of the disappointed intellectuals and the non-fanatic religious,the Zionist idea gained increasingly in strength and in these elements of the Second Aliyah were manifest more clearly than ever before the messianic hopes which in some sense had inspired all these settlers. It would be a great exaggeration to say that these curageous immigrants were conscious of a vocation in such terms,but it can be stated as a fact that this new immigratory wave was motivated to a great extent by the aspiration to bring about a consolidation of social with religious factors as a new concept with which

to redeem the Jewish people and through it the world at large. Such kind of ideal was mainly formulated by Ber Borochov and A.D.Gordon. This new definition of a a Jewish destiny within a Jewish homeland was carried forward also by writers like Achad Ha'am who demanded a revival through a re-organization of the ancient Jewish ethics and our modern knowledge of these as in this manner alone could the Jew be assured of a definite homecoming. The men and women of the Second Alijah wanted an inward social and socialistic idealistic and ethical revival of Judaism; for them the role of traditional Judaism in this revival was of far less significance.

It can be generalized that this new wave of immigrants which began to stream into Palestine in the early years of this century perceived very well that there was the absolute need that there was a revival of the Jewish people within their own Jewish land as only in this way whatever was seen as the Jewish fate could be realized and whatever was hoped for as the fulfillment of the Jewish task could be helped along; but they perceived their task to bring about a redemption of mankind only possible in a socialistic,somewhat nationalistic,but definitely ethical society. Their program was encouraged and supported by the parallel efforts of men like Rabbi Abraham Isaac Kook,the then Chief Rabbi in Jerusalem, a mystic and charismatic leader who perceived in the inpouring Jewish immigrants the rebirth of Judaism in a modern shape. The Zionist Movement preaching this migration from Europe to Palestine was to him a clear indication of the divine will and of the dawn of that opportunity for which so many generations of Jews had been praying. Within the frame of this philosophy he was ready to accept and even to condone the fact that so very many of these new settlers denied all or at best most of the traditional rules and religious laws,because to him any path which could lead to Redemption,in whatever form it was to come,was of supreme importance. It was through the influence of this Rabbi Kook that traditionalists and socialists,religious and liberal Jews could find a common goal and form a homogenous society and thus prepare the basis for a new Israel in which the ancient task,for which the Jew had been called, could be undertaken. He remained undisturbed at that stage by the various aspects which this task might have taken on in the eyes of the new and old settlers.

Concurrent with the emancipatory and assimilatory trends which began to develop among western Jews, attempts were made by the Russian Government to introduce similar developments for the benefit of its own Jews; these, as I have already mentioned, failed to produce any results. The processes and developments provided proof to the newly born nationalistically minded

groups of Jews everywhere,but mostly those of Eastern Europe, that any otherwise welcome political recognition and legal acceptance as well as any social integration which eo ipso had to contain an offer of a much desired cultural progress were only possible at the cost of their Jewish identity. The events which developed around the turn of the century brought further proof that the hopes created by the emancipatory processes, those which Enlightenment,Liberalism,Humanism etc. had promised, were nothing but an illusion. A generation of leaders arose now among the emancipated Jews - I will mention here only Hess,Perez,Smolenskin - who in their speeches and writings attacked all the variegated ideologies and platforms as well as the various contemporary movements in Judaism, like the Reform,the Neo-Orthodoxy,the Haskala,which promised without any justification in fact or experience, the modern Jew equal rights with those enjoyed by the gentiles in the host countries.

To the Reform Movement it became clear within the early decades of this century that its assimilatory trends were only suited for the discard heap due to the evolvement of the racial form of antisemitism which had made its appearance; this realization had over the years made the Reformists change their outlook and program,and the very Movement which in 1885 had issued the ' Pittsburg Platform ' drew up in 1937 the ' Columbus Platform ' which contained a form of Zionist affirmation in the sense that Palestine was now accepted as a refuge for homeless Jews and contemplated as the "centre of Jewish culture and spiritual life", a concept which had beenoutlined clearly by Achad Ha'am. The Haskala Movement of the 19th century,the Jewish Enlightenment, which was in the main dominated by the German Jews and which had also served as midwife for the Reform Movement, had become an attractive solution in the eyes of the Russian Jews but in due course their experiences were going to show to them how erroneous their hopes had been, and the fateof the Hoveve Zion Movement which in the preceding century had preached the return to Palestine,had become the main evidence of the disappointment of its members in the promises of the progressive gentile world. However, while also in the preceding decades Jews had suffered persecutions without their reacting to these other than by lamentations,the new generations decided to take their fate into their own hands. The series of pogroms which had cost so many Jewish lives in Russian and Polish lands,were to become the yeast which fermented these young men and women into the realization that only a "homecoming" to Israel would solve all the cultural,social,national,political and human problems for the Jew wherever he might live in the Diaspora. This form of

intuition of these Jews that they were destined to carry on and pass on the Jewish heritage,must have been very strong indeed as otherwise the fact is difficult to explain that they preferred to face the hardships of life on and the conquest of a neglected barren strip of land which was Palestine then,instead of joining,after the pogroms of 1881,the major stream of emigrants which moved in the direction of America. Even though a great number of these early immigrants into Palestine did leave again after some time,that early Aliyah Movement is to those who look for such evidence a definite sign that there is an indication of some instinctive reaction and unconscious recognition of the fact that at this very critical moment in Jewish history the only possible method to assure the survival of the Jews as a people was the aiming at the formation of a Jewish nation as otherwise the total disappearance of Jewry into the surrounding gentile world within a short time would have become unavoidable.

You may point out that it is risky to draw such complex conclusions from a single event in a historical process,but there have been many other times when such trends have manifested themselves in Jewry,be it times of an inviting emancipatory wave or periods of threatening a total physical annihilation. At such times men and movements arose among the Jews which viewed a return to Erez Israel as the sine qua non for the survival as a peoplehood and through such a move the only opportunity for the indispensable revival of Jewry's inherited values even though the inducements which had to be overcome were great and the dangers facing those taking on this task were enormpus. Let us here only mention Ezra and Nehemia which moved a large mass of nationalistic minded Jews from the comforts of Babylon to a devastated Israel, or Sabbatai Zvi who attempted to induce the Jews of his time to a similar return to their homeland making use of messianic promises which proved to be of a sufficient impact on his adherents to make them overlook all the possible dangers.

That period of revival which grew up seventy yearsafter the beginning of the Babylonian exile and which spurred on a selected group of Jews who were desirous of remaining witnesses of the ancient selection of their people,became a prototype for the way all future generations of Jews saw their destiny. During the 1800 years which have followed the destruction of the Second Temple expression was somehow always given to that hope and expectation,the assurance even, that an end to the Galuth would be signalled by a return to the ancient homeland; but hardly any kind of specific or major effort was ever made - such could possibly never be made - to have such a return indispensable for the Redemption come true. The explanations which our "experts" broought forth sound more like excuses than realistic facts.

The orthodox Jews, the "true believers",waited for some miraculous event, some form of divine intervention by which their transport to the Holy Land was to be arranged, and the "enlightened" Jews,those who thought they were the truly clever ones,who felt themselves no more bound by what they saw as antiquated believes and unsuited traditions,preferred to renounce, through their cynical interpretation of what they still might concede was a historical process, a heritage which had to them,in their new assimilatory environment and within their 'modern concepts' become a burden and which was no more perceived them anymore as a glory.

It took what future historians,in words which will contrast much with the kind they usually use to describe even the most shocking events, will classify as "the greatest crime in history", to induce the international community to grant Israel the renewal of her ancient statehood,to give her the permission to become an independent national entity. By this historic event, by the fact that there exists now the statehood of Isreal,the major part of the Jews abroad discovered that their exile has now become tolerable,that the wounds which their human dignity had sustained have begun to scar over and that the position of the Jew as equal member of their host nation has become restored. All over the globe Jewish leaders emerged, but still larger were the Christian masses, who became vocal to express that that part of Jewry which had settled again in Israel would set about, as soon as possible,to fulfill that task,to merrit that promise,to lead to that existence which would bring about that leadership and lead to that situation for which Israel had once upon a time been selected, had for so long suffered,had survived so much persecution and had at last been re-established in its old homeland: viz:- the Messiah's return to earth so that he might establish the Kingdom of Heaven with Jerusalem as the pivotal point. The renewed Jewish nation had now to face the task for which it had also to find the inner strength. Al relevant decisions and the leadership in general was to be shared with the Diaspora although the centre of such spiritual leadership and guardianship was to be localized in Israel. A spiritual regeneration was expected also in the Diaspora and the fruit of the revival of Jewish hopes was to be shared equally with those who remained in the Diaspora but who would in turn generously contribute their share in form of money and other donations. One united Jewish Nation was now seen to exist all over the world and although a physical centralization with the concentration of all Jewry within the borders of the State of Israel would have been preferred as the solution,it was recognized that this was not only impracticable but also economically undesirable. The most favourable

solution was that the majority of the Jews should continue to live in the Galuth,that they should draw their spiritual nourishment from the source of Light situated in Israel and that they should in turn guaranty the economic survival and the political strength of the Centre of Judaism which Israel was hopefully going to mean for Jews and non-Jews everywhere.

These considerations,primarily materialistic and strategic were hardly softened by the evolvement of any specifically idealistic-messianic group among the Jews here or elsewhere, and this fact contrasts so sharply with the attitudes and concepts of the large groups of fundamentalistic believers among the - mainly protestant - Christians who to all appearances are the only ones to know of Israel's original election and to feel that the rebirth of Israel within its own State has to be seen as the great miracle mankind had the right to expect.

The fact that those very Jews whose prayers are so much centred on a return to the ancient home of Israel, the orthodox-chassidic groups, have not flocked back to Israel when the opportunity arose, can and must be seen as a failure of the entire scheme and failure to recognize the great opportunity offered. There are important - in size and influence - chassidic groups in Israel and abroad which not only deny the existence of the State of Israel but actively fight against its very survival. There are others, e.g. the Belzer Chassidim, of whom one can say that at best they live in harmony -though in no way in sympathy - with the zionist idea; they have none of the mystical fervour with regard to national territorial questions as the Gush Emunim who are filled with the miracle of the renewed State and the misssion they see ahead. The Belzer do not see anything mystical in Israel. " We do not see the Jewish State as the beginning of the messianic Redemption. Israel is not for us a religious concept", explained a spokesmen of this chassidic sect. If there was any message in the rebirth of Israel, this negation speaks also of its failure

With the establishment of the Jewish State the founders mistook their aims and efforts as a liberation movement by which they wanted to free themselves from oppression and humiliation, but they did not recognize, or did not do so in time, that also in this respect Israel was unusual, as here was not the situation motivating other liberation movements who are enslaved,oppressed,degraded within their own country. They should have defined their aim as a liberation movement for the Jews in the Diaspora and not of or in the Holy Land. They would and should have thus also realized that their idea of liberation was a priori associated with the disregard that in Palestine another people lived already and that it was not only necessary from an ethical point of view and of political necessi-

ty,but also as a test case for that very moral superiority inherent in the aim and purpose of a Jewish Redemption. Such a mission, recognition and purpose cannot include that one side eradicates the other. A way had to be found in the first years of the zionist realization, but that moment and opportunity has been missed and all and everything depends on the hope and realization that a solution might still be found. The solution is not in the principle of the 'Iron Will' of Jabotinski,nor in the romantic approach of the Brit Shalom so unrealistically pressed by Martin Buber and his group, but by and in a return to the ideology of Weizmann, Ben Gurion,Eshkol etc. who realized and recognized that the Arabs have also a right ,a legitimate claim, a "case". I wish I was a poet and could describe the fight between Good and Evil represented by the forces ,here in the Middle East and dispersed all over the world by those who want to see Israel succeed and those who do not want peace to come to this part of the world.

After having read so far you will understand the trend of my ideas, the form of my argument, and you will ask with justification what reason I can adduce to vest the Jewish people with such a great task,such an unbelievable appointment,such a unique destiny. On waht do I found the right, you will demand to know, to glorify to such a degree this people, these Jews who are still mostly dispersed all over the world,who throughout their long history have played a rather ambiguous role, who during the many centuries of their disperson have occupied everywhere never more than an inferior position,who have been classified most of the time among their host nations as a most despised group of people. There may have been periods when the Jews did become the focus of admiration or objects of envy but these unusual sentiments were inevitably accompanied by some form of reservation. At the best of times the Jewish people were allowed to take on the role of a beggar prince, I mean the kind of beggar scholars who are likely to attract attention and may be granted a minimum of existence because they know the classics by heart and do not need much urging to recite these; but in the main they were allowed the position of a beggar merchant,of the peddlar whose wares might be cheaper or not,better or not, but who could his customers by evokingin them the subconscious thought that the sale of the Jew's wares was somehow accompanied by a particular benediction.

Never was there a time or a place when we Jews were loved. We were feared whenever we were strong in the way the strong are usually feared. This was especially evident at times and in circumstances when strength

meant survival,pity meant weakness, and mercy meant softness. You may find many among us who claim they have noticed a change in the attitude of the peoples to us Jews in this our generation. I wished this were true as Redemption is approaching and Salvation assured the moment the peoples of the world do really love us. However, those who claim to have perceived such a change in the hearts of the world will soon find abundant circumstances to prove that the world's ingrained attitudes towards us Jews have not been reversed and that whatever has changed,whatever new attitudes and concepts,evaluations and thoughts may have been proclaimed from the heights these have remained in the realm of theory only. Today,as in the past, it is a sad fact that to rely on such friendly attitude of and a favourable change in the host nations had to mean to the weak among the Jews an invitation to commit national suicide.

Yes, let us be honest about and let me repeat: nowhere has the Jew ever been loved or liked. The world at large has never been able to overcome a certain innate reservation or even a definite hostility with regard to the Jew. This phenomen could, and to this day can be observed among people and peoples who themselves have never known a Jew in person. The Jew has been made into an abstract object in which even the lowest and the most unfortunate among the peoples of the world could mirror themselves as superior. And all along his national history the Jew has groped for love and esteem; he swallowed gingerly any offer,any manifestation of sympathy, but at the same time he has,somehow never overcome the suspicion that any gentile expression of affection was somehow incongruous,somehow pathologic in character. For such a kind of love of the dominant citizenry for the maligned and suppressed,the despised and the prsecuted had to be totally unselfish in order to be true and honest,had to be verily of the kind which only a saint could be muster - and even among the plethora of saints which populate the church callendar only very few can be found,only very few belong to the class of St.Francis who at least did succeed in making us believe in unselfish christian love. For since that stage at which mankind can be said to have come into existence,i.e. from the time man lived in the trees and in caves,true selfish love of any kind,interhuman love has been quite unknown; only when man began to grow up in the world which could not exist or at least appear tolerable without the desire for ethical duties,i.e. since the time he acquired the status of a demigod,were concepts of selflessness,of a duty to provide for the wellbeing of one's neighbour,were the constant strife to acquire a minimal set of moral duties and values,were an organized or individual identification with the Godhead's precepts of goodness acquired,appreciated,and boasted

as a new venture. Ethical qualifications of this nature were constantly talked about,minutely theoretized about,zealously aspired to - but also equally with persistence sinned against by neglect,by violation and shamed by ridicule. However, notwithstanding all the disadvantages,the pursuance of such ideas,all the negative outcomes which were experienced, the ideals man had cultivated remained part of the aspirations,part of the programs for salvation; they were loudly lauded by the poor and the downtrodden, respectfully paid lipservice to by the masses - and equally tactfully undermined,neglected and boycotted by the powerful.

A people can only function properly and as a nation when it is planted onto its own soil. For the people of Israel along with its liberation into nationhood came the promise of being made to possess a land of its own. This is underlined by the recent dramatic turn in the history of Israel when we could witness that the zionist idea was a priori and intimately associated with the rebuilding of the ancient homeland. In accordance with any of your personal and individual concepts you may also interpret these recent events,the sudden,explosive, you may say instinctive upsurge to settle in Israel's ancient homestead which formed Zionism's basic tennet,as heralding a new chapter or at least the offer of an opening of a new chapter,the presentation with a new chance to fulfill the purpose for which was told it had been chosen.

We do well to recall to our mind that this new era had followed upon a period which can be counted among the most impressive and flourishing ones in the history of the Jewish people; that had been a period in which the inherent spiritual and cultural qualities of the Jew could unfold in an environment, which,although there were already sufficient indications that it was losing its fight against intolerance ,was prevented from in any way isolating the Jews in their midst in the manner which had prevailed centuries before. However,the changes which now began to occur were due to the transformation of the former religious character of the antisemitism into one in which racist overtones predominated and this permitted the separation on a "scientific" basis of the people of a country into incompatible units. However, even this newly created isolation could not entirely prevent the continuation of the process of assimilation - it may in certain instances have enhanced it - nor did it entirely endanger the survival of certain elements of the Jewish people, until the total physical annihilation of the Jews was made the accepted policy and until the powerful centres of Jewish learning,mainly those of Halacha and Mysticism,of Philosophy and

Tradition,were brutally destroyed in all its representations and with them the very pillars on which Judaism had been secured since the onset of the Diaspora. The destruction of the Jewish people had now become inevitable by their being deprived of these sources of learning and promise which had maintained the Jewish nation over all the past centuries and which had constantly nourished the roots leading into that soil of hope which had assured the ultimate salvation of Israel.

Had there not been the Germans,had there not been the Nazis,had there not been Hitler and his henchmen and had there not been already,though in the form of a weak and beginning movement,the ideology of Zionism,that program which had for the Jews characterized the 19th century and had aimed at the destruction of our people through the process of a steady assimilation, would have been achieved. There are large circles of men and women who think that Jewry was afflicted with this Hitler plague at the right moment in our history in order to remind us of our duties, our destiny and our task. Even if you are reluctant to entertain such ideas of a pre-ordained fate,you will agree that it was most fortunate that there were already in evidence the tender shoots which had begun to sprout from the roots of the Zionist ideas which had been planted into the Jewish minds and hearts of certain sections of Jewry and which were nourished in that soil of well-kept memories and traditions which had remained the minds and hearts of the Jewish people as an aspiration and a dream of an Erez Israel.

In such a context of Israel's peoplehood Judaism and history are intimately connected. The Jewish mission had not been that of establishing the knowledge of Monotheism,certainly a basic feature of Judaism's tenure in teaching,but it would have drowned in the apparently unavoidable zeal with which such missionary activities are afflicted, without its basic and predominant ethical aspects - but to become the centre of moral exactitude within the realm of a definite nationhood. From the moment Israel was taken out of Egypt, its historic mission was established by and through the formulation of such a nationhood and with the specific characteristic shape of existence,and existed henceforth for and through the acceptance of its role as a carrier of a divine mission for which its submission under the divine will was a sine qua non. This thesis would fall if there would not be frequent and sufficient evidence of miracle-like divine interventions in moments when the Jewish people faced the direst needs and the greatest dangers.

Thus the idea of a rebuilt Land of Israel had not to be created from ancient memories but was at the right moment already incubated and ready. Thus it came to pass that the Land of Israel was available when Germany under Hitler lost all control and all inhibitions; that there was a bacon of hope and an island of refuge available. In time this land of Israel was legally reborn as a State. It grew and developed. The Jews who had never ceased to be a people regained now also their nationhood. They fitted thus without any effort into the State of Israel. The State of Israel was born not only when the Jews were physically and morally in dire need of a home but it arose also at the very moment in which the world felt deprived of all hope and all aim because morality and truth had turned into a mockery. The world thirsted for what Scripture had revealed and the Jewish destiny was expected to offer. The world hungered to discover at this stage at least the first indices of that sort of a future for which the Jewish people were said to have been created. The environment was prepared for the world to turn a new leaf and the suitable atmosphere had been created for mankind to realize its past mistakes. The soil was at last readied from which truly humanitarian values could evolve. Not only the eager believers but one can say most of the unprejudiced world saw in the miraculous victory of the new Israel of the Six-Day-War of 1967 a clear indication that time for Redemption was near. Humankind was ready to begin a new era -especially as it had been shaken by deep regrets for its own sinfulness - and it is always ready and willing to admire great achievements and to vest these into wonders and miracles. It is also a fact that by the right interpretation of the right events by the right protagonists an atmosphere can be created in which the world can be made to recognize its shortcomings and can be made to crave the light of salvation.

" Our Father in Heaven, Rock and Redeemer of Israel,bless the State of Israel,the beginning of the sprouting of our Redemption.."

This is the prayer for the welfare of the State of Israel written by S.Y.Agnon at the request of the Chief Rabbi of his time,Rav Herzog,and which is recited today in nearly all the synagogues in the country. In this prayer the State of Israel is described as "reshit ge'ulatenu" and this is translated as the "commencement of our Redemption". Orthodox Judaism has very vociferously made it clear that it rejects such a claim, and this does not only apply to the radical-orthodox Neturei Karta. The main reason why the rejection is less totally expressed and applied in certain other orthodox groups and parties,e.g. the Agudath Israel,is the generous financial benefit they derive from the coffers of the State for political support granted to the party in power.

Israel had intended to remain an unusual institution. The pattern of life,the national,cultural and other aims which the other nations had adopted, were not of necessity to be copied in Israel, although many did clamour for just such a duplication. Such a "special role and different way" were demanded by the early and leading Zionists as a specific characteristic for Israel. Even a role which we would call typically messianic was demanded by such arreligious leaders and writers like Berl Katznelson, and this was the kind of motivation which made Ben Gurion insist that the Israel Defence Forces were supplied with kosher meat notwithstanding the heavy burden this placed in the early years on the State budget. Such a trend makes it also understandable why TV and radio can function regularly on a Shabbath, the philosophical basis being that the private interests of the individual Jew were subjugated to those of his public duties in the national interest, while entertainment and sports were to be permitted as in no way interfering with the sensibilities of the religious community. This principle appears to break down under the load of political exigencies, or simpler expressed in order to give in to political blackmail.

By way of the acculturation of the Jews in Europe,the awakening of national hopes and nationalistic aspirations, by the heavy sacrifices in life and wealth and the tremendous historical upheaval of the Second World War the stage was set for the Jewish people to begin to play its predestined role. We were given the field and the material to take on our duties . We the Jewish people,the new Commonwealth of Jews,the new Israel had all the opportunities,all the possibilities,all the help at our disposal - and the world was ready for us. But we cannot deny anymore that we failed in our task, that we failed in our duty. We disappointed the world at large, friends and foes alike, believers as well as would-be believers, and we had not even the grace to feel likewise disappointed ourselves. I have no doubt that the gentile world will somehow come to terms with its disappointment and the dilemma we have created for it, by returning to that former, that accustomed form of destructiveness; that it will again become immersed in that previous,that ingrained rage of hatred against us,the Jews, while we,the future victims and targets of that renewed hatred and persecution have lost over the last generation or two to such a great extent that will to survival,that reliance in ourselves which have sustained and preserved us for the last 2000 years. There has always existed a spiritual unity among the Jewish people; this spirit remained strong and vigorous over the millennia and had attained a particular force and a unique strength in these our days. But it must be pointed out that this spirit has been mainly maintained,consciously or not, by an undiminished and unshakeable

belief in a redemption to come. And this belief has furthermore at all times and especially so in our own generation,been reinforced and nourished by the never ending series of tragedies which had been our fate and which has always overcome all our own despair ever to emerge into a new hope.

With dismay I notice that it somehow appears as if in our people the strength is missing now to maintain the flow of this fountain of hope which could cover,wash away all despair and tragedy. We can hardly expect any support from the world around us because this world blames us not only for all the disappointments it had to sustain again but also for its own sins which refuse to be exorcised.

Not so long ago, in 1946, Jean-Paul Sartre (in his well-known book "Reflections sur la question Juive") could still write:

> " The cause of the Jews would already be half won if only their friends found in their defence a little of the passion and the perseverance that their enemies devote to their destruction. To awaken this passion,it is useless to appeal to the generosity of the Aryans because even among the best of these this virtue is disappearing. But it may well be pointed out to each of them that the fate of the Jews is his own fate. No Frenchman will be secure as long as a Jew,in France or elsewhere in the world, has reason to fear for his life".

Nobody,except for some Jewish essayist has written in a similar vein in the last twenty years or so.

It is not my intention to bring here and now arguments which will be in approach only applicable tomorrow or wherever and whenever a post-morter will be performed about what had once been a great hope. My argument is plain and commonplace: I want to show why I have come to the conclusion that Israel has failed. For Israel has failed in its own eyes, in the eyes of history, in the eyes of its own destiny. I do not intend to bring theories or thesis; perusal of the output of the newsmedia of a single day will suffice: murder,rape,felony galore are reported on a single sheet of newspaper; statistical surveys indicate the fact that Israel ranks high in the list of countries' criminality rates and "beats" many of the civilized countries. We could see in these days on the TV screen the most shameful scenes from the Yamit-battlefields. We can observe a daily lowering of the respect and esteem for those fundamental values which made this country and State be vallued very high in the early years of its existence: - hard work,dedication to an ideal,a remarkable selflessnes the awakening of ancient hopes and the wish to make a dream come true. There was as well another factor which contributed to the sensation of happiness which the gentile world experienced im seeing Israel reborn and flourishing: it was the resulting reduction of a sense of guilt and

rsponsibility this world at large carried,for a generation at least, on its shoulders for the events which are nowadays collectively labelled "The Holocaust". It is not only painful to this gentile world involved, it hurtsalso so many of us to sense in our political,intellectual and economic leadership a tendency to blackmail those who have so grieviously hurt the Jews they held in their power in the to them also shameful Hitler years, and who hardly ever favoured the Jew when their politicians and strategists were placed before the alternative to allow the Jew to be killed or to be saved. These painful,hurting,degrading facts pale before the spectacle of the self-infliction of wounds which our own politicians stage in the Knesseth,in front of our own and of foreign TV cameras and in the newsmedia everywhere. One gains the impression that they are driven by an evil power to purposefully shame all what Israel is,was and could have been. Of course it is true (and let us not lose any breath about it) that there is hardly any country in the world where similar events,and even worse ones,are not taking place, where crime,shameful conduct,corruption,self-degradation are not common fare, but one somehow comes to think that this never happens in such an exclusive and singular-minded way as here in Israel. The theatralic shows staged by "Our Begin" undoubtedly must cause shame and resentment in most intelligent and sensitive individuals here and abroad,but they are permitted to take place and are in a way even encouraged, less so because we are a "democracy" than because we are afflicted now by that stage of masochism which in the history of the Jewish people usually presages a dangerous slip into self-annihilation. Our leaders,in the way politicians everywhere do, thrive on the acclaim of the masses who are made to believe that the discomfort our Government causes to friendly and hostile countries alike is evidence of a thriving statehood. I could go on filling pages with examples of shame-producing events,of murders reported,of crimes of the gravest kind committed by Israelis here and abroad - but I would not be telling you anything you do not know yourself. Neither do I tell you anything new when I raise the question what has been the reason for all that has happened to this country which is now faced with so many serious issues in the field of economics,politics; to this country which is, as usual,threatened by war; when the "Affaire Yamit" nearly ended in a civil war; when the Egyptian "peace" may turn out to be a Fata Morgana; when America waits for the moment to hand over the "letter of divorce"; when there is all likelihood that we shall soon have to declare openly and definitely our insolvency. And at this stage of threatening disasters most of the time available to the Knesseth and most of the space provided by the newsmedia have for so many a day or week been dedicated to the mis-

The Jerusalem Beit Knesset
of the World Council of Synagogues
Congregation Moreshet Israel

בית הכנסת הירושלמי
דאגוד בתי הכנסת העולמי
ק"ק מורשת ישראל

April 5, 1982

Dear Members:

The fiscal year for our Synagogue, like most institutions in Israel, begins April 1st, and annual membership fees are due as of this date. We ask our members to pay their dues as quickly as possible, but in any event, before the end of April. The dues structure is:

Single Membership	IS 950
Family Membership	1615
Contributing Membership	1900
Supporting Membership	3420
Patron Membership	4750

It would help the financial burden of the Synagogue if each member would "promote" him/herself to at least the next higher category from the category selected last year.

Again, like other Israeli institutions, our fees are linked. The schedule for the next several months is as follows:

	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	$
SINGLE	950	1030	1115	1210	1310	1420	50
FAMILY	1615	1750	1900	2060	2230	2415	85
CONTRIBUTING	1900	2060	2230	2420	2620	2840	100
SUPPORTING	3420	3700	4000	4330	4690	5080	180
PATRON	4750	5150	5580	6050	6550	7100	250

Please select the highest category of membership that your personal situation permits. Even the highest category - Patron - involves less than 100 shekel per week - the cost of two packs of cigarettes per day or of two movie theater tickets per week. Save yourself the cost of linkage and help us with our budget by sending or bringing in your check as soon as possible.

To insure receiving the same High Holy Day seat(s) as last year, full payment of your dues must be made by July 30, 1982. After that date, seats will be assigned on a first come, first served basis.

Wishing you a kosher and happy Pesach.

Jonathan Levin
Executive Secretary

Dr. Herbert Shulman
Vaad Chairman

We are grateful to the following who were Patrons for the year 5742. We hope their numbers will be augmented during the current year.

M/M Meyer Bargteil
M/M Bernard Cohen
M/M Ronald Daniels
M/M Herman DeKoven
M/M Aron Eisen
M/M Herman Elbin
Dr/M Israel Goldstein
Mrs. Fan Gottschalk
M/M Harris Gulko
Prof. Abraham Halkin
M/M Jerome Joslovitz
M/M Raymond Kaplan
Rabbi/M Bernard Segal
Cantor/M Robert Segal
M/M Seymour Seigel
Mrs. Evelyn Sherry
Dr/M Herbert Shulman
Prof. Harold Wilkenfeld

4 Agron St., 91073 Jerusalem P.O.B. 7456 ת"ד Tel. 223539 טל. Telex 26144 BXJM-IL טלקס 91073 ירושלים, 4 רח' אגרון

Daylight robberi
Tel Aviv net IS1

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — Three masked men brandishing submachine guns, a pistol, and handgrenades, burst into a Bank Hapoalim branch in the Kiryat Shalom neighbourhood yesterday and made off with IS82,000, police said.

"This is a hold-up, anyone who moves will be shot," a witness said one of the men shouted. "If a teller makes trouble or sounds an alarm, we'll blow you up."

No one was hurt as one of the robbers herded the 35 employees and customers into a back room while the other two rifled the tellers' cash boxes before closing time at 12:20 p.m. No shots were fired during the robbery.

A police source said "precious moments were wasted" before patrol cars arrived at the scene because the bank tellers failed to trigger any alarm. The call that alerted police came from a witness outside the bank.

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and released.

HALACHIC RULING

We wish to state that, in accordance with our holy Tora, it is forbidden to participate in prayers held by the Mesorati ("Conservative") Movement. One cannot fulfil one's obligation to pray by going to a Conservative congregation, either on the High Holydays or during the year.

In the same way, one cannot fulfil one's obligation to hear the blowing of the shofar at the "prayer" houses of the Conservative Movement.

We therefore issue this holy appeal to the public not to be tempted by the propaganda of this movement, not to participate in any of their activities, and not to associate with them. Everyone can find a place at a synagogue where the form of prayers is the form used from generation to generation; there he may devote himself to the Creator of the world, and pour out his heart to Him who examines the hearts of all.

And may the Almighty bless us, our prayers, give us salvation, and with compassion and favour accept our prayers and grant the blessing of peace on all Israel and on Jerusalem.

May you be signed and sealed for a good year.

May it be a year of redemption for all the House of Israel.

Agudat Harabanim Be'eretz Hakodesh

One in seven sick leaves taken on shaky grounds

By YA'ACOV FRIEDLER

HAIFA. — In Israel 4.3 per cent of working days are lost to absenteeism due to medical reasons, while accidents account for another 0.8 per cent, according to a study published yesterday by the Labour Ministry. These figures compare quite favourably with levels of absenteeism for medical reasons in Western countries, the author of the study, Dr. Alexander Shefer, told the press here.

The highest rate of absenteeism was found in the 45 to 60 age group, followed by the 15 to 20 age group. There was no appreciable difference in the rates between the sexes.

The study, which was carried out together with Moshe Bar-Netz, of Haifa University, showed that pay incentives for a good attendance record failed to reduce absenteeism. In some cases it even

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Violence erup

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — The long-simmering court workers' wage dispute erupted into violence yesterday as they prevented hearings by erecting barricades in the Tel Aviv court building.

Police arrested fi
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citizens trying to
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35 suspected drug dealers rounded up

REHOVOT (Itim). — A force of 120 policemen, reinforced by border policemen and Civil Guards, yesterday swept through 40 homes in the southern region in a pre-dawn raid on suspected drug pedlars.

Thirty-five suspects were arrested on the basis of information provided by a police plant, who worked undercover among drug sellers and users for eight months, police said.

One of those detained was a Ramle doctor, who allegedly sold prescriptions for narcotics to all who were willing to pay, police said.

A similar large-scale roundup of drug sellers in the area six months ago left a vacuum in the ranks of pushers, and yesterday's raid was designed to capture "the second generation" of drug pedlars who appeared to fill the gap, police said.

Five of those arrested were on the police "most-wanted" list, and searches of their homes turned up 100 grams of hashish, Adolan pills (methadone), traces of heroin and quantities of other narcotics, police said.

All of the suspects have already been before a Ramle Magistrates Court for extension of their remands, after police made a special arrangement with the court to hear the cases early yesterday morning.

2 convicts freed under Jerusalem Day amnesty

RAMLE (Itim). — Two prisoners were released from the detention centre here on Friday under the partial amnesty declared to honour Jerusalem Day.

Both of those released had been sentenced on charges of fraud — one to 4½ years in jail and the other to an 18-month term.

Daylight robberi
Tel Aviv net IS1

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — Three masked men brandishing submachine guns, a pistol, and handgrenades, burst into a Bank Hapoalim branch in the Kiryat Shalom neighbourhood yesterday and made off with IS82,000, police said.

"This is a hold-up, anyone who moves will be shot," a witness said one of the men shouted. "If a teller makes trouble or sounds an alarm, we'll blow you up."

No one was hurt as one of the robbers herded the 35 employees and customers into a back room while the other two rifled the tellers' cash boxes before closing time at 12:20 p.m. No shots were fired during the robbery.

A police source said "precious moments were wasted" before patrol cars arrived at the scene because the bank tellers failed to trigger any alarm. The call that alerted police came from a witness outside the bank.

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HALACHIC RULING

We wish to state that, in accordance with our holy Tora, it is forbidden to participate in prayers held by the Mesorati ("Conservative") Movement. One cannot fulfil one's obligation to pray by going to a Conservative congregation, either on the High Holydays or during the year.

In the same way, one cannot fulfil one's obligation to hear the blowing of the shofar at the "prayer" houses of the Conservative Movement.

We therefore issue this holy appeal to the public not to be tempted by the propaganda of this movement, not to participate in any of their activities, and not to associate with them. Everyone can find a place at a synagogue where the form of prayers is the form used from generation to generation; there he may devote himself to the Creator of the world, and pour out his heart to Him who examines the hearts of all.

And may the Almighty bless us, our prayers. give us salvation, and with compassion and favour accept our prayers and grant the blessing of peace on all Israel and on Jerusalem.

May you be signed and sealed for a good year.

May it be a year of redemption for all the House of Israel.

Agudat Harabanim Be'eretz Hakodesh

One in seven sick leaves taken on shaky grounds

By YA'ACOV FRIEDLER

HAIFA. — In Israel 4.3 per cent of working days are lost to absenteeism due to medical reasons, while accidents account for another 0.8 per cent, according to a study published yesterday by the Labour Ministry. These figures compare quite favourably with levels of absenteeism for medical reasons in Western countries, the author of the study, Dr. Alexander Shefer, told the press here.

The study, covering the years 1973 to 1977, was carried out in seven factories in various parts of the country and covered 4,703 blue collar and office workers.

Dr. Shefer said that sickness certificates had been closely studied and that about 85 per cent were found "justified." The rest were faulted on the grounds of doubtful diagnosis, exaggerated time off granted, and retroactivity, which made them clearly fictitious. While there were cases in which physicians gave in to pressure and granted unjustified certificates, there were also cases of workers going back to work before the time off the doctors had granted them.

The highest rate of absenteeism was found in the 45 to 60 age group, followed by the 15 to 20 age group. There was no appreciable difference in the rates between the sexes.

The study, which was carried out together with Moshe Bar-Netz, of Haifa University, showed that pay incentives for a good attendance record failed to reduce absenteeism. In some cases it even led to increases, "because the bonus soon became part of the regular pay."

Respiratory diseases accounted for the highest proportion of absenteeism (26.2 per cent), followed by muscle and bone diseases (17.7 per cent) and digestive upsets (7.6 per cent).

The researchers recommended that factories provide organized transport for their workers, since many accidents occurred on the way to and from work. They also called for ths establishment of a national commission on the problems of absenteeism — which the Labour Ministry has just done.

Violence erup

By JEFFREY HELLER
Jerusalem Post Reporter

TEL AVIV. — The long-simmering court workers' wage dispute erupted into violence yesterday as they prevented hearings by erecting barricades in the Tel Aviv court building.

Police arrested five persons after the employees clashed with angry citizens trying to force their way through piled up tables and chairs in the lobby blocking access to the courtrooms.

The Israel Bar Association, reacting to the uncertainty over trial dates and the prevailing chaos, has ordered its members to stay away from the courts unless the barricades come down, Micha Yinon, head of the association, said yesterday.

The order will assure a complete halt to court proceedings.

Last week a labour court, rejecting a government request to issue back-to-work orders to the employees who have been enforcing sanctions for the past month,

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bank accounts, from which 40 per cent is being deducted because of the sanctions.

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Daylight robberies in Tel Aviv net IS122,000

By JEFFREY HELLER
Jerusalem Post Reporter

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A police source said "precious moments were wasted" before patrol cars arrived at the scene because the bank tellers failed to trigger any alarm. The call that alerted police came from a witness outside the bank.

By the time police entered the branch, the robbers had made their getaway in what witnesses said was a red Alfa Romeo.

Sderot Yisrael Guri, which runs in front of the branch, is a wide thoroughfare that connects to main roads to Holon, Yad Eliahu, or Tel Aviv.

A police helicopter took to the air to search for the getaway car, and barricades were set up along nearby roads, but no arrests were announced by last night.

Itim reports that in another incident in Tel Aviv, an electric company employee was robbed of IS40,000.

Three youths attacked Yosef Dekel, 18, as he was carrying the money in an attache case from a bank on Rehov Lilienblum to the company's payroll office. They struck him, took the case and made off in a waiting car.

Dekel was treated at a hospital and released.

Violence erupts in courts' wage dispute

By JEFFREY HELLER
Jerusalem Post Reporter

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The order will assure a complete halt to court proceedings.

Last week a labour court, rejecting a government request to issue back-to-work orders to the employees who have been enforcing sanctions for the past month, nevertheless ruled they must perform "essential services" until the dispute is settled.

The Bar Association, for its part, reached an agreement with the courts administration under which most trials would be postponed until the sanctions end.

The government believes that an increase in what it admits are the workers' low salaries would spark demands by other civil servants and the Histadrut for similar increments.

In a radio interview yesterday, Justice Minister Moshe Nissim said that he had suggested the court employees turn to the National Arbitration Board for a decision whether they are entitled to a special increment.

The workers' bitterness is expected to be exacerbated today when they receive their May salaries, paid directly into their bank accounts, from which 40 per cent is being deducted because of the sanctions.

Representatives of the court workers and the Bar Association's central committee will meet tomorrow to seek a way out of the situation, Yinon said.

The scene in the Tel Aviv courthouse on Rehov Weizmann yesterday morning was one of mutual frustration.

In the centre of the lobby court employees had placed a coffin bearing the words: "Justice is Buried Here." The coffin was plastered with salary slips, some for as low as IS5,000 a month.

From Haifa, Ya'acov Friedler reports that former president of the Supreme Court Moshe Landau described as "intolerable" the closure of the courts by the sanctions. He said that the extent of the damage done was none the less for not being immediately obvious.

Justice Landau, who addressed a meeting of the Haifa Rotary Club, said he found it "grotesque" for court officials to close the courts and litigate their wage claims in the labour courts.

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happen Meridor invention and to the rehash of the Arlosoroff murder - which happened some 50 years ago. And in the midst of all the threats and dangers an observer from outside - and certainly also from inside - will have to notice that the Israelis are "better off" than many a western democratic country and live in greater comfort than many a Jew abroad who contributes his share to the collections made on behalf of Israel.

One gains the impression that we are today in the hands of policymakers who are driven by an instinct to self-destruction. A sense of deja'-vue, of similar politico-psychological currents which gripped the Jewish nation some 2000 years ago is difficult to repulse. Thisour country is today populated by innumerable groups of which each persues its own individual trends and concepts which clash with those of the other groups. Still, they all profess to have the aim to provide a home for the Jewish people and to carry on a duty for the future. There are manifold orthodox groups,each living with its own reference to the past ,and the concepts and the methods each has evolved as suitable to hasten the coming of the Messiah,are not acceptable to the other competing groups. For the fundamentalist Gush Emunimwhatever method proposed,including the bloodiest fight to bring about not only the preservation but also the extension of the landborders of Israel,up to and even beyond the restoration of the biblical frontiers,is essential for the expected salvation and redemption. They are deeply convinced that their task is divinely ordained and protected and they speak the same kind of language which the fundamentalists of other religions have taught us to understand. Their demands are so exclusive and final that they cannot permit a discussion whatsoever of these nor any compromises in this respect. No wonder that their attitude must ultimately produce self-defeating effects. This fact,this inbuilt delf-destructive charge is the frightening indication of the future outcome of their interference in the management of the affairs of the State; it reminds me of the fate of the dynosaurus and other mammals ; untold generations of these were born and perished - but they did not have to think of a Redemption, nor did they feel called upon to work for the achievement of a divine purpose; they died off and their lquified remains are bringing great riches for the sheikhs of Arabia. Who knows what the outcome of this loss of ours will be, what cycle of destruction we have to fear in our own generation ? History might find some benefit has accrued from this process, but we here today can only express our condemnation - and fear.

It is little realized to what extent we are in the hands of these followers of the Gush Emunim with their revolutionary romanticism and messianic fervour; they are psearheaded by a group of ultra-orthodox young

people who are convinced that they act in the name of God and they live in expectation of an early arrival of the "End of the Days". But they are not made of that human material which would be fit and suited to fulfill that program. They do not know the meaning of tolerance or compromise; they do not recognize the rules of orderly government nor do they believe in a world governed by the laws of civilization. They follow their own value systems which they want to force on to all other Jews - and non-Jews too. They appear to be blessed with an excessive amount of energy but have no intention to employ these in the pursuance of the to us reccommendable but to them irrational ideologies of western philosophy and civilization, nor have they the inclination to to deviate their potentials to the benefits which an enlightened investment in true democracy,modern sciences and other western values are sure to bring. They are incapable even under the best or most stringent of circumstances to build with their own religious,social or political material an outlet for their religious hopes in a balanced system which could reconcile them with the other Jews.

Still, this is the only element in the social and religious,political and philosophical fabric of modern Israel which clearly is imbued with a brand of missionary program and - zeal. The Israeli youth of today which is attracted by the fundamentalist-materialistic ideology,comes to a great extent from an environment where religious tradition has for generations -often long before their grand-parents left Russia or Poland - been refuted or denigrated. This new generation which professes radical-jewish ideas today,does not see the possibility of a solution anymore in a secular form of Zionism which might be expected to absorb so much of the excess in energies of which they dispose,in a Zionist Movement like the one in which they have grown up because to this usually already third generation of Zionists settled here most of the ideals of Zionism,at least those of a materialistic nature,have more or less already been achieved: the wastelands have been conquered,the State has been established, the Kibbuzim flourish as never before expected - and possibly desired. Today and now the magic which had once inspired and illuminated the zionist ideology,has faded away and whatever ideal goal which might still be desirable or considered as missing is so far away from reality and possibly also of achievement,that it has been found preferable to overlook and deny it as a factor in any kind of program for an attractive life in Israel.

Modern Israel does not feel obliged to influence its youth by making it understand that it has duties towards mankind,by teaching it excellency in comportment,nor by diverting its posture towards religious values. It must give you food for thought that modern Zionism is mainly secular in nature and character and is often even openly rebellious against rabbinic

authority. One is not rarely told that residing in Israel is a sufficient affirmation of one's Jewishness and that there is no need anymore of performing the various religious ceremonies. The protagonists of such a philosophy accept as most traditional symbolisms of a historic character. In my opinion this may be an acceptable attitude if one sees the religious left-overs,ceremonials and traditions which were certainly nedded for the survival of the Jews as a people in the Diaspora asin no way necessary for the task which Israel sees ahead of itself,i.e. the moral awakening of the world by example and deed. In other words: the rigid formulae have lost all meaning,the language of ethics only should be spoken and the deeds of moral laws done,so that Israel's task can be fulfilled, i.e. to free mankind from evil. But by this I do not mean to say that religion has been overcome and should be abolished. On the contrary: Zionism and religion together can stimulate Jewry within Israel as only by such a combination can the ancient dream placed on the way to become a reality.

The idealistic program was certainly noticeable and traces of its materialization were to be seen everywhere, but soon the leadership became bureaucratized and with it the Zionist Revolution. The ensuing loss of what had made us "special and unusual",the ideal of the Jewish people of today is the strange wish to become like the other nations,to become thus "normalized". And indeed the Jewish nation has taken on a shape which is not dissimilar from that of the other peoples of the world. The social crisis which initially affected the social strata in due course extended also into the circles of religious Judaism and religious Zionism and the flattening of the past values,if it did not cause,at least hastened the loss of the belief in the basic messianic message of Judaism,in the fundamental belief of a better Tomorrow somewhere over the horizon. We are entitled to speak of a state of crisis; with Zionism on the decline the Jews of today have reached such a state of crisis. They are confused. Entering along with other nations after the Second World War into the modern era, with their emancipation as a nation and their achievement of statehood - for themselves as Israelis as well as for the Jews of the Diaspora by proxy - they wanted to live,act and function like any other people and any other nation elsewhere could and did and they find all of a sudden that they have to face different sets of judgement,are exposed to a different scale of criticism than all other nations and peoples. They are confused by this fact,they do not understand why they should be though different from other nations. They have after all their own state,their own land,their own army,their own industry,theirown passports, their own criminals and prostitutes - all this like and often more than other

nations - and still they are not accepted as equal. The Israeli society is built on solid phalanges of peasants and workmen; the Jews of today are no more the "parasites" among other nations as they had been called in the past when they made up the mainly unproductive elements of their host countries.

The Balfour Declaration of 1917,the debate in the United Nations after World War II leading to the formation of the Jewish State in 1947,the victory after the Six-Day-War in 1967 were for the Jews and the Gentiles everywhere indications of that special fate,destiny and election of the Jewish people. And that disappointment,that disillusion which is now loaded onto our shoulders,is shared by the Gentiles too, - with the difference that their disappointment and disillusion is very dangerous for the Jewish people. They will not forget nor forgive so soon.

The world at large expected much, too much from the Jews of Israel. They always had a particular concept of the moral valuesand the divine support of Judaism. With the establishment of the State of Israel not only the fundamentalists and the "True Believers of the Bible" saw the first indications of the final approach of the Golden Era promised in the Scriptures, but also those who would never have identified with such a prophecy clearly and with a certain awe and reverence acknowledged the rebirth of Israel as a portent of some kind. The victories of Israel over her enemies and difficulties only served to increase the respect and awe,the expectations and the hopes.

A priori it was viewed as a given fact that Israel was going to become the leader in economics and humanistics, in scientific and technical developments; but also such a leadership in ethical conduct was clearly expected from Israel. In short, it was expected that Israel would offer leadership and guidance,wishing for such leadership and guidance to come from this re-established people of the Bible, for the world had so far not been able to produce anything better than a League of Nations or a United Nations Organization.

These hopes have been cruelly smashed. Israel is indeed a nation like other nations, a nation among other nations - possibly more so than most - and this was seen as a failure. The world is not only ready to forgive but it is also determined to punish.

It is evident from all we see and hear that the ancient hostility against the Jews has not disappeared, that antisemitism flourishes again. It is evident that Israel is criticized far harsher than even the "worst countries" anywhere on this globe,and the welcome and the respect the Israeli had enjoyed for a few short years after Hitler's defeat,have totally

disappeared. And notwithstanding all our protestations we do in truth realize that we have lived under an illusion,and we know quite well that this hostility is not entirely due to the "Arab Oil" or the "Petrodollars" and we are all of us conscious of the cruel fact that definite anti-jewish and anti-israeli attitudes sui generis are permitted to become vocal. It is no consolation for us to add that little word "again" as if to indicate a regular recurrence,a definite periodicity against which we were and are helpless. We have also had to discover,and this with unmitigated horror, that a similar distantiation,to give it the mildest form of definition, from Israel and Zionism is today also noticeable among our own Jews abroad and in the attacks against and the criticism of Israel a certain degree of leadership is provided by the self-defence-prone group of"Yordim" , those emigrants from Israel who searched for greener pastures abroad,and who know how best to find anti-Israel arguments for quite unrelated reasons In my opinion the disappointment of most Diaspora Jews is caused by the realization that Israel has lost that impetus needed to lead the Jewish people because Israel itself has become a diaspora.

I want again to point out,although I have done so already on the preceding pages, and what is so poorly understood by the political,legal, spiritual and all other elements which make up our leadership ,that the reason for the loss of this prestige,esteem and respect which Israel and its Jews have lately experienced,is to a great part associated with the loss of hope which not only the gentile world,but also a great part of our own people had placed in the Israel reborn in our days,i.e. the hope that Israel was going to show the way to a better world,the hope that Israel would become and remain conscious of her duty and her destiny "to be a light to the nations". In the eyes of the world Israel has failed in this task. I have no difficulty to understand how much this failure is resented although the true believers anticipate the advance of Israel to the final spurt to its goal to take place over the hurdles of repeated sins and failures. But the hostility is the more pronounced because even from an objective and from every rational point of view the creation and survival of Israel is an irrefutable fact notwithstanding all the enormous difficulties and problems this country had to face, and it may be viewed as a true miracle. The negative reaction which the world has developed within a short time against Israel is based on the accusation that it has failed to evoke gratitude for all the country has received and which its inhabitants have enjoyed,that it has in its ranks no leadership to fight the difficulties within and without,that it has failed to make morals and morality basically and generally supreme in all spheres of life,that it has failed

to provide the living proof that all the evil which until now has kept the world in bondage and has made redemption unachievable so far, can be be shown as inessential,can even be eradicated. Above all the world of today is deeply resentful that Israel has made no successful effort to make all the other nations respect and love her, see in her a perfected and redeemed people leading to a state of universal perfection and redemption. Israel has instead turned into a mirror in which the world sees itself and its faults reflected - and such a kind of mirror was the last thing this world of ours aspired to, be presented with. The gentile world and to no less a degree the Jews of the Diaspora,resent that so much of today's Israel is infiltrated by criminal and dishonest elements,that the leaders in the fields of economics and politics from whom one had so much expected,are of inferior quality and that there is every likelihood that soon also the representation in the fields of the sciences and humanities will at best only become second-class. Yes, the universal disappointment is so great because it had been expected that only the best material, a supreme quality,and,in fact, an over-all leadership would emerge. Large sections among the Israelis who haveinstinctively realized the failure of modern Israel's mission,have sought their individual solution in emigration Most of the older generation which had at certain stages re-emigrated had not come to Palestine or Israel out of any overwhelming or any at all idealism,nor did they acquire here any inspiring vision,never developed any dreams or illusions about the country which for them was from the onset only a temporary refuge; they had only been made to come to Israel in order to survive until they could find a more congenial final station to settle. They mostly dressed up their decision to leave again when the dangers abroad had grown less and there the opportunities for a good life at last promised, in manifold explanations and numerous excuses. Similar eeasons do now induce the younger generations,those who were born in Israel, to leave for "greener fields" even if some of them realized that they had given up that which is the greatest asset of Israel,viz:- not to be a stranger in the country in which one lives nor to be faced with the uncertainty if the goodwill and the welcome of the host country will continue for long. In short,they exposed themselves to the loss of the grant to sleep at ease. But of you want to see facts from a different angle,you can say that these emigrants and their migratory urges do in truth only indicate a new cycle in the history of the Jewish people and this cycle is starting right now - or is ending now.

The rise of Israel from the ashes of the Holocaust had been assisted by a majority of the nations of the world; however, such a new greatness

of the ancient people,the return to become the source of a new light,had been feared by the Churches as well as by the Mosque, as this new development might have weakened the hold they have over their own peoples and their faiths. They must now have come to realize that the "Danger Israel", the danger of Israel claiming a mission and ethical right to uncover the hypocrisy and the emptyness of modern religious systems and organizations, is passing, and I would not be surprised that at least the Church of Rome will soon begin to feel at ease,will now be less afraid,will at last be inclined to show some kindness to and the recognition of Israel as a State, or at least of Judaism as a fact and not only as a factor.

The first indications of such a turn of events are there for everybody to see: the reminders of Israel's suffering at the hands of the gentiles go on increasing in insistency and frequency; the reaction of these gentiles is less guilt-loaded and more resentful. On the other hand the impact of all these new interpretations of history and theology as they are practiced now,are certainly less traumatic to this gentile world's youth,whose history,memory and education do not derive from the cathedra, the cancel,the library but from the films shows,the TV programs, the illustrated magazines and the commentaries flowing from the pen or mouth of the plethora of radical agitators.

There is an atmosphere of disillusion all around us, here and in the entire world. The political Israel and the messianic Israel are now identified as one. Our own people should realize that this is the indication that we have failed. Israel is now as much as any other concentration of Jews elsewhere a galuth-minded setlement of Jews. I hope, no,I am sure, that we shall be offered another such opportunity, but this may take many generations and much suffering. Let us,however,never forget that this our failure started with the claim of our leaders that we should become a people like all other people, a nation like other nations. We have forgotten that we are different. Let us recognize this fact and let us make our descendents know that we have recognized at last this our being different and special, that our nationhood is not dependent on our having our jails filled, our government institutions led by politicians as immoral those whose misdeeds are daily reported in our newspapers.

And here my " case" rests; I have completed my arguments, i.e. I have in great outlines attempted to show why I think that the people of Israel, the Jewish Nation have failed in the mission to which they have been assigned - for which they had been created in a first instance. It has taken up much more time and space to make my thoughts clear than I had at first expected, but I feel the need to present another aspect of the problem which is in a definite way related to the issue under discussion. I would like to add these my thoughts to give another slant to the objects and trends,the changes and events I have mentioned. I am quite well aware that I am touching here a very sore point and that I might start here a controversy in which I have not the slightest desire to play the role of a defenderor even of a "Devil's Advocate", because what I am about to write is so much my personal outlook on things,that any discussion or argument, and still less any assault would remain as meaningless as if I would argue against the manifold explanations which a plethora of so-called experts have already supplied to a skeptic world which in a purely instinctive way has taken the position that whatever has been and still is being brought forth as explanation,excuse,accusation for what has happened, is going to happen,can only remain afloat on the surface of our minds,does not penetrate to that layer of consciousness and recognition which would react with pain,shame,guilt or hurt.

I am fully conscious how painful the matter,about which I am going to write, is to all of us. I hope at the same time that it will never lose its horrifying character and that it will for ever and always produce that shock,pain,horror and even hatred which my own generation cannot overcome; for should all this ever be "overcome and forgotten", should this chapter ever flatten to a painless historic event,the coming generations will be deprived of one of the most important lessons,one of the greatest educationary weapons this 20th century could provide, that very same century which produced also our entry into the Atomic Age.

I am going to speak of the "Auschwitz Trauma", of the Holocaust, of the six million Jews which the Germans have killed during the twelce years in which they,the German people,under the Nazi rule, thought that the world was theirs to grab.

That murder and destruction of such dimensions could have happened in this our age is still incomprehensible to all of us who arealive, as it will remain incomprehensible to many generations still to come. And I do hope and pray that it will remain for ever,as long as mankind survives, an uncomprehensible story full of horror and an unexplainable violation of humanity's most primitive rules of decency. The modern generations's

impossibility to understand and explain the Holocaust,not only the murders themselves but also the indifference of a well-informed contemprary world has been given expression in every possible manner and form. One of the most impressive formulations of the horror the Holocaust is the question all of us have heard one time or the other: "Where was God when this happened ?" or " Can there be a God at all if things like 'Auschwitz' could happen ?" Such questions in their manifold formulations indicate how incomprehensible it is to most of us who believe in a destiny,a salvation and a redemption to reconcile the Nazi murders with the concept of a living God.

I have belonged to those who have asked such a question; however , I have ceased to do so. Today I do not share such a set of doubts because I am not affected by such a kind of incredulity. I believe that I have found for myself an answer to this question I hear and read so often mentioned - and I want to share with you what I would reply to such a question about the incompatibility of a divine power with the enormity of the murders committed by the Germans and their satellites. You may accept my answer or you may refute it, but I do not think you have to react by screaming self-righteously at me in order to satisfy and soothe your own painful inner doubts.

I am no less sure in myself than the most fervent believer that every human being has been endowed with a soul by God - if you want thus to define or name the indestructable part of us and the Supreme Being from which this essence emanates - and if so you may define it for yourself best as a part of or as a loan from what kind of concept you have of God. I also firmly believe that every human being,though endowed with a destiny of his own is a part of a common purpose and ultimate aim of mankind of all generations past and to come. Let these remarks suffice as this is not the place to define and enlarge this personal belief of mine, but I do not think that you are in any way superior to me with respect to any deeply felt religious beliefs. I am certain in myself that among the uncountable billions of Jews and Gentiles who so far have lived and who in due course have died there have been many who were endowed with a saintly character - by which I mean to say that they had understood well what is,what was and what will be and what is fundamentally the reason of and for our existence here on earth. It is not only a tragedy but also a to me incomprehensible fact that,notwithstanding all we have been told, have been commanded,have been offered by Scripture,by Prophets,by Wisdom, by teachers and legislators and by our own inner sense of guilt - that so very important inbuilt guiding principle - all of us Jews,like nearly all of

our ancestors,have not proceeded on the path which has been so clearly outlined. At the best one can say that there have been individuals who appear to have followed the rules and laws but mostly they have paid lip service to the demands made on us Jews. We have all been gross sinners ; our forefathers were in no sense better than we ourselves might claim to be and undoubtedly our children are going to be. We all should have known that we have been erring,our forefathers as well as ourselves. Many have been the reminders and the direction-correctors in our history which ought to have made us halt and look into ourselves; there have been all those many pogroms,bloodbaths and there have also been the innumerable miracles and wonders - but they all had no effect on us whatsoever. And if in some exceptional instances they did make an impact, if in such moments the Jews were deeply shaken and decided to recall to themselves their duty and destiny, the effect of such a "return" did not last for any appreciable length of time and it was soon to disappear into the sands of foregtfulness. Can you tell me of any of the countless pogroms and other bloody persecutions of the Jewish people, of any humiliating legislation or of any inner or external spiritual movement or of any political change affecting us directly or indirectly,which have caused the Jews, at least more than an insignificant number of them, to change the tenor of their lives, to turn into prodigals of morality, to be conscious of their shortcomings, to realize their duty to a vocation,to strive to fulfill their destiny ? Let me further ask if there has ever been a time when Jews were not persecuted because they are Jews. Can you tell me of one instance when such a sad experience has ever produced a lasting effect on Jews and Gentiles alike ? How many instances are there in our history when hundreds,thousands and even hundreds of thousands of Jews have been killed, bu when these episodes of murdering,these periods of persecution came to a temporary halt,nothing seems thereafter to have happened which improved the fate of the Jews,which changed the attitude of mankind,which elevated the moral status of the world.

Can you tell me of any episode,period,wave of persecutions, of any of the bloodbaths, of any of the innumerable immoral actions in which millions of Jews or non-Jews suffered,cried,hungered,in which otherwise hetacombs perished,by which humankind's moral barometer has in consequence shown any change for the better ? I do not, of course, think here of any of the political or economical changes which are usually the outcome -even if only temporarily - of a revolution or a war; this is an entirely different matter. I have studied and researched this issue and have not found any evidence of a beneficial effect of the above described upheavals in

and on our Jewish history in particular, neither have I found any such changes on history in general. It is true, Hiroshima had a terrific and terrifying effect - but the nuclear armament continues merrily and the only effect visible consists of those fruitless and frustrating mass protestations of which one can hardly any real effect.

Let me give here another instance. What do you know of those terrible events which are today labelled as the "Armenian Massacre" ? If anybody can at all answer in the affirmative, i.e. that he knows of these killings, 99% of those who answer thus knowledgeably, in case they are non-Armenians , will have learned about this only through one or more of the very recent terror acts committed by certain Armenian groups against Turkish diplomats, because these Armenian terrorists felt there is the need to keep the memory of these massacres alive in a world which appears since long to have fogotten about them, had in truth never bothered about these events at all and had never felt impelled any change in its daily routine and had ,in short, never felt in any way whatosever,involved at all. Let us pause here for a moment and recall that during the First World War,i.e. not even 70 years ago, the Turks staged a series of pogroms in which between 1¼ and 1½ Million Armenians - men,women and children - were brutally and mercilessly killed. The reasons the Turks have given for these murders are as insufficient as they are inappropriate - but at the moment they do not interest us here. I only want to point out here that such an enormous number of people have been done brutally to death and that these mass murders of a defenceless people had no effect on the sleep and the digestion of humankind not only of those years 1915/16 but also of our own time (provided one is not involved as an Armenian or as a relative of a murdered Turkish diplomat). Sit back for a moment and try to imagine what this number of 1½ million dead means ! And the effect of the murder and rape of 1½ million human beings on mankind was more or less nil ! It had no deeper nor more lasting effect,passed without effect as the "common" the"usual",the "simple" pogroms we Jews had to suffer at the hand of the Christians and the pogroms which we had to share with many other minorities among these also the Christians, in most islamic countries.

Man has at all times in his evolution been fascinated by crime, by all which results from the influence of evil; but mass murder must be imaginable,must be presented in humanly understandable dimensions. Six million dead are not imaginable and have to be accepted as the utmost of Evildoing - and it does not make it less overwhelming if evil of such dimensions is being again reduced to understandable limits by a reductio ad absurdum as Hanna Ahrendt did and as the defenders of German non-Nazidom

try to do and to present as a motif for the defence,

I am sure I am not wrong to say that if Hitler had killed "only" 1½ million Jews during the years he reigned over the Germans,there would not have been any greater reaction in our world of today than there was after the Armenian Massacra. I am certain that the outcome would have been by now, apart from another black-bordered page in the books of Jewish history and the existence of some Jewish terrorist groups killing German diplomats in the various parts of the world,that the Germans would have gone back to their daily activities and pleasures and that nobody would have had any intention or need to bring up anything called "Holocaust" in form of words,letters or films. And furthermore,most likely the process of the assimilation,of the disappearance,of the absorption of the Jews into the enviornment of their host countries would have,if not merrily,at least steadily have progress and proceeded.

However, six million murders is a definitely unusual and greater "issue", is of a dimension which has so far been unheard of,is something so impressively painful,something so terrifying,something which cannot so easily be overlooked and forgotten,is something which can and must be kept alive in the minds of the people. No wonder that the propaganda of the enemies of the Jewish people and of humankind fight hard to make the world accept that"only" half a million, at most one million Jews died in the concentration camps. But it is undeniable that six million men,women and children were killed by the Germans ! It is sufficient to terrify you to think that of the six million killed one million were children "

The enormity of all this is to me proof that God was indeed in Auschwitz,that He knew of Auschwitz, felt the need to inflict an Auschwitz on the Jews - and on the Gentiles. For the continued existence of the Jewish people could only be assured by their having to undergo such an enormous trial,such a terrific pain,such a terrifying experience - and that every Jew somehow was involved by the loss of some near or distant relative. Don't give now in to the need to prove your cleverness by pointing out to me that I am so conceited as to pretend to know what God "did" or "thought" I certainly have no intention nor the right to talk in such a vein but in using these expressions I wanted to make you realize that in the way I understand Jewish history and destiny only such a terrible occurrence,such an overwhelming holocaust could have awakened the world and the Jews to the fact that we are all taking part in a newly beginning epoch in mankind's history. If there is a divine guidance in all what is going on around us, from the opening of the Atomic Age to the re-establishment of Israel's

Nationhood,there are many signs and indication of such divine interference However, I must confess that I do not know more than you do what kind or nature of delineation this guidance or planning has.

But I do know , and so do you,that this Holocaust,these six million dead,did indeed awaken the world in general and the Jews in particular. I do know also that there is that awful fact that it has not taken a long time,not many years,not more than a generation in all,for the tendency to forget everything again to manifest itself.

This is my argument : that the time appeared to have come for that very Redemption for which the world has been waiting; that Israel was to be the catalyst in the evolvement into the Salvation of humankind here on our Earth - and that we have failed as Jews. I know also that there is now only the hope and the prayer that we - and with us mankind - may be given soon another chance.

And here my case rests.

E p i l o g u e.

It has been my habit, and undoubtedly also my weakness,that I more or less never check over what I have written, do not correct one draft after the other. I have no reason to assume that I have always used the right ways and the suitable phrases to express my thoughts. In consequence so much of what I have written must appear slipshod and not rarely muddled. However, I am not at all bothered by all this as I have never intended any of my writings to be published or to have any of my thoughts and ideas opened for discussion. Fo all what I have written over the years, not only what has been preserved but also the major part of what I have torn up,burned,destroyed, has served me as a catharsis, a way to rid myself of some complex of ideas which I never had the patience to think through,to purify,to clarify even. Once I have put my thoughts,my ideas to paper, I was free of them, did not care to pursue them - and they in turn stopped to bother me further.

This way, however, I have not pursued with this essay: this complex of ideas has been boring into my mind and somehow I wanted to see them systematically - as far as my laziness allows - displayed and I come now to understand how much I myself am responsible for my being disappointed, disillusioned; for I have myself been making demands on the Israel of today, have made myself the instance which assesses,judges,accuses and condemns, which attitude I make every attempt to appear to myself very preposterous - but with little success. The only concession I am ready to make that I should not pretend to know - and to prescribe - what the world, Jewish and Gentile, should and does feel.

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Judaism and Mystery Religions.

Did mystery cults with Jewish
content and symbolism exist
in Hellenistic times ?

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The three to four centuries before the beginning of the Christian era had been characterized by a kind of spiritual and even intellectual awakening. Since the beginning of that pre-christian millenium mankind had been satisfied with and by the superstitions and the magic by which its world, spiritually dominated by priests and magicians,had been subdued; but there arose in the course of time the need to be provided with a more satisfying spiritual nourishment. It is impressive that this need appeared to have been felt independently and at the same time in every corner of the then known world. This was the epoch in mankind's history when a generalized spiritual and intellectual awakening occurred in the world, when leaders like Zarathrustra and Plato, Buddha and Confucius,Jeremia and Isaja began to preach their doctrines and to spread their wisdom.

For a few centuries these spiritual leaders,philosophers and religious founders succeeded sufficiently to satisfy the spiritual and intellectual demands of the peoples, but from aroumd the time of the reign of Alexander the Great (around 350 BCE) until the 3rd and even 4th century CE there occurred a marked advance in mankind's mental perception, the onset of a kind of ripening of the intellectual atmosphere. The teachings of Buddha,of Confucius,of Taotse,of Plato and of Pythagoras had certainly not lost their meaning and did continue to satisfy and to enthrall the intellectual elite of the world, but the philosophies and belief systems these great men had built were after all too complicated,too complex,too intellectual to provide sufficient satisfaction to the ever growing masses of people who had begun to develop an average kind of intellect,had acquired a certai degree of education and were in consequence endowed with a healthy and vivid curiosity and who started to express the desire to be provided with

answers to the questions which have always occupied thinking and observing man's mind, viz:- those which deal with life and death, with man's sojourn on earth and which are so intimately associated with man's perpetual anxiety about what is going to happen to him when his sojourn on earh comes to an end.

At that turn in mankind's history - let us say from 350 BCE onwards - a kind of religious movement developed to which the name Mystery Religions has been given. These represent the attempt to satisfy mankind's demand for knowledge by the organization of a religious cult in which by means of rites and rituals, through allegories,myths and symbols the initiate was made acquainted with things beyond the limits of general knowledge and of a kind which the sciences then available could not prove, but which offered to the partecipant sufficiently intelligble explanations which created in him more the sensation than the certainty of having acquired some superior knowledge,some exclusive approach to divine favours,leading to some kind of identification with the godhead; and with all these experiences he was given the assurance that in all this there is contained the promise of more than simply the possibility only that the powers of the special favours which have been granted to the initiate by way of his identification with certain inidividuals and episodes in and of the mythological Olympus he was going to enjoy a life after death.

These so-called Mystery Religions existed in manifold shapes and formulations; they were in vogue in all the then known world, which means for allpractical purposes the mediterranean world, i.e. the world around the mediterranean shores, although similar movements and like ideologies, myths and cults were also developing in India,in Iran and in many other parts of the world which, from a practical point of view were very much isolated from the mainstream of the other existing cultures.

In my opinion it would be wrong to think that these various mystery religions,those cult organizations which in the main encompassed the male population (though this was not always and everywhere the case) had arrisen ex novo. I have no doubt that they had been implanted on,that they were a continuation of, and consisted in an awakening of male organizations which with primitive magic and superstitious overtones had in one form or other been in existence since time immemorial.

The mystery religions dominated the cultural life,represented the religious beliefs and satisfied the spiritual needs of that world for 5-600

years; a decline and ultimate end occurred when Christianity in the 4th century CE became the state religion of Rome and was thus given the power to at least suppress all the other religions which they could not utterly destroy. Above all it were the mystery religions which were eradicated, the reason being that Christianity itself is for all practical purposes a syncretic religion born out of Judaism and mystery cults from whom it has absorbed and adopted many of its features. All the mystery religions have thereafter ceased to exist - at least in their former manifestations and expressions. Judaism, on the other hand was allowed to survive,primarily because its continued presence was necessary to justify not only Christianity's existence but also to serve as the excuse for the delay of the promised advent of mankind's redemption.

In the Bible we do not find any indication of a true mystery cult and its ramifications - although we do get a hint here and there that these were known and possibly even cultivated for certain periods - but in the course of Jewry's contact with Hellenism certain ideas dating from the locally practiced mystery cults had infiltrated into Judaism,especially so at the time of the apokryphic writers and under the Rabbinic leadership.

Jews have at every epoch in their history been inclined to flirt with the cults and religions of their neighbours,resp. their host countries. The Scriptures provide much proof for this. The Babylon Exile was characterized by a very great assimilatory process progressing over a very short period and only a small group among the exiled Jews remained faithful to the tradition they had brought along with them to Babylon; but even this minority of loyalists was greatly influenced and affected by Babylonian mythology and angelogoy which thereafter became an accepted fact of Jewish tradition even when Israel was ruled by the priesthood of the newly consecrated Second Temple. That great revival of the priestly cult which had taken place under Ezra and Nehemia came under great strain when the Greek influence became noticeable under the Seleucids and their successors in Antioch.

Originally Greek religiosity in its anthropomorphic form and its artistic expression had existed only as a restricted politic formulation and the religious feelings and needs of the individual citizen were of no great account. With the development of the polis-religions,especially at the time of the monarchies, a kind of enlightenment set in and this induced the masses to clamour for and to partecipate in organized religious expressions.

Up to the 3rd century BC philosophy,especially with regard to

the value of ethics,had taken on the role which we would call a religious role. Outside factors were thereby excluded and there was none of those religious features added which we associate today with religious expression. Only when newly developing humanitarian ideals began to penetrate the conscience of the populace,viz:- at the time of Poseidonius,there arose the realization that moral ideals were desirable, and the already present and known oriental ideology of an insoluble connection between God and man was made to reactivate Plato's ancient philosophy with the help of the spirit of religiosity. Mystic concepts made their appearance; the philosopher was turned into a prophet. Those were hard times and they arose feelings of guilt and sin in the people; these were quietened and balanced by a conglomeration of oriental beliefs in magic and what was thought the heriatge of ancient Greek wisdom. The outcome was the development of Neo-Platonism and a religious ecstasis purely oriental in form became the aim and purpose of a philosophically construed life. This mixture of Greek philosophy and oriental religiosity became the missionary force of Hellenism.

The concept of mystery was already expressed in the classic era by Plutarch who taught that " as the sun and moon are everywhere the same although they are called by different peoples by different names, thus the all-powerful Logos is everywhere the same and also the providence even though names and cults change from place to place" and this cosmopolitan outlook in its revived form made reciprocal fertilization of the various religious cults acceptable and even desirable.

Orphism had at one stage been infiltrated with philosophical ideas byPlatonic and Pythagorean schools andwhen the Jews "took over" these philosophical ideals and ideas were already well ingrained. Already in the earliest forms of mysteries Moses took on the role of Orpheus and the orphic literature was rewritten to include references to Moses. Orphic conceptions in general and the paralleling Persian and Egyptian traditions about God as the Light Stream had readied the Greeks into contact with the culture the Alexandrian world,for the acceptance of the mystery religions.

This concept of God as Light which is reflected in nearly all the religious systems of the hellenistic and also the pre-hellenistic periods is also depicted in the writings of hellenistic Judaism,and II Enoch gives ample proof of this, and is an undeniable part of the belief of hellenistic Jewry of the time of Philo. These concepts wre the result of the propagandistic efforts of hellenistic religiosity and in turn stimulated the hellenistic Jews to missionary efforts in the spread of the monotheistic Jewish faith.

In the propagandistic religious efforts of the hellenistic period ancient popular and nature religions practiced along with the cult material

derived mainly from egyptian sources whereby the Isis cult played a major role; however, there was hardly any form of religion past and present which was not represented and also active. All these religious cults, be they called Osiris,Attis,Adonis and so on have in common that they depicted the fate of human beings who died one or the other form of death and were thereafter resurrected as gods. It was the re-enactment of the "Iranian Man" who had descended into matter,then fell into a deadly sleep,who was re-awakened and could then return to his heavenly home.

All these cults and religions had in common that they promised man that by his uniting with these gods, by his absorbing them, by his taking them into himself, he can gain the absolute certainty if his own immortality - and in certain circumstances achieve even divine status himself. In the hellenistic period the cults reproduced human and divine fate in dramatic form,presented the fate of the man-god in artistic acting. These "mysteries" were turned into religious services and were filled with ritual action and ceremonial rites. At first these mysteries were purely personal affairs, were the mystic experience of a selected few, but they were in the course of the years transformed into mystery religions in which the masses could take part.

In these hellenistic religious formulations greek and oriental elements are mixed; the latter is predominant and recognizable and the Greek contribmtion consists mainly of the language used and the concepts and the philosophical interpretations applied. In some instances one recognizes that the oriental influences had already been known to have existed far back in Greek history and were in truth only a reactivation of formerly known facts. In Hellenism much use of mythology was made as a basis for an emotional experience of definitely rationalistic concepts; but it was made clear to the knowledgeable that it was not the mythology itself which mattered but the use of mythology as a symbol of metaphysical truth.

In the religious concept of the time the doctrine of man's pre-existence, his incarnation and the release of his soul after death to return to the Light,is fundamentally of orphic origin. The concept of life after death is a part of the hellenistic philosophy and became part of hellenistic jewish thinking and has been preserved in the way hassidic and rabbinic teachings proceeded. One can also detect the influence of Indian teachings, especially that of Buddhism,which at that time was,like Judaism, as missionizing religion. These missionary activities,later taken over by the mystery religions,spread all over the then known world and were carried out mainly by their migratory priests,magicians and prophets.

It can be assumed that the hellenistic Jews or at least a large group of these,had oriented their religious practices in a judaized form of mysteries and that the language of their prayers was the same form which was used elsewhere in the world of mystery religions. In their rituals and rites they expressed their spiritual aspirations to God through the Logos or Sophia - concepts predominant in Greek philosophy - and they saw in the Patriarchs the mystic vision of the Logos; they saw in themselves the true representatives of the original Israel. It is most likely that these Jews formed the original material from which Paul recuited the first adherents for his mystic form of Christianity

It is an established fact that at all periods in history Jews have exhibited very little resistance to the influence of customs,cults and civilizations reaching them from abroad. There was a constant fight of the religious leadership against such influences and there are many references to this effect in the Scriptures, e.g. after their return from Babylon the Jews were purged of all the "foreign gods" with which they became affected.

Jews had come to Egypt already in the 6th century,mainly as mercenaries who settled there after completion of their military service, but it was only after the death of Alexander (323 BCE) that a great influx of Jews took place. Philo reports that in his days, around the beginning of our era, about one million Jews were living in Egypt. It is well documented that many other jewish settlements existed at that time in other,greek-speaking parts of the world.

It is also documented - and this was registered as a rather surprising fact - that within a short time after having been in contact with the hellenistic culture - the Jews had become estranged from their ancient religion and had become greatly assimilated to their environment. This happened to such a degree - also among the hellenized Jews in Palestine - that they substituted greek for hebrew and aramaic,that they adopted greek personal names. In Alexandria they soon forgot to read the Bible in hebrew or to say their prayers in the original languages, and had to use Greek instead. This was the basic reason for the Septuagint,the translation of the Scriptures into Greek. Soon a considerable jewish-hellenistic literatur and philosophy grew up and a marked process of syncretism set in. We may recall the Acts of the Apostles speak of the Hebraioi,i.e. those who spoke hebrew and of the Hellenistoi,i.e. those who spoke only greek. However, although the Jews took very much interest in greek philosophy and culture, the Greeks in turn exhibited very little interest in jewish ideas or in jewish religion.

However, apart from the extreme assimilatory groups, the Jews of Alexandria strove to preserve their traditional values,in particular their monotheistic faith and they made it their main concenr to make the gentile world to recognize and to accept the higher ethic values of Judaism. How great the jewish influence had been on the mystery religions of the hellenistic period can be seen - by so many indications here and there - in the way in which Christianity developed in its initial stages.

In this assimilatory process of the hellenistic civilization to which the Jews of Alexandria were exposed and where such great effort was made by a group of Jews to maintain some purity of their Judaism, a large group of others joined the prevailing pagan cults. Some form of survival of Jewry was in the end achieved but only through some form of syncretism, i.e. by the adoption of pagan religious concepts and values into Judaism itself. Alexandrian Jews adopted the ideas and concepts of Greek mythology, mysticism and philosophy in order not to be threatened into an assimilation to the contemporary egyptian ideas and ideologies. Thus already two centuries before Philo had the Jews of Egypt that the kind of thought which the mysteries introduced as the way of life was quite suited to their taste. At that time already a movement existed which tried to characterize,present and teach the concepts of Judaism in the terminology of a mystic school of Judaism. At that stage,however, it appears, that this mystic movement existed in its own rights without an indication of having borrowed from or having leaned on other contemporary mystery religions. As the study of " The Wisdom of Solomon" and of other apocryphic writings ,as well as the descriptions of Philo indicate,the mystic and philosophic ideas of the Greek world had since long become completely absorbed within Judaism and also be the jewish intelligenzia. It seems that,at the time of Philo at least, there existed a jewish sect, the Therapeutae,who ,according to the description of Philo's opus DE VITA CONTEMPLATIVA appear to have been a jewish mystery cult practicing sect. It appears that Philo had been a member of this or other sects of this kind as his writings disclose an otherwise impossibly acquired knowledge in these matters.

It must be realized that in the last century before our era Judaism in Alexandria had become so thoroughly paganized that its postulates and its objectives were those of the Hellenistic mysteries rather than those of the original Judaism which was still known and practiced in nearby Palestine. This type of Hellenism,however, was expressed in jewish symbols and allegories, and this judaized form of mystery religion had like the other mysteries taught at that period the aim to bring about an identification with

the Supreme Being. We have sufficient indications to say that the Jewish mysteries of Alexandria were expressed in rites and allegories,rituals and symbols like the other mystery religions and that a meeting of the brotherhood was also crowned with a communal sacral meal.

At the time of Philo hellenistic Judaism had since long been divided into a normative and literalistic group and one composed of allegoristic and mystic Jews. It is clear that this mystic Judaism was essentially still a Judaism in which many conceptions of God were those of normative Judaism. Very little is known of the non-mystical "literalist" Jews as no literature of theirs has been preserved as is the case of the mystic Jews.

At this stage let us approach the question if we can find traces of the mystery cults and their mystic concepts transmitted by those who might have known them or partecipated in them at the time the Bible was written - or even before that- somewhere in the Old Testament. On some other occasion I have described that modern bible research has seen in the three citations on the Old Testament where the birth of a miraculous child was announced, a reflection of the suncult,of the birth of Horus,the child of Osiris. We learned also that in the Mystery celebrated in Eleusis the hierophant exclaimed at a certain stage " aholy boy the mistress has born, someone strong born tosomeone strong" and we are permitted to conclude that Isaya was thinking of that very same mystery when he speaks of El Gibbor and the Alma (9:5 and 7:14) and it is well known that for centuries before Isaja the Osiris and Adonis cults had been known and practiced in that same world of which Israel was part. There could not have been any direct contact between Isaja and the hierophant of Eleusis and it can only be concluded that they both had received their knowledge from the one and same source,viz:- the mystery cults practiced in ancient times. We can further conclude with all justification that the virgin who brought forth a son as described in biblical and other literature ,as well as the babylonian Ishtar and other female figures who were celebrated as the mother of such an infant, derived their existence from the original Magna Mater, the mighty"Mother of all Creation".

Let us here bring forward the questions which might arrise now:

1. Whyis there no evidence that any of these mystery cults have penetrated in some form or other into the religious and cultural life of the Jews who had been living at that time in Palestine, at least until the destruction of the Second Temple "

2. We know that during that period a large part of the Jewish people had for centuries been living in the Diaspora - certainly so since

since the destruction of the First Temple and even before that catastrophic event as we know that a large part of the Jews exiled in Babylon refused to leave and to return home; and we also know that large groups of Jews had beenn living in the hellenistic world, mainly in Alexandria - and we know that these Diaspora Jews were constantly and very much under the impact of the surrounding cultures. How did these Jews act and react qua Jews to the Mystery cults of which I have written so far ?

With regard to the mystery cults very little is known about them, and still less literature of theirs has come down to us, as it is in the nature of all mystery religions that nothing tangible was written down or transmitted in other than oral form; nor were profanes permitted to observe the ritual proceedings,in order to avoid that such information might fall into the hands of the contemporary unitiated environment and any possible investigating posterity. The material I have at my disposal derives mainly from the writings of Philo,the hellenistic-jewish philosopher of Alexandria and from the publications of the Church Fathers, particularly the works and the working of the true founder of Christianity,Paulus of Tarsus. The latter was undoubtedly an initiate in one or more mystery cults and he has applied his knowledge and his genius to make Christ and Christianity palatable to the world he was going to conquer. His writings and his sermons must be viewed from the angle that he was first intent on converting the hellenistic Jews outside Palestine.

The mystery cult was composed of two classes of followers, the advenae or believers or proselytes, and the mystes, the advanced group, who were the servants of and the warriors for the cults. The latter bound themselves for eternity to the godhead of the cult and as a rule led a life of severe ascesis. In hellenistic times the mystes played the role which the priests had occupied in the original mysteries. The general membership of the cults was made to experience the fate and the sufferings which Osiris,Horus etc. had to experience in the form of onlookers at a dramatic representation, while the mystes experienced in person what Osiris and Horus etc. had experienced and in this way they became themselves Osiris or Horus.

The mysteries applied to and were modelled on the Deos Anthropos, the human being who by his virtue had raised himself or had been raised by God or the gods, to a relationship with the deity so far beyond and unavoidable to ordinary people, that he had himself become in a sense a divine person. Such superior men were models of inspiration but they were in popular eyes still more useful as mediators or saviours for other men.

Godfearing men made use of every opportunity to be initiated into ever new degrees or even forms of mysteries; they did so not only in a search for the promose of immortality but also in the hope of being saved from danger, of being cured of illnesses and of being successful in life.

In that world changing from the classic culture,carried by a stratum of philosophical elite, the newly infiltrating mystery cults made also to the masses the promise available that it was possible to become a "deos anthropos", a kind of divine human being with a higher value, a superior personality, a deeper knowledge along with the power to prophecy and to foresee events. Thus this promise could not fail to attract a large number of adherents. In addition the mysteries offered to bring man into a union with God and to make him become a god himself. Through these mysteries man could acquire magic powers and become an immortal. It was unavoidable that magicians abused the mysteries for their own purpose; and it was also unavoidable that much lietarture appeared - some of which has come down to us - which ridicules the mysteries,the cult religions and especially the promises these made.

In a further developmental stage these beliefs and identifications turned into an organized religious faith with prayers,lithurgical ceremonials and the formation of closed communities, and in these organized forms the rites of the cults as formerly practiced are still detectable.

In the writings of A p u l e i u s we can discover hints at the rituals the mystes had to undergo. The mystes is symbolically led to the entrance of the underworld and he is then returned to symbolize rebirth. In a kind of ceremony of baptism he descends into a grave and over a grill covering this grave a steer is slaughtered so that he blood of the animal covers him - the blood containing the soul - and he is revived. After ascending from this grave,covered more or less with blood, the mystes is acclaimed a god. However, this status appeared to wear off with the time as the mystes had to renew this form of initiation after twenty years.

In the Attis cult ~~xxxpxxxxdxxxx~~ the body of the dead god is placed during a nocturnal ceremony in a kind of grave, and while the assembly sings appropriate mournful songs,the priest frees by a magic rite the dead from the death suffered by uniting the pieces of the dead body together and in this way reviving the god. Thereafter the priest will approach every one of the mystes,apply some fragrant ointment to his neck and whisper into his ears: " Be of good cheer, oh mystes,as the god gained grace so we too will be granted grace after our death".

The aim to which the mystes aspired was the state of ecstasis during the performance of the mystery by which he becomes united with the godhead and acquires superior knowledge; but also those who had not gained the degree of a mystes and were only "plain members" benefitted greatly from being adherents of the mystery religions. There were regular sacral meals, secret prayers and formulas, nightly light rituals and the formation of a brotherhood in which the partecipation depended on the grade of initiation achieved. A form of mystic metaphysics was made vivid to man through the application of mythology and through the ceremony of the initiation into the mysterieswhere the sacraments were veiled in and presented with quite a metaphysical aspect.

In its earliest developmental stages the religious initiation into a mystery cult was performed to represent a kind of sexual union, in which the initiate received along with the semen the power and the seence of the godhead. In some cults the initiate was made to think that by having become united with the godhead he carried in future the divine semen in himself. Later on this most likely physical performance under the umbrella of a state of ecstasis was changed into a performance where human representatives of the deity took over this divine function or where a symbol, like the phallus , was used in the ceremony. All the many hellenistic mysteries show somehow in their rituals this development in some form or other; the gross sexual demonstration which certain ancient literature reports was later symbolically still further transformed and in this form became later also a part of the christian mystery.

We must never overlook that the "mystery" was more than only a doctrine, a philosophy or a symbol of the deity. It was also meant to offer to man a great revelation , viz:- that of his own nature, of his need of salvation and of the "Royal Road" by which man should and could rise above matter into the immaterial realm. To the Jewish adherents of mystic cults the prophets as symbols were promises of salvation and grace without the need to identify with a parthenon of gods.

An extraordinary degree of relationship between God and man is a fundamental doctrine encountered in every religion and it is likewise the main symbolic application within every mystery religion. It preached in addition that God's friendship with man endows him with special powers. He acquires in this way supra-human physical strength. He becomes endowed with mental and intellectaul qualities superior to anything other human beings might possess. He can face God and view God without suffering any physical

damage. He is the prototype of the priest and lawgiver. This kind of special relationship with God confers on man a particularly divine character, and knowledge which was originally only that of God becomes property, at least in part, also of the man thus selected.

In the antique there may have existed some kind of competition and animosity between the various mysteries, but in hellenistic times they were all recognized as a valid contribution to the wellbeing of all mankind, and in addition they recognized each other's right to exist. Understandably they each claimed to represent the primordial religion but they accepted and agreed that they all had the same aim and purpose. It was not at all unusual for an individual to belong at the same time to various such mystery religions.

It was unavoidable that a considerable syncretism develoed in such a situation. A considerable literature existed for quite many centuries before the onset of the christian era; theological,astrological,alchemist and other writings were mixed with egyptian,persian,syrian,phenician and even jewish theological doctrines and every one of these pretended to be the possessor of revelations from some divine source.

These cults led in many cases to the formation of sects living in closed communities. At the time Hellenism flourished and had also an impact on Palestine itself, there arose among the Jews of Palestine the sect of the Essenes, a Jeish mystic commune anticipating a social Utopia. This sect imitated to some degree the Pythagorean brotherhood which since the 6th century had spread a kind of monasticism through the Greek world. We know also,through Philo and Jospehus, of the Therapeutae who lived a sectarian community life in reaction against the luxury and dissolution surrounding them.

In the course of the years a certain degenration set in and this led to a counter-reaction by the authorities (along with the hostility of the Church gaining in power). It is worht mentioning that we have reports of the secret cult of Dionysos degenrating into the much maligned Bacchanaliae, so that the state authorities felt the need to interfere and to supervise their activities. The performances of the cult could continue unrestrictedly only in Alexandria, but it was made sure that in other parts of the Empire they were performed in traditional form. The prayers and formulaas used had to be submitted to a trusted representative of the State for his approval. Later on , when Christianity had gained absolute power, the Authorities of Rome suppressed every activity of the mystery religions in Italy with the utmost cruelty.

II.

What was the attitude of the Jews of Alexandria - with this the Jews living within the hellenistic cultural sphere anywhere are meant - to and their involvement with the mystery cults and religions of their environment ? There can hardly be any doubt that the Jews of hellenistic times were captivated to a great extent by their neighbours' religions and ideologies. However, it was difficult for a Jew to become an initiate of an Isis or Orpheus cult while remaining a Jew as well. This was for a time overcome by a cleverly constructed myth - it is impossible today to discover who was the originator - in which Moses was represented as Orpheus resp. as Hermes-Tat and a theology was evolved in which the Jewish mythological figure of Chochma (Wisdom) was translated as Sophia and described as identical with that "Female Principle in Nature" which Plutarch had identified as Isis. The next step followed by itself; it was to transform Judaism itself into a mystery religion and of this solution and for this constitution we have today available only the writings of Philo who did in fact expound such a mystery; but it is impossible to state if he was the originator of this jewish mystery cult or only its propagator, its propagandist.

The Jews at the end of the pre-christian era, among whom Philo lived in Alexandria, had since long lost the ability to read and study the Scriptures in their Hebrew original. In the course of some generations they had developed an apprehension of ideas of an exalted monotheistic Deity on the concepts supplied by Greek philosophy. Judaism had become understandable and acceptable to them only in the shape of a mystery cult. The Jews of Alexandria felt themselves Jews ; the legal system was jewish and the courts of Alexandria had great influence not only on the jewish life but also on the surrounding culture. We can find references to this effect in the Talmud. However, there is also evidence of a considerable degree of assimilation to the surrounding culture, and the mystery religions made out an essential part of this culture.

Philo makes reference to two groups of Jews in Alexandria with whose methods of interpreting the Bible he strongly disagrees. There were

1. the extreme allegorists who interpreted the Bible only in a symbolic form and
2. the literalists who refused to interpret the Torah otherwise than literally.

There appear to have existed also certain extreme allegorists

renounced every aspect of jewish customs and defined the Bible only in terms deriving from pagan Greek mysteries.

Similar subdivisions are described by Philo among those who did belong to some form of mystery cults. Also here we have mainly the

1. allegorists who interpreted the Torah allegorically in the sense of the Great Mysteries but who remained devoted to the Temple in Jerusalem, and had joined some mystery cult, and
2. the group to which Philo himself belonged and which maintained loyalty to the prescriptions of the mosaic law and who applied some kind of allegoric method of interpretation to the Pentateu and who had formed their own kind of "lodges" or cults.

All I have so far mentioned promises fascinating material and is certain worthy of further study. I know only too well that an enormous literature exists about the hellenistic period and that much research has been going on for many generations about the religious movements of that epoch; but the question of the relationship of the mystery religions to Judaism and vice versa has been less amply been discussed. A very interesting publication - Goodenough: " By Light,Light" - has wetted my appetite and I would like now to try and delve a little more into the problem which has begun to interest me,viz:- how had Judaism been presented at the end of the antique,in the hellenistic world not only to the Gentile population - in particular to its intelligenzia - but also to the assimilated Jews of the Diaspora. Unfortunately very little is known about the mystery religions, especially their rituals,ceremonies etc.

We know that jewish sects practicing some kind of mystery cult have existed during the first century of our era and most likely also long before this. In Alexandria existed the Therapeutae, a sect resembling to quite a degree the Essenes. Men and women were members of the sect; they spent all their time in contemplation and spiritual exercises. They viewed the Torah only from an allegoric point of view; to them the words of the Scriptures were nothing but symbolisms whose hidden nature could become revealed by the study and discovery of its underlying meaning. They met in a sanctuary where the members were initiated into the mysteries of thei sanctified life. Next to the Scriptures they owned books composed of the founders of the sect based on the allegoric methods of interpreting the Scriptures. They practiced also the so-called numerology and revered the number Seven but mostly so the number Fifty. Philo called them "citizens of the heavens and of the universe".

It is specific for a mystery, at least as far as we can conclude from our limited knowledge of the proceedings in Egypt and Eleusis, that the partecipant lived through the fate and experience of the godhead which he is made to see produced in form of a dramatic show or pantomime. It is the purpose of this ceremony that in the process of such a sensual and emotional partecipation he becomes one with the godhead and is thereby given the assurance that he will enjoy during his lifetime and thereafter,when he dies, the favours of the god.

In this respect the hellenistic mysteries have taken over in its entirety the system in which the ancient mysteries had been practiced. The wars and sufferings of the gods,their death and their resurrection were experienced by the faithful in their witnessing the events in the form of dramatic representations. These experiences found their application to the daily life and were reflected in events which are incorprated into the history and which are truly understandable only if their connection with and derivation from the cult practices are applied. Thus we can apprehend the divine character of the kings of Israel when we remember that in the mystery ritual Osiris ascends his throne and by his being named king he becomes a god. In Babylon the god Marduk was placed every year anew onto his throne and this was symbolized by carrying his image in a procession to the throne. This should also remind us of the psalms in which we hear that "God has become king" and of the scene where David danced in front of the Ark.

For Jews full acceptance of and partecipation in the Greekor other pagan mysteries was impossible as long as they remained Jews, as Judaism does not accept a situation in which a mortal is seen to come into union with God or into a special relationship with God. Again in this respect the kings of Israel were an exception as by their annointment they were brought near to God; by this act they had been supplied with divine power and qualities and in this way they have become a superior kind of man.

Something similar can be said about the Prophet. He is the " Man of God", through whom God can speak; but contrary to the status of the annointed king of Israel and to the identification of the mystes in the mystery religions, the Nabi can become united with the godhead only for the short time in which he achieves a state of ecstasy. He does not speak as representative of God ,it is God who speaks in him. A unio mystica occurs for that short time. According to the belief of the Bible and even of today a man can at the most feel near to God, can submit his own will to the commands of God, but he will never feel absorbed in God.

Nowhere in the Old Testament do wefind a true mystery faith in the generally known hellenistic sense. An individual may achieve here and there a sensation similar to that of a mystes - an initiate in a mystery cult - but this sensation and experience are only outcome of some mystic occurrence to be understood in a general sense: they are identifications with God's demands and His essence but they never amount to a disappearance, a dissolution into God as in the mystery cult. To a Jew the love of God,the interest of God is the highest aspiration possible and immortality - aspired by and also promised by the mystery religions - is never contemplated as possible in Judaism.

In Judaism this special friendship of God extended not to an individual (though in certain exceptions this may have been the case, particularly to kings) but to Israel as a whole. God has selected and elected this people, but by this election the people Israel does not leave the sphere of humanity to enter into a divine one; at the most this may make Israel a partner of God. This ideology is expressed in the concept of the Brith, the Covenant and it entitles the Jewish nation at the most to receive special blessings. God's love extends as a rule only to the people as a whole and not to an individual, but whenever the latter is the case,these individuals are only to be seen as representatives of the entire people Israel. This applies mainly to the Patriarchs. Their election began with Abraham and through him to all the generations of Israel. Abraham had been honoured with the title of "Friend of God". This complex situation will be reflected in the way Judaism had been constructed as a mystery religion and we shall have to elaborate this point later on.

In Philo's mystery system the Jews remained Jews. They continued to adhere to the Torah but not to its legalistic interpretations. It was now the mystery which truly interpreted the Torah and which promised the way to salvation. This way demanded of the Jews - by its Jewish formulation - loyalty to Judaism. It attracted also many Gentiles. Paul who came to live these mysteries and to transform them, said to the Gentiles: "Become as I am, for I was as you are ".

The idea that the words of the Scriptures contain some hidden meaning goes back to the earliest Jewish tradition and is one of the bases of the "Oral Law", but the special characteristic of the Alexandrian exegesis is that it developed theories about God and life which were very similar to those which the Greek philosophers had developed. From this strategy a new form of religious literature arose and from

from here the sermons of the homiletics (i.e. discourses delivered to an assembly)developed.

The followers of the Jewish Mystery cult occupied among the general mass of citizens of Alexandria special position in no way less envious than that occupied by the adherents of the pagan cults . Many of the ceremonials and symbolisms used in the mystery cults were common to all the mysteries and some of these may be recognizable in our modern activities. Many of the ceremonies and rituals commonly practiced in the pagan cults have been depicted by Philo in the Jewish mysteries he describes. Thus for the sacral meal after the initiation the initiate wears a colourful garment which is preserved inside the temple - and the temple is meant to symbolize heaven - and is used only during the cult ceremonies. In some of the cults this garment is placed on the man when dies.

Philo asserted that he had acquired superior knowledge which he had received by the contact of his soul with God himself. He does not dare to disclose much of what he does know in his writings, as everybody can acquire these but even so he makes it clear that whatever he has written in his publications only an initiate can truly understand. However it must again be pointed out that in none of the descriptions of the Jewish mysteries is there an indication that the initiate is supposed to come into a union with God. In this sense these are unusual mysteries and remain so at least in the lifetime of Philo.

"Mystery" with respect to Jewish religious tradition had been known for some centuries before Philo. E u s e b i u s mentions various fragments like those of Alexander Polyhistor (of the early first century BCE),of Cleodomus,Malchus and Ezekiel who all provide evidence of a mystic presentation of Judaism. Artapamus (2nd century BCE) called Moses Musalus, the teacher of Orpheus who, after he had grown up, taught mankind shipbuilding,machines,arms manufacture,irrigation and in addition "he invented philosophy". Later on Moses Musalus was given the name Hermes and honoured as a god. Also the writings of Philo contain the indication that there was a form of "mystic Judaism" practiced in the Diaspora. We find certain symbolic representations which confirm this in the paintings of the Dura synagogue which originated sometime in the rd century BCE.

Judaism as a mystery religion was apparently first outlined in the "Wisdom of Solomon" written some 200 years before Philo. It is a definite and elaborate mystery of "Sophia". It is certainly non-platonic in origin and is in all probability older even than the 3rd century BCE.

The concept of Sophia as the "Light Stream" can be accepted as the predecessor of at least a large part of Philo's philosophy of the "Logos". Jews had begun to transform the doctrines of "Wisdom" into the mystic theology of Sophia or of the "Light Stream". They had also absorbed current philosophies,especially those of Plato and the Pythagorean numerology, and in order to justify their continued jewish loyalty they applied an allegoric interpretation of the Scriptures in order to prove that Moses had been the true source of all the known Greek philosophic lore. They had adopted the mysteries and they saw salvation in the escape of the soul from the lower instinctive tendencies through Logos into a higher gnosis. As they could not join the pagan mysteries,they transformed these into their own types of cults in which they claimed that Orpheus had taught according to the truth which had been entrusted to him by Moses, that orphic peotry was filled with admiration for the Patriarchs and they hinted even that Judaism was the true Mystic Road of the Logos of God.

A clear source of this mystery we find in the "Wisdom of Solomon" which speaks of the "Mysteries of God" and the reward of immortality which awaits the righteous. The righteous individuals shine out from among mankind in general and they become sparks kindling others with divine fire.

In this opus Solomon occupies the place of the hierophant which Moses had occupied with Plato. He promises to"tell what Sophia is". To God Sophia is the bride. This idea which later was to become so familiar in the Kabbala is a formulation of the Jewish Mystery according to the Female Principle. Solomon prays that Sophia be sent down from the throne of his glory to be Solomon's companion and guide. The outcome of this successful prayer is that he has learned all the secrets of the Universe and has become immortal. He has become a Friend of God, the king perfect in judgement.

Sophia was for the Stoics the ultimate deity; for the Jews, as we read in the "Wisdom" it was "the breath of power of God and the clear effulgence of the glory of the Allmighty". It is for the author of the "Wisdom of Solomon" not the same as the "Powers" of which Philo was later to write but there was God standing behind Sophia who is the source of an effulgence which can be compared to a breath or a lightstream. It is an effulgence from an everlasting light. Sophia is a light emanation but it should not be confused with physical light. Sophia is radiant abd unfading; her beam is shapeless. It is the type of "immaterial light" which we know from the gnostic,philonic and platonic writings.

In "Wisdom" we read:

" Who maketh all things by Thy Logos
and foundest man by Thy Sophia".

Sophia is the lightstream from God's glory; she is the "unique kind" as described in the orphic cult.

" Sophia is spirit, Ruach,Pneuma,
Sophia is the Shechina when all is said".

There are other indications of the waving of Jewish themes into mystery cults. Aristobolus as quoted by Eusebius, wrote around 160 BCE about the concept of Logos and he saw in the number "Seven" the symbol of logos in man. Man can acquire higher gnosis - he preached - if he abandons evil through his logos. He also taught that Light created on the first day of creation was identical with Sophia and this indicated to him that "Sophia existed before heaven and earth".

We read in Philo's"De Vita Contemplativa" of the Therapeuta but we have no details in which way they fitted into the Jewish mystery cults.We know that they met every Sabbath for a sacred meal and once every fifty days performed special secret rituals. It is most likely that they had a philosophy of their own within the frame of the above mentioned theology, but no exact details have been transmitted. It is in the nature of the mysteries that very little is known about the way they functioned, taught or performed. However, enough is known to allow the deduction that whatever Philo wrote and openly expounded indicated that he had structured Judaism as a mystery religion in which the followers were made to identify with the Patriarchs during the various stages of their initiation,their subsequent elevation to higher degrees etc. until they became themselves like Moses himself ,who was near to God,far superior to the Patriarchs. In this way the mystes, as the faithful of the mysteries were taught, by the use of the allegories of the Bible, how to overcome their personal weaknesses and how to acquire by way of a higher knowledge eternal life for themselves.

Philo Judaeus or Philo of Alexandria, as he was called, lived between 25 BCE and 45 CE in Alexandria. He was a member of one of the most aristocratic families among the Jews of Egypt which maintained some form of jewish faith and tradition. It is doubtful if Philo had received a truly jewish education as there were,apparently ,no traditional jewish schools in Alexandria. He is known to have studied the Septuagint parts of which were recited every week in the synagogues and he appears to have listened often to the regular sermons -which formed part of the religious service - in his synagogue. He has also once undertaken a pilgrimage to Jerusalem as he mentions in one of his writings.

Philo can be classified as the prototype of the jewish-hellenistic syncretist. He took upon himself to apply to jewish theology,history and doctrine hellenizing ideas and interpretations within the spirit of the then prevailing philosophic and religious conceptions. Thus he was the first and foremost writer to apply to Jewish theology the pagan symbolism of the Divine Light. He also tried to offer to the Gentiles a better understanding of Judaism in the hope of attracting them as proselytes and this policy made him use every opportunity to extoll the superiority of the Jewish Law. Jospehus mentions Philo at times and there are some indications of an influence of his on the Midrash.

Undoubtedly Philo was not only well informed about the prevailing mystic religions of his time but he was definitely also personally involved with them and we can safely say that he was an initiate himself. He tried to apply the mystic religious terminology with which he was familiar to Judaism and to explain and to intrpret Judaism to the Gentiles in such terms. He did this by applying mystic concepts of which we know today that they were Iranian in origin and background. Many historians refuse to call him a philosopher; they see in him a religious strategist. However his activities are viewed, it must be pointed out that notwithstanding his application of all kinds if truly or apparenntly pagan religious and philosophical concepts to the Jewish religion, Philo the Hellenist has always remained a Jew attached to and believing in the supremacy of the Old Testament. He never deviated from the absolute monotheism of Judaism.

Philo wrote in a world and addressed a people to whom mystery religions were a commonplace factor. His readers are presumed to have already been initiated in one of the mystery cults,i.e. that the mysteries as such were nothing new to them. This applies also to his Jewish public We can safely assume that mystic judaism is the ready made environment of his writings and not the original product of his genius.

Philo excludes from membership of the mysteries

1. the castrates , i.e. those who reject the Platonic-Pythagorean doctrine of forms,those who do not recognize the deity as described by Philo,that which works through the "Powers in the Forms".
2. The atheists ,i.e. those who reject not only the Forms but also the very existence of God.
3. The polytheists who call many gods their "Father"
4. & 5. Those who suffer from self-love; the stoics who defied reason,and the Epicureans who have defied the unreasoning part,the individual senses.

Judaism's criterion for the belonging of a man to his people and his religion has always been his attitude to the Torah ("The Law"). To Philo the form of Judaism which emanated from the Torah was supreme - but to him the Tora meant only the Pentateuch. His idea of traditional Judaism was Moses-centred and this attitude of his was in striking contrast to that laid down in the apologetic and christian literature which soon followed. He accepts only the Torah as god-given; the remaining books of the Old Testament he sees only as " inspired " writings. His main theme was that with the help of the powers conveyed by the mystery one could get inspired but never achieve a degree of perfection as Moses had achieved. Philo saw in Jeremiah not only an initiate but also a hierophant of the mystery and he depicts as inspired to such a degree that he could act as an oracle.

In his writings Philo relied much on the myths,mysteries and mythological presentations of the philosophic authorities of his time. According to GOODENOUGH Philo's theology is associated with and expressed in the Light mysticism of a very concrete lewish-alexandrian mystery cults which revealed sources leading to the Isis mysteries of Egypt and the Light mysteries of Iran; it is accepted as erroneous to think that Philo himself had been the originator of this form of cult, as such mystery cults existed - as already pointed out before - already 2oo years before Philo. These early structures were thereafter "confirmed" by Philo who insisted that the Greek philosophers had received their instructions from Moses. By the time Philo began to propagate the specific jewish cult Judaism had become established and accepted as a true mystery among the hellenistc Jews. They taught that this mystery was revealed in the Torah and although they were definitely thinking along the lines of the pagan mysteries they did not fully identify with what Orpheus and Isis were supposed to represent. Many of the Alexandrian Jews must have become initiated into Greek mysteries; to them the system preached by Philo must have appeared an innovation, for he advocated a mosre spiritual form of mystery in which the human soul is a god within man and its final absorption into God is the supreme bliss to be aspired, the end of all endeavours. Philo claimed to have himself attained to such a recognition, that he had received direct inspiration from God. " My soul is wont to be affected with a divine trance and to prophecy about things of which it has no knowledge....", he writes in DE CHERUBIM.

Philo's open discussionand description of his type of mysteries allowed membership to whomever asking for it,without origin and background. A pagan ideology is not permitted in an applicant, a monotheistic ideology is a prerequisite and recognition of the Jewish religion as superior to any other religion a sine qua non.

Philo has exercised great influence upon human thought, throughout the ages,in the field of philosophy as a mystic,an allegorist,a theologian He has greatly influenced the forerunners of Christianity,the statesmen and jurists of his and later times. He has influenced stoic,neo-pythagorean and gnostic thinking. He is also remarkable as a man andstylist.

Let us now take a look at the way Philo presented his mysteries and his interpretations of the Old Testament.

Philo can be called the representative of an alexandrinic-allegoric school which was characterized by the informed syncretism of older philosophic concepts,mainly those of the Stoa and of Platonism. Philo, with a view to defend the Jewish faith, applied the commonly used allegoric way of interpreting the myths of the Old Testament. He introduced along with it also a form of hellenistic-gnostic light symbolism, most likely of oriental origin, and he makes use of the various pagan philosophies and ideologies to explain his own biblical monotheism. On the basis of such syncretism he depcits God and " His Powers" as LIGHT - though he never does so in that extreme sense we encounter in the so-called Light-religions like Mazdaism,Manicaeism,Mandaism etc.

In general it can be said that Philo took over many of the Greek and Jewish doctrines and philosophies,changing these so that they fitted into his own philosophy. He preached a special relationship between God and man's soul. He preached that man should come as near as possible to God and thus take part in God's essence. This reminds us of the ancient Greek conception which says that the elected has been endowed with extraordinary faculties by virtue of his nearness to the godhead,resulting in much power,strength,great intellectual and artistic powers and even the endowment of prophecy. Philo's contribution in this conception is that he added also an inner psychological happiness; and this he could promise by his transforming Judaism into a mystery similar to the mystery religions in existence around him, in the frame ofwhich the initiate is enabled to acquire such kind of superior faculties by his coming near to the godhead. To Philo mysteries were not cult acts but a happening, and he tells his readers that he himself has reached a state of ecstasis whenever he succeeded in visualizing the Patriarchs and in particular Moses, the greatest of them all.

Philo mentions three degrees of mystery,viz:-

1. the cosmic
2. the immaterial one leading to the knowledge of the Logos
3. the one which no human being can reach.

Thus there are only two such degrees available to mankind, and these he differentiates into the small mystery and the great mystery.

The small mystery he compares to one's entering a cosmic polis, something like a circulatory heaven in movement, with the planets and the fixed stars in ever constant movements,with the earth as the centre of the universe populated with mortal and immortal creatures, harbouring plants and fruits of every kind. This cosmos is of perfect beauty and permits one to conclude with regard to the perfection of the Creator.

Above all this is the Great Mystery, where one sees the "uncreated" part of the Universe. Here Moses had requested to be shown not the created things like heaven,earth,air and water, but the Uncreated, Himself. The Hierophant, with his virtuous soul, officiated the Great Mystery and was an aspiration to all the mystes.

In the first degree the human spirit reaches by the contemplation of the individual elements the predominant part of the Cosmos; he reaches to the etheric heavens - but he still remains, at all times, within the sphere of sensual perceptions. In this first degree man can become the son of Logos, in the second degree the son of God. Within this process the High Priest imitated the image of Moses. The Mystery represented the great mystic philosophy of God, of His relation to the material world and to man. God in His Being is the Absolute One. The formless matter in the Platonic-Pythagorean sense, which Aristotle had adopted, has by God's act of creation become infused with form. This form with which it is infused is the lowest of the various emanations of God. Deity, though in His Being the self-contained Absolute, radiates from Himself a great stream of light power,something like a solra radiation. The sun is not an emanation of God, but can serve as a model,for the sun is unchanging, is completely self-contained,needing no fuel nor sustenance from outside, but it gives forth warmth and creates life on earth. Thus God brings forth a stream of radiation, immaterial of course, but still real. This stream has been called LOGOS or SOPHIA or VIRTUE.

Logos is the main concept of Ehlio's philosophy. The verbal meaning of it is speech,organization,rational expression, but in its theological sense it is the word of God in all its manifestations. It is thus used by Aristobolus, "Wisdom of Solomon", etc. In the Gospel of John and in later christian theology Logos has become even the the Son of God or the pre-existing Messiah.

To the classic Greek Logos meant the order of the Universe, the force that originates and maintains that order (Heraclitus ca 500 BCE). For Plato it is the intelligence which governs and imposes a rational structure on the world. For the Stoics Logos represents the responsibility for order in the world and the rational faculty in man. Also the Bible

knows of Logos as the DVAR ADONAI, the word of God. It is the teaching, revelation, guidance. It is the Torah which creates and governs the world.

The writings of Aristobolus (160 BCE) belong to the Jewish-hellenistic literature. He sees Logos as the voice of God, as the natural laws according to which the Universe functions. In the apokryphic text of "Wisdom of Solomon",which we have repeatedly mentioned, Logos is also called Mercy, and a difference is made between Sopjia, i.e. Wisdom and Logos,both of which are the two aspects of God's word, the former being human thoughts and actions in accordance with reality,the latter God's speech seen as an angel or a messenger. Sophia is also seen as teaching natural philosophy. To Philo Logos is the main Power of God. It unites His strength and goodness; here it is the rational term which connects opposites. In this function Logos brings God to man and man to God. It is also a copy of God through which the world was made, and human intelligence is is a copy of this Logos. To Philo the holy logos is Scripture,i.e. the Torah. It is neither a person nor is it an intermediary between God and man although it is identified with the biblical angel of the Lord. Logos is at times the same as wisdom because it is the most inclusive expression of thoughts and ideas emanating from God which in turn are identified with the Torah,with the pattern of all creation and with the Law which directs and maintains all things. For Philo Logos is thus wisdom and Torah. The Rabbis expand this concept of wisdom and Torah to mean the word of God. As mentioned already in the Gospel of John Logos is seen as having pre-existed the creation of the earth, but it has become now and finally an agent and the pre-existing Messiah. In later rabbinic and christian gnostic speculations Logos is understood even as a second god.

In Philo's philosophy Logos is the charioteer driving the Powers; it is the passenger in the chariot who utters the orders to the Logos where to drive. The Light Stream as a whole is Logos and it is differentiated into the "Powers". The first two Powers distinguish the Creation and the Royal or Ruling functions of the Light Stream and these in combination with the Logos make not three but one,though in the mystic aspect they appear as three to man when he approaches from below. In Creation ,by the representation of the form in matter, original matter is made into cosmos. Cosmos is also guided by the great legislative force of God by means of the laws of Nature and it is sustained by His Power of Mercy. Above this material world the Light Stream persists in unmixed purity. Such is the concept of the Deity in Philo8s philosophy and such the relation of the material world to the Deity as visualized in the Mystery.

Philo sees the Logos symbolized by the High Priest who takes up a

a position midway between God and man; he must have played such a role in the drama of the mystery. God's two Powers were represented as Mercy and Justice were viewed as intermediaries , as kind of God's deeds in the enactment of the mysteries. Also Abraham's three guests were God and his two Powers, and only on a close look did Abraham realize that he faced one person only.

Philo tells us in DE CHERUBIM that he learned from Jeremiah of the great secret of God's intercourse with the virgin Sophia, i.e. the Chochma which is in truth the Shechina. Sophia is at the same time bisexual. She receives the seed from God as a female but has at the same time the power to impregnate her offspring and to scatter divine seeds. Man should endeavour to take Virtue or Sophia to himself and to become pregnant from the divine seeds she will sow into him. Proverbs call Sophia "the vehicle of God's providence". In the mysteries of Judaism she is the "daughter of God". God's word at the Creation "Let us make...." was addressed to her. In christian theology Sophia or Logos existed even before the actual Creation, and her task was thereafter to act as the creator of cherubim, seraphim,angels etc. It should be noted that Philo, a Saducean,omits all references to angels as this Jewish group rejected such an idea; he simplifies the concept of the Light Stream by restricting it to the Logos and the Powers.

Logos and Sophia are for Philo only two different formulations of one and the same concept, i.e. they are in reality identical. Logos had been created as the first thing by God and only thereafter did He create everything else. Logos was created without any intermediary - but there are certain passages in his writings which say that God begat Logos out of Sophia. In other places Logos is called the "archangel of God", and in some place Logos is given the definition of "king and lord of everything intellible".

Whatever new ideas Philo introduced, be they those regarding Greek mythology, be they those of a Jewish kind, they all have been influenced by the magnetic power which the mysteries exercised upon him. In this respect it is typical that he saw God and the human soul form a closed circle and that whatever is outside this circle is to him without any particular significance. The specific philonic system in building such a mystery, i.e. the way in which he presented Judaism as a Mystery Religion,is due to the fact that he was and always remained a Jew and that he could therefore impossibly apply the typically theistic ideology of the mysteries to his own type of mystery. His main contribution to the history of religion can be seen in the way he found a type of construction of ancient beliefs

and knowledge which fitted into his time.

Was Philo writing of a definite type of a Jewish Mystery Cult or only of a mystic interpretation of the Scriptures ? He made very often use of the language of the cult groups, mentions initiation ceremonies, cult robes,secret doctrines etc. He mentions "mystic foods","burried cakes" and so on. His concept of the two Powers necessitates that they must be concealed " since not everyone is able to guard the deposit of scared rites", as he writes in his " De Sacrificis Abelis" ; and on another occasion - " Quaestiones od Solutiones in Genesia" -he writes that "it cannot be told to all since he who reveals the secret to the impudent and unworthy destroys and overthrows the law of perfection of all the mysteries". In " Fragments" we read that " it is not permitted to speak out the sacred mysteries to the unitiated until they shall have been purified with the perfect purification. For the unitiated and the facile person, since he is unable to hear or to see immaterial and conceptual nature, is deceived by the thing which is made manifest to his sight and so casts reproach upon the irreproachable and to declare the mysteries to the unitiated would mean the destruction of the laws of the most sacred mysteries".

This language indicates that Philo was a member of standing in the mystery cults and that his allegoric interpretation of the Scriptures, his application of the monotheism of Judaism into the pagan structure of the mystery cult technique indicates that he was writing about Judaism as a Mystery Religion and the Scriptures as material for his symbolic and allegoric approach to the basic principles of the mystery cults.

We shall now have occasion to study some of these applications of biblical material as mystery cult symbolism.

In FRAGMENTS, one of the main opus from which we have the chance to gain an impression of the status of Judaism and the Scriptures in the world of hellenistic mystery religions, we can read: " It is strange that there should be a law in the cities forbidding one to divulge the mystic secrets to the unitiated....one must not share everything with everyone... there are many prerequisites which must be satisfied by people who are to share in these things. The first and greatest is piety and holiness with respect to the one and true God,after they have put off their endless straying to statues and idols,images in general and to mystic rites that are no rites. A second thing is that they must be purified in the sanctified purification of the body and mind and soul through the laws and customs of the Fathers. Third they must furnish a reliable pledge that they are worthy of being welcomed in our fellowship in order that they may not, like intemperate youths, get drunk from surfeit and superabundance when they partake at the sacred table and so be changed for the worse. To such people it is not permitted". Thus there was for Philo no dividing line between Jew and Gentile with regard to the admission to the mysteries, neither was there one between the wise and foolish. Only along with a belief in the basic monotheism and the ethics of Judaism was there need of the honest desire to reach perfection,coupled with a correct philosophical point of view could bring an individual into the mysteries and after all, he states, nothing more than such personal and intellectual traits were needed. After the initiation the doctrines underlying the mysteries would be revealed, slowly and with the help of guides and in accordance with the individuals mental capacities. However, in Phlio's Jewish mystery cult admission meant the definite renunciation of all pagan religious belief,both with regard to the mystic as well as to the traditional forms and it represented a purification through the "sacred laws" of Judaism. Philo was of the view that the true understanding of the Torah required a complete acquaintance with the general culture and he preached that secular philosophy was a natural preparation for the mysteries of the Holy Word.

Those who "saw God" shared the mystery whether Jew or Gentile by birth. He considered the "nobility" of belonging to the "true Israel" as a matter of a mystic initiation into the lives of the Patriarchs rather than a blood descent from them.This passage in his ideology can be interpreted to mean that the gentile initiate can be superior to one born a Jew - however it is quite possible that this passage has been added later on by christian editors.

Philo tells us that knowledge of the mysteries can be achieved after certain preliminary studies,particularly of the Patriarchs who have acquired true knowledge, and after one has overcome the stage in which one makes the great escape from shame,hatred and fear. Whatever is known in the mysteries has been revealed by divine revelation. Nobody is permitted to disclose what happens in the mysteries

He propagates the concept of his jewish mystery along material which he learned of from other mystery cults and the from the teachings of the classic philosophers. Thus he developed his concept of the Logos as the mirror image of man's existence on the basis of the theology of revelation ~~from~~ derived from platonic sources.And when he refers to the encyclic or encyclopedic sciences he means the various branches of Greek nature. His main problem was to make the gentile - and even the assimilated jewish-environment understand thatJudaism did not accept a return from the underworld as was the accepted belief of the Egyptians. In this respect Judaism was not far from the belief of the Babylonians who too did not expect a resurrection after death. This clashed considerably with the basic promise of the pagan cults which taught that God wants to return the suffering souls from the " Hades of suffering to the olympic lands of virtue" and who promised that God would be revealed to man with the help and intervention of the mysteries.

Philo's writings reveal an elaborate transformation of Judaism into a mystic philosophy; it relied for its form and practice,its ideology and philosophy largely upon the Orpheus,Isis cults and also on Iranian sources in the form these were by then interpreted by the mystic philosophies with a Greek background. This Jewish mystery cult cited incidents of the Pentateuch to account for its specific concept of the Mystic Royal Road to God through the Powers with the help of Sophia. The Old Testament was rendered acceptable to the gentile world as well as to the assimilated Jews by the allegoric interpretation of all the incidents reported therein. Philo change the Torah into a great allegory in his attempt to reconcile the Scriptural narrations and laws with the currently accepted philosophy and mysticism. He injects philosophical and cosmological assumptions into a mystic goal. His ideas reflect Neo-Pythagorean - Platonic views and he excludes anything which smacks ofskeptic,synic or stoic points of view. But his mystic system does contain notions from the Orphics,the Isis cult and from Iranian sources as mentioned above.

Thus he makes use of the biblical description of the Temple to apply a complex system of symbolism which ,undoubtedly, was used in the ritual

of the cult, of the initiation and of the various degrees.

The symbolsim of the Temple belongs to the "lower mystery". The candidate was shown first the five outer pillars which represent the five senses and symbolize the connection of the mind with the outer world of matter.

On entering the Inner Court he sees representative of the four elements, viz:- the curtains made of linen and embriodered with the three colours hyacinth,purple and scarlet. Three objects take up place on the floor: in the centre the altar of incense, a symbol of gratitude to earth and water; in the south stands the 7-branched candelabre the symbol of the heavens with the sun,the moon and the five planets; in the north stood the table with bread and salt,indicating the nourishing and fertilizing power of the earth wind.

The Inner Court was meant to represent the first stage of spiritual progress in which the material world as a whole was experienced, viz:- the four elements,the altar for earth and water,the table for the air, the candelabre for the heavenly fire and the source of light.

The Holy of Holiest with the Ark is the symbol of God and the Powers. (In Philo's time also another interpretation was offered, viz:- that the Cherubim on the Ark presented the two hemispheres. Clement saw in the twelve wings of the two Cherubim the Zodiac. Josephus writes that the three chambers of the Temple represented earth,sea and soul; that on the table were placed twelve loves which represented the Zodiac, and on the Altar were placed thirteen kinds of spices furnished by sea,air and earth).

There exist many more interpretation but all of these see in the Chamber the symbol of the worship of the Immaterial Reality by the material elements. The Chamber symbolizes the worship of God by the Cosmos and in the Mystery of Aaron - which we shall mention later - the worshipper is brought to share in this great cosmic praise and worship of God.

In one of his texts Philo sees in the two shoulder pieces described in Exod. 28:7 the two aspects of religion, viz:- piety to God and kindness to man. There are many later interpolations in nearly everyone of his writings to insinuate references to Christ and Christianity but they are oflittle interest in the context of our theme although many of the symbols were given interpretations in this respect ,i,e. hinting at a Christian background of Philo's mystery cults.

But let us continue to describe the symbolism applied in the mysteries of Philo .

As there exists only one God, thus only one Temple only exists; but

esoterically interpreted there are two Temples of God, one the Cosmos and one the soul of man.

In mystic language the veil which divides the Tabernacle indicates that the outer chamber is dedicated to the sublunar world, the inner one to the aetherial existence. The Holy of Holies which is separated off by the veil represents the intelligble world. The altar of sacrifice calls in truth for the offer not of victims and flesh, but of a pure life. The oil of olives in the lamps is the supply for the light of wisdom and indicates the encyclical studies. The lamp is to be kept burning from the evening to morning to symbolize the stars, the symbol of eternity.

The Holy of Holies is totally shut off from the human eye. (Once a year the High Priest enters therein but he cannot see anything as he is completely enveloped in incense). Contrary to other faiths and mysteries or other institutions, in Judaism the Temple is not a sacred grove.Another unique characteristic of the Temple in Jerusalem is the fact that it is supported by gifts from Jews from all over the world.

There are other symbolisms of the mystery. The white robe in which priest is vested - and also the initiate - indicaes the robe of immortality. Noah's coming out of the Ark means he leaves his mortal body. There is also much symbolism in the meeting of Abraham with Melchizedek or the Three Men. There is the courtship and marriage of Isaac,the flight and dream of Jacob,his departure from Laban and the struggle with the angel. There is very deep meaning in the life and work of Moses who was a self-taught youngster,was commissioned at the Burning Bush,who proved to be the great mystagogue of the Exodus, who received the Law of God from God Himself and gave it to Israel, and who was at last taken bodily to heaven to join God.

The story of the migration of the Israelites is also used as an allegory of the mystical ascent. They left Egypt,the realm of the body and they destroyed their passions in the Red Sea. Then they sat out on a long period of wandering to free themselves of their passions, to learn self-discipline and to prepare themselves for the mystic achievement. Somehow Philo does not follow up the story to the stage where the Israelites enter the Promised Land.

The system of the Deity was the inner secret of the Mystery and it had been revealed to mankind by God through Moses in that secret and most holy symbol of the Jewish religion, the Ark of the Covenant.

The symbols of the Ark represent the seven great manifestations of God:

the box is the world of forms
the tables of the law are the power of the Law

the mercy seat is the power of mercy
the two cherubim the Two Higher Powers = the Creative Power and the Royal Power
the voice which came to Moses is the Logos
the One who is present and utters the voice is The Absolute.

According to Philo this represents the secret of Judaism,the essence of Judaism, viz:- that it was hidden away in the Ark and awaited the symbolic revelation of the nature of God.

In the way the High Priest passes through the Sanctum to reach the Sanctum Sanctorum, in the way he divests himself if the colourful robe which he wears in the Sanctum and in the way he puts on the white robe on entering the Holy of Holies, are represented to and by the initiate when he passes from the minor to the major mystery.

In Philo's mystery the Patriarchs, and in particular Moses, are the great revelations to the Higher Way. Each one of them has achieved this end of the Mystery. The first Patriarchs were ENOS who represented hope, ENOCH who represented repentance and NOAH who stood for destruction of passion. These three are represented as the first steps to purification. Through Abraham,Isaac and Jacob the mystery is fully developed. Abraham and Jacob aseend through the Powers or the Logos; they ran away from the Chaldaeans resp. from Esau which means they avoided passions and wrong perceptions. It is the emancipation from matter with its renunciation of the somatic life which Paul was to call the "dying of the body" and which Plato means with "killing of the body", and this is represented symbolically and allegorically by the drowning of the Egyptians in the Red Sea.

Philo presents the Patriarchs and Moses as priests and hierophants of the mystery through which the initiates may achieve salvation in the mystic sense. " God was no longer the God of the Old Testament: He was the Absolute connected with the phenomena of His Light Stream,the Logos or Sophia. The hope and aim of man was to rise to incorruption,to immortality, to be lifted by climbing the mystic ladder, to traversing the Royal Road of the Light Stream".

The three Patriarchs are the three main routes to " Virtue", the ultimate approach to God. Abraham proceeded from Erudition ,i.e. Hagar, to Virtue ,i.e. Sarah. Because of his perfect nature Isaac reaches the mystical goal without interposing an intellectual endeavour. And Jacob is rewarded for his acsetism by the fact that his "host", i.e. Justice becomes to him God, i.e. Mercy. Gen.28:21 is explained to mean that God discloses to him His higher spheres.

Abraham's story in the Pentateuch is much used as a symbolism. He is an eternal seeker after God. He first consorts with a foreign woman,

Hagar, and has a son with her; afterwards ,in his old age, he has a son with Sarah, after having spent long years in a sterile marriage with heer. Sarah is represented to be Virtue. He advances to her through Hagar,which means humiliation, and in his further progress he is delivered of his sins. Sarah, who is Sophia, turns him into the Female Principle by filling him seeds with which he can maker her pregnant. However, before this is achieved, he has to be circumcised. He is contacted by three angels who are in truth one,united by the Logos. They transplant their incorporeal light into him and he is united with them in a full mystical union.

In the mystic rites all these symbols were enacted,presented and the initiate made to identify with the Patriarch. In orderto imbibe the meaning of the mystery,to prepaire himself ,to immerse his soul with God, the candidate is taught man has to strip himself of his earthly bonds, to "leave his land,his kinfolk and his father's home" as Abraham did.

Isaac is a specially unique type of being, he had not to undergo any preliminary stages as the other Patriarchs, as he had lived the "perfect life" from his early years. He did not need any preliminary stages or preparation. He had not to undergo any periods of discipline. He needed only the consummation of the mystic marriage with Sophia to become the perfect being. One of the holiest secrets of the Jewish mystery of initiation was that "the Lord begat Isaac". In consequence Isaac is not a "human being" but a synonym of joy and laughter. He is the unprojected son of God who gives him to souls that are entirely devoted to be a "soothing and comforting presence".

All this material about Isaac is found here and there in the writings of Philo; the original text of "De Isaaci" has disappeared and there is great suspicion that it has been suppressed by the Church.

The mystery of Jacob begins with hisescape from Esau which is interpreted as man's escape from one's own lower nature. With the help of Isaac's blessing he had already come into contact with the mystery - this is meaning of the description of the meal he shared with Isaac; but it was only in his dreams that he had for the first time a true cosmic mystery experience. Thereby he can overcome the Logos, the impulses of the flesh,the impact of the senses. The experience of such a nature was also given to the Israelites at the Red Sea. Jacob's dream means that it reveals the Logos Powers as well as Sophia.

Jacob goes to Laban,learns there to rule the sheep, i.e. to control his own lower nature, and he becomes a leader of men. The meaning of the

variously coloured sheep corresponds to the symbolism given to Moses in the form of the three stages of the Temple.

However, neither Abraham nor Isaac advance and become like Isaac the "man who sees God" which signifies that he reaches the height of the Mystery. Thereby he becomes united with the Light Stream as both Logos and Sophia.

There are many traditions regarding the "Mystery of Aaron" but all agree that the services of the Jewish priesthood and the Temple in its totality , except for the Holy of Holiest, represented a cosmic mystery in which the initiate or worshipper rose to join in the hymns of the Universe to its Maker. Through this Mystery of Aaron man could be lifted very high, even to cosmic proportions; but it left them still material creatures,shut of from sharing the realm of the incorporeal. Aaron himslef could not achieve a higher degree. The Aaronite initiate was taught that there existed an immaterial world beyond. The mystery of Aaron was more or less only literary Judaism;Philo's program was to lift the proselyte to a higher experience,to a true understanding of the Torah by the application of allegories.

From Philo's remarks and descriptions we can deduce the kind of ritual which was performed in the cult. The robe of Aaron is the cosmos, which implies that Jewish worship embraces all the cosmos and is not meant for Jews alone.

Aaron's robe consisted of four elements: hyacinth (=air), a lower border of the dress with flowers (= earth), tassels (= water) and bells (= attunement of earth and water).

The mantle over his shoulders represented heavens.

The breastplate was the Zodiac. Four rows of three stones each represented the four season. (In the Septuagint the breastplate is called "logos"; it is meant to be itslf the Logos).

The stones on the shoulders were to symbolize the hemispheres.

The Urim and Thumim symbolized the manifestations and the truth of heavens.

To Philo the true salvation or the true essence of Judaism is to be found in the Mystery of Judaism which is in no sense to mean the religion of the Jews in general. The Bible reports that some Jewish personalities were exceptionally blessed and these haveto serve as models for all men seeking salvation. Among these models Moses was by far the greatest.

" Ye initiates", he wrote in De Cherubim, "whose eyes have been purified,receive these things as the truly sacred mysteries into your

souls, and babble them not to the unitiated but guard them as treasures which you share among yourselves....if you meet with any of the initiated press to him closely and cling to him,less he conceals from you some newer mystery. Cling to him untilyou have mastered it clearly. For I myself have been initiated by the God-beloved Moses into the Greater Mysteries. Yet, when I saw the Prophet Jeremiah and recognized that he was nor an initiate but a capable hierophant, I did not shrink from his company".

In the mysteries of Philo Moses was not only the most important but also the most impressive figure. He is presented in turn as lawgiver, priest and prophet. Moses stood in a special relationship to God, a status which nobody else has ever again achieved. He stood between God and man. He was a Friend of God. Moses instructs the soul which desires higher knowledge,instructions and teaching. Those engaged in such search have to follow the instructions of the prophetic Logos.

Moses is the Great High Priest of the Mystery. The true priesthood consisted in learning that nothing material can be excellent and that only God as the primal cause of all deserves worship and honour. The true High Priest has received eternal grace; he has "Sophia" within himself, i.e. he is married to her, the Shechina. Moses the true High Priest is complete and self-sufficient in every respect; he is less than God but he is greater than manand in this exalted position he partakes of both natures.

Moses is described in the mystery writings of the second century BC as a great miracle worker and to him are attributed all the familiar functions of Isis,Osiris etc. and he is identified with Hermes,Musaeus and Orpheus. Hefunctioned in his various personifications and under different names in most initiation ceremonies.

Philo sees in Moses the "perfect man" or the "perfected man". He was worthy of receiving grace directly from God. The image of Moses' god-like stature is borne out of Philo's contact with Neo-Pythagorean and Platonic traditions in philosophyin one respect and on the other hand from the popular tendency to deify great figures and heroes. It is repeatedly underlined that Moses is from the beginning a self-taught man. He is on loan from God, a special and singular incarnation for the benefit of the human race.

There is a definite pagan influence on the Jewish Mystery in Philos description of Moses' death; from it the deduction had to be that he was a god. In the mystery of Moses' borth,his slaying of the Egyptian, his bringing the Israelites through the Red Sead,his facing the Burning Bush, his handling the waterspring etc. are all seen as symbols of a deeper

mystic meaning. They all contain a message for the initiate.

Moses had only the desire to learn one last knowledge, to gain one last experience of the Mystery,which is allegorically depicted in the scene of the Burning Bush where he tries to find the true name of God. In this he succeeds only partially, but at the same time he achieves a still higher degree of elevation. He becomes atrue Hierophant. He achieved a higher degree of knowledge and being than any living man ever before. He gains access to both the Mysteries. Only one of these,the lesser one, he discloses to Aaron, while the other one,the Higher Mystery is disclosed only to special followers and dsciples.

Moses ,the Hierophant, passes the way of seeing and of knowing and thus he acquired the faculty to transmit to the souls of the "true humans" the knowledge of the way to the union with God. The Logos Moses is neither a figure of a gnostic saviour nor that of a teacher. He is Logos ,the mediator,the middleman between God and man. Whoever becomes like Moses in the Higher Mystery can feel in himself as if he had stood too on Mount Sinai; he too can call himself a Friend of God.

Philo tried to interest the Gentiles in the Mystery of Moses,which he calls the "philosophical Judaism". However, he does not want them to join this Mystery, and reccomends to them the lesser one, that of Aaron. However, he makes it quite clear that even this lesser mystery is open only to those who are ready to become law-abiding Jews.

In his Mysteries Philo develops another symbolic complex at great length,viz:- that of the Cities of Refuge. Those are the cities in which a refugee from justice, usually a murderer, can find an asyle. From this he develops the conception that life and death are a matter of the pesence or absence of virtue. The mystic who is absolutely pure and has not commited any involuntary offences even, may hope to have God Himself as his inheritance, but those who commit offences,even though thisis done against their own will and without intention, have the Six Cities of Refuge for their salvation.The Six Cities were meant to symbolize the ascent to God through His Powers. The cities were designated as belonging to the tribe of Levi as the Levitesare true types of refugees because they have cleansed themselves from all unreasoning elements within themselves. The Bible tells that three of the Cities of Refuge were situated on each side of the Jordan. In a mystic interpretation the three beyond the Jordan are the Logos and the Two Powers; they are removed from the human race and with them only the Universe as a whole has some kind of fellowship. The other three cities symbolize the three lower powers viz:- Mercy and the two specific laws of "Do's" and Don'ts".

At some stage Philo applies also the Wscience of numerology" and he developed his own theory about the meaning of the numbers. Howeveer, I do not intend to enlarge on this and shall only give a few words with regard to this form of "mystery".

According to antique tradition it was the Pythagoreans who had discovered mathematics and a supersititous belief in the importance of numbers played a great role in the pythagorean mysticism as well as in the orphic philosophy. We know also that Plato had occupied himself with the significance of numbers but he did so only from a speculative point of view; he never developed it from a practical or into a mystic point of view.

Philo on the other hand wanted to produce a survey and a discussion of all the numbers evermentioned in the Scriptures. He saw above all great significance on the numbers one to ten as well as in the numbers 12,35,40, 50,100. In a pythagorean sense he attributed mystic importance to every one these numbers. He also mentioned the Therapeutae to whom the numbers 7 and 50 appeared to have presented specific significance.

IV.

What became of the Mystic Judaism of the Hellenistic Time ? What was its ultimate fate ?

There are some quite serious researchers who say that it never existed and that all this jewish mystery cult was only an outcrop of Philo's phantasy. However, if one studies the Kabbalah and reads of Paul's contribution to the basis of Christianity one ca n with safety infere that there had been very active and also impressive Jewish Mystery cults practiced in the hellenistic period.

Some reasearchers say that Hellenistic Judaism was replaced by a normative Judaism under the Pharisees and that those who did not conform and dissented became the early Christians. This sounds most likely as we can detect a definite affinity there and it should not be forgotten that over the centuries many a Kabbalist has converted to Christianity.

Thus the most likely answer to our question is that Hellenistic Judaism disappeared into Christian and later Islamic mysticism and from these later on Jewish mysticism reabsorbed again its own mysticism, i,e. that there existed some kind of constant cross fertilization.

Christian apologists learned early to imitate Philo's allegoric method and in turn appropriated it to explain away the laws of Moses. Eithin a hundred years after Philo's death his ideal had been attained: while he had been preaching a philosophical Judaism for the world of Alexandria, Peter and Paul were travelling through the Diaspora presenting a heretical Judaism to the half-converted Gentiles. It is easy to recognize that in some of their teachings the message of Jesus had been the message of Philo.

I have already mentioned in earlier pages that there are many features which Christianity has taken over from the Mystery religions, and I have also mentioned that the entire than existing civilized world had been very markedly under the influence and impact of these mystery religions. It is,therefore, easy to understand that it was mainly Philo who had such a great influence on Christianity; sot so much on the New Testament as on the Church Fathers like Origen,Clement,Ambrose etc. It may be considered certain that many of his writings have disappeared because they did not fit into the picture which the Church had formed of him as one of the early Church Fathers, and it is equally sure that

many additions were made to his writings for that very same reason. It is hardly likely that he had in his own lifetime any knowledge of nor contact with Jesus of Nazareth and his early disciples as at his death, around the year 45 CE there might have possibly existed a small group of early Christians in Alexandria but their influence ,before Paul became their PR expert, is hardly to be counted as having made any great impact.

It is impressive how much of the symbolsim and the allegories used by Philo in his mysteries of Judaism is reflected in the Gospels with respect to Jesus. This is particularly significant as therein is reflected not only his own cult construction but also the philosophy prevailing in his days, and how much of all this turns up to such an extent in Paul's construction of his buddying Christianity. Early Christian doctrine and lithurgy made great use of the heritage of mystic religions in general and of Jewish mystery in particular. It took over entire passages,prayers and conceptions of the mystery cults and inserted,wherever possible, - often in anot too well fitting manner - references to Jesus,the son of God. The prayers which were used by the early Christians (and which were used in the mysterycults and are preserved in Philo's FRAGMENTS) were given added Christian content by the early Church, but there is no indication whatosever that a Christian had originally conceived them.

It is easy to discover an extreme similarity between ceremonies of initiation into the Jewish mystery with the early christian way of thinking and practicing. Early christian prayers indicate that salvation involves not only the achievement of divine gnosis but that it includes also a definite rite of initiation into a closed group. It is known that baptism had been used by Jewish mysteries before the Christian Church made use of it; it was followed by the ceremony of putting on a "garment of incorruption" and of this the early christian lithurgy makes mention. The"saints" who are mentioned in the early christian prayers refer clearly to the Patriarchs as we know them depicted in the Jewish mysteries of Philo. There is some further similarity: with the exception of Calvin's doctrine of "irresistible grace" Christianity in the same way as Philo regards it as a sine qua non of a man to desire to be helped before God extends His help to man.

The study of Philo and his epoch , of the mystery religions and their influence on their own times and on the future generations in general is very rewarding; there is a marked impact of these mystery religions also on Judaism and there is particularly a noticeable esoteric influence on the lietarture and the theology of the last 2000 years. Such a strik-

ing influence is reflected in the esoteric stream of Judaism, it has survived in Jewish mysticism and has come to full flavour again in the Kabbalah and in Chassidism.

The culture preceding our era was for centuries influenced by Iran. The literature brought in from the East was eagerly studied and the Iranian conception of angelology and demonology was accepted as an integral part of the mystery tradition. The first indication of this can be detected in II ENOCH. This type of angelology and demonology has never been known to have been accepted by Philo and the Jewish mystery cults but it was later reflected in the Kabbalah where Methatron,Samael etc. figured significantly

In the Kabbalah the Creation of Man as the copy of Adam Kadamom approaches Philo's idea of the "Heavenly Man" ,but it is one of the indications how much there is of Iranian influence also in the Kabbalah.

Both Philo and the Kabbalah present the concept that the Absolute God is related to the lower world or worlds through a series of emanations These as a whole can be conceived by the figure of a single Stream of Light emanating from the source. Both the mysteries and the Kabbalah are based on the idea that " By Light,Light" has been created. The Light Stream of Philo can be male or female as required by circumstances; something similar can be found in the Kabbalah where the male and the female elements are united in the Sephiroth.

As has already been explained, Philo speaks of two attributes of God,viz: Creation (= Mercy) and Royalty (= Law or Discipline) which connect Logos as the primal and undistinguished form of the Light Stream. These two attributes are defined by Philo in the Pentateuch as Yahve and Elohim; similarly in the Kabbalah the two pillars, Mercy and Discipline, are seen as representing Yahve and Elohim, and the Crown takes the place of the Logos.

Philo taught that the virtues are represented in each of the great Patriarchs; yet each one of them represented one virtue only to a predominant degree; similarly in the Kabbalah all the Sephiroth are alive within each one of the great Patriarchs. And the SOHAR explains that there are three degrees in God and each degree exists by itself (i.e. in the Deity); although there are three which together constitute One,they are closely united into the one and are inseparable from each other. This concept has been used by Philo too with regard to the Three forming One.

Hellenistic Judaism equalled the Gayomart, i.e. the Heavenly Man who represents the Adam of the East, to the Greek "Logos" and this is also reflected in the Sephiroth, which represent the Logos of Philo. The Sephiroth are themselves divided into groups of three;as we have seen ,

this is much used in the Jewish mysteries. Philo oonsiders also the number 7 holy, while the Kabbalah prefers the number ten, which might have been evidence of greater influence of the Iranian Amesha Spentas and the mysteries of the Pythagoreans.

This is what I have learned in my short study of Philo and his Jewish Mystery. I am afraid it will be impossible for any reader to understand how fascinating this study has been, and how much I have learned in the course of my reading about this matter.

Whoever has been caring for - and practicing - Freemasonry has in his lifetime had to read an ever growing opus of literature in order to understand the true and basic meaning of the "Royal Craft". He has had to do so also in order to find satisfaction,sustenance and perseverance - along with the certainty to give justification to oneself - in belonging to the Masonic Brotherhood. I certainly do not claim to have made any especially new or important discovery if I say that every time one reads the increasingly large material available, one will be struck by the realization that not only many of the rites,the symbols and allegories have been taken over from - or are in some way derived from - the ancient mystery religions, but also to what degree the masonic philosophy to this day flows along with and on the ancient concepts of the "Mysteries". A still greater surprise will await a student of these mysteries when he comes to understand that not only does our Brotherhood contain so many traces of those ancient ideologies, but that more or less all modern religious systems have incorporated so much in their rites,symbols , allegories,myths and also doctrines of what some 2000 years or more ago flourished to satisfy mankind's craving for inner knowledge. And the student will also discover that also then mankind was never satisfied or satiated and remained ever on the lookout for deeper experience, persistingly engaged in the investigation of what scientifically is not proven but intuitively well sensed as truth - or what at least is best suited to satisfy a curiosity ,to stiffle an anxiety and to soothe an apprehension.

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Man and his guilt,
Jew and his destiny.

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I have in the course of the last ten years read about Jewish history whatever was available and comprehensible to me. I have sat in many synagogues and have listened to many sermons. I have never given up the effort to fit the ideas and views,but also the actions and activities of my friends and acquaintances,of Jewry's intellectual and moral leaders and of Israel's moulders of its spiritual and political values into a concept, a complex, a picture of Judaism which might be comprehendible to me, could be acceptable to me, could outline for me a way of life which I could find satisfying. I learned that Judaism can present itself in many shapes and colours. I have encountered many heights and depths. And I have tried to absorb whatever I found offered to me. But let me point out already here and now that since I have involved myself in these studies, I have not learned nor discovered anything which -though there were things which struck me as very strange at times and quite contradictory often - has weakened my belief in Judaism or my admiration for Jewish values, nor has anything diminished my gratefulness that it has been granted to me to live in these times of trial of, experiment within,and fateful constellation for Israel. But I must also in all honesty confess that there has been many a moment when my nerves and my patience have been strained,that I was often angry and bitter when I was made aware that my correligionists and copatriots appear not to realize the value of what is theirs today and what has been theirs also throughout the millenia; that they are not conscious of the duties which are placed upon them as Jews not only in Israel but also in the Diaspora. It is not only that Jewry is marked by a special destiny, that it faces a particular fate,but that it carries also the inescapable responsibility for the destiny and the fate of the entire world,because,consciously or unconsciously the non-Jewish world expects to be given a direction,a guidance from a people selected for such a purpose by what so many perceive as divine predetermination.

You may be surprised by these words, but still do not misunderstand me ! Although I am of the opinion that Jewry occupies today more than ever a central position in this our modern world,incongruous with its size and power , and although to many an observer it approaches more than ever the ancient image that we are the "chosen people", I do not want you to gain the impression that I am one of those to raise demands and to clain privileges as representative of a special or specially selected people. I might possibly accept that we are speicifically selected,but this should be a matter of the relationship between us Jews and should not interpreted as an indication of our superiority to anybody in the gentile world. That specificity of ours we can impossibly forget or overlook as it is kept alive by the never ceasing demands that the Jews have to exhibit higher moral qualities. These demands were enforced mainly with the help of the whip and it was inevitably resented by the gentile world if we did prove that we are indeed endowed with certain superior ethical values. The majority of the peoples of our time have since long taken over from our religious and ethical treasures whatever was fundamentally adoptable and adaptable, but this does,apparently, not suffice to satisfy all their demands. This is an outcome which should in no way surprise us. Could it be that the resentment is so great and the hostility so persistent because the envious rivals took over our religious and moral groundrules, but could not also away from us ? The Torah,the Tnach,the Scriptures are the quintessence of these values, are inseparable from the people of Israel. Fundamentally any definition ,any description of the characteristics of the major movements and ideologies past or present within Israel,be it of the individuals or the nation, is intimately associated with and expressed by the question,if the Jews who make up the followership of these movements or are the exponents of these ideologies,compose the various camps or the different parties,perceive the Torah as a prideful possession or if they see it as a burden or even as a curse.

The Rebbe of Kozk once said that Israel was given the Torah only once and that Israel has taken on with it a responsibility,a burdensome duty; but each one of us has received the Torah with an attitude and in a way which differs from one person to the other,and that this very difference depends on our individual intellectual capabilities and our personal power of perception. We can add to the Rebbe's words by pointing out that also in our own times each one of us,in his individual way,carries his vocation and what he perceives as his duties,and that these are inevitably - and possibly fortunately - moulded by whatever positive or negative progress mankind has made,and how they are reflected within the changing

lights of human hopes and fears. The type of a modern intellectual Jew nowadays prevalent who does not want to be burdened by the limitations imposed by traditional Judaism but who still feels his Jewishness paramount to a full and total degree,has somehow to find an equilibrium in which the demands of faith and of religious customs harmonize with the facts established by science and rational thinking. A stable,true and satisfying solution is impssible for an average and intelligent Jew if he ignores the one side or the other.

I have often wondered whereto fate will lead us in the not too distant future, after we have been presented with such a great opportunity as that of living as an ancient nation newly established in our independent State, after we have been hammered into the proper shape for such a great undertaking by the most merciless means ,by the severest disasters ever imposed upon us - and there is no doubt that we have had quite some experiences in disasters and sufferings. The creation of the State of Israel only a generation ago,came at the height of such a great wave of pain and death. You and I do not have to refer to this event as having happened "once upon a time", but we can point to a specific point in our personal history, some 40 or 50 years ago when Zionism had the dream to help in some way mankind nearing redemption by the erection of a model state which,though by no means perfect, would exhibit the very ethical monotheistic principles of Judaism in a sufficiently clear and radiantly shining way that they may serve other nations as a paradigm to live and to follow. It had been Herzl's hope that the Jewish State was to function not only as a haven for the persecuted and distressed Jews but should also be the birthplace of a new spirit by which the world could be helped to redeem itself. Many were the men and women who perceived this to be the new Israel's destination. In no less a clear manner were these very ideas also expressed by Ben Gurion: "The renaissance of Israel did not and does not consist merely of the establishment of the instruments of a state for the Jewish nation; it will instead express its fullest and highest form in the revelation of its eternal spirit and the fulfillment of its historic mission in redeeming mankind".

How many a time have I felt that we shall have to bear a heavy guilt if we fail ! I have often wondered what our ounishment might be if we do not make use of the opportunities which are offered to us. I do not know the answers nor shall I ever know them. I shall not live long enough to know the outcome. But I am free to follow my own thoughts - and this I am doing now. What the image of my ponderings will be,will hardly be of interest to anybody but myself, And I am, therefore, not going to bother you with such a somplex of ideas; I do not know either if there will ever

be a "future date" on which I may put to paper the thoughts which arrise from my wanderings into the direction at which I have hinted. But there is one complex issue about which I want to write now, moreso because this is my way by which I can better organize and systematize my thoughts,than to invite any reader to share them or to identify with them or even to discuss them with me. I want to deal here with a matter which has aroused my curiosity since quite some time,viz:- what is the position of Judaism with regard to sin and guilt,forgiveness and redemption which makes deeply religious Jews transgress moral and social laws in the full self-assurance that "nothing can happen to them", and what is the true meaning of, the background to, the "philosophy behind" that ideological complex "Tshuva" which has more and more become the foundation for a modern Jewish fundamentalism.

And so I have over a long time studied and read much relevant literature , all material I could lay my hands on. I have asked many questions and have received many answers. I have watched a number of beneficiaries of a confession into "Tshuva". I have tried many approaches to bring my ideas and my own thoughts into a right perspective, and I have tried to bring into some order the fruits of my readings dealing with the "problem of Tshuva". I want, however, to make it also quite clear that this problem has aroused my interest not because I ever was nor actually am personally involved, but because I supposed that the study of this issue could provide me with an insight into certain Jewish theologico-psychological conceptions and because I had watched the direct products of Tshuva, the "Baale Tshuva" those who had repented and had turned into "newly religious Jews" and who in my opinion may be called a very remarkable addition to the Israeli scene

However, this paper is not going to be a theological or psychological essay, nor a philosophical study, for quite clearly I am the least qualified man to undertake such a task. This paper is only my attempt to put for myself only into some kind of order what I have found written about talked about, taught about the issue of "Tshuva". I am fully conscious not only of my poor knowledge,my limited experience and also of my lack of versatility with regard to the scriptural exegesis in particular and the theological literature in general. Next to these my limitations and the great sea of publications of which I could only restricted use, I realize that this very same theme has been aired by many far more qualified writers I do know furthermore quite well that whenever I bring a reference for a certain point of view from the rabbinical or philosophical writings,that there is also some other view to be found elsewhere to prove the opposite.

Still !, I do not feel the need to apologize; such is my way to find an answerto a problem which I have the courage to tackle on my own. I realize the vastness of the issue I have taken on. I have on other occasions shown similar courage which others may be inclined to call recklessness. This time it is the question what Judaism or religion in general tells us about our feeling of guilt,of our being and of our being conscious of being culpable of the sins to which we are all exposed.

Therefore be warned that what you are about to read in the following pages is my selfish,self-centred way to put into some kind of order the innumerous details which I have accumulated so that I might find an answer to what is in my opinion my need for an orderly answer.

I would like first to air some generalized ideas which may have some bearings not so much on the material I am going to present as on the reasons why I do so.

One can say that the average individual feels inhibited to display his thoughts about his relationship to his God; some avoid to speak even about anything concerning their religious beliefs. In some instances the inhibition may be so strong as to make an individual avoid forming even for himself a conscious definition of what he feels and thinks in this respect. This kind of barrier within so many of us will be the cause that many of us consciously avoid to give expression to our thoughts and feelings in general, i.e. also in relation to other matters. It is a common experience that a certain self-consciousness, a certain sense of shame even,prevents many people to give expression to a definite personal attitude with regard to their religion,their ethics,their intimate beliefs in general, and one gains the impression that this sense of shame is underlined by these individuals' fearsom reluctance to share their feelings and thoughts with anybody else. This psychological constellation causes a scarcity of truly felt statements about their religious attitudes from persons not burdened by an introspective character.

The Jewish religion begins traditionally with Abraham and was fully established by Moses. It started with God's revelation of Himself to Abraham. All commandments which regulate Jewish existence are outlined

in the Torah; no additions or corrections are permitted, only interpretations and explanations. Fundamentally no differences exist between the Judaism of Moses and those rules followed by today's orthodox Jews. The Torah of Moses does not differentiate between the importance of the various commandments, and the Prophets do not underline any principle as basic or specific for Judaism; no law is designed of greater importance than any other. Hillel was the first teacher to point to a special basic principle in Judaism, viz: - "to love one's neighbour like oneself". This was confirmed by R.Akiva who said that the Torah is based on the principle that man should love next man as one does oneself. In later years the "Shma Israel" prayer was declared by some rabbis the basic declaration in Judaism but all rabbis have insisted that obedience to ethical and humanitarian rules was far more important than a stereotyped pronouncement of God's status.

Later still Saadia Gaon esaablished God as unique in existence, and he taught that the importance of the Torah,the free will of man, the separateness of the soul and the resurrection of the dead were basic to Judaism. In the later Middle Ages - if authored by Maimonides or only based on his teachings is disputed - the "Thirteen Articles of Faith" with the significasn introductory phrase of "I believe...." became the established basis of faith for the believing Jew, although both the rabbinical authorities and the enightened public strongly objected to the adoption of these thirteen articles of faith.

The laws of the Old Testament and the system of Jewish ethics are religious and theocentric. Human welfare is strictly subordinated to the will of God. Only God8s will is important. It cannot be sought for by the use of reason; it is revealed. Man is free to chose; he is responsible for his choice. There is no elaboration of the principle of a predestination. Sinful tendencies affect man's comportment but these can be resisted. One may fit the concepts of guilt,sin,redemption,forgiveness into the framework of the law and of ethics,but in fondo they can be used as value criteria only when they are placed into the frame of a religion which is based on the belief in God. There is not a convinced atheist who will not at one time or the other agree that originally the concept of ethics has grown on a religious soil.

Religion is the cOntact and the relationship with God on a personal level. Religion is not a scientific or intellectual exercise - such an approach is left to theology. Judaism well understood by and integrated into the personality and Weltanschauung of the Jew,will grant him a higher spiritual level,will make it possible for him to live with himself and will show him the pitfalls which interfere with a harmonious coexistence with other people. Philosophy is an un-emotional impersonal dissection of the

concept of God, add gives man the chance to conclude that God does not and cannot exist. Philosophy makes God an object. Theology tries to give God a basis and an origin, it clothes him in qualities and qualifications otherwise unheard of. Religion is within the individual,it makes man speak to God and allows him to think and feel that he hears God's reply. Religion is a lived and true factor of faith in the life of an individual. A truly religious individual cannot imagine that any moment of his life could remain unaffected by his religion. The religious individual is not oppressed or chained but guided and enlightaned by his religion. Man's religion forms man's faith and a man's faith forms the view he forms of society and with which society sees him.

Theology tries to adapt to life,to dissect all its aspects,to fit it into a system. Religion fills all the interspaces and completes the doctrinal structure. The theologian discusses God, forms a view of Him. The religious man is incapable to do so; he would perceive this as a matter of disrespect for God, as an alienation from God because a theological discussion demands you to take up a neutral or distantiated position which the religious minded individual cannot do. Religiosityis the perceptive medium of the religious minded person. Organized religion is the tool box of the theologian. Organized religion needs cults,rites and ceremonials; religiosity can do without them. The formalism specific for organized religion will in time destroy a man's true religiosity; for true religion which has to be organized has to show progressively an achievement after the other; it does not require miracles or mysteries. These are supplied by the science of theology where they are programmed as research objects into the theological computer. Theology supplies miracles and mysteries while they are sensed by religiosity. Science and philosophy are useful instruments in theological research. Let us recall what Heinrich Heine had to say: "From the moment that a religion solicits the aid of philosophy, its ruin is inevitable".

The ethical behaviour of a person does not eo ipso presuppose the prssence in him of religious beliefs too, even though ethical values in their true sense are associated with some degree of belief in God, as the imposition of ethical obligations on the individual offers him access to a life in which he can find happiness and satisfaction. Ethics are autonomous disciplines. Moral philosophy insists that moral pricniples are not dependent on religious dogma. A conflict arrises in the modern Jew from his awareness that the judgement of morality is independent of religious rules, ordinances and faith. The judgement has to take into consideration that morality is absolute and authoritative. One should understand that morality' first task is to place definite obligations on mankind's shoulders.

A religious man knows the extant of his duties and obligations. All religions commands and duties imposed on mankind have, of course, a truly general ethical basis but they are hardly ever concerned with the criticism of, nor are hhey formed with the intention to be applied to momenatry situations or conremporary exigencies. Judaism does not find it objectionable if a person worships God in the explicit expectation of being rewarded for his religious devotions; this is (if I understand Yeshayahu Leibowitz allright) a legitimate human attitude, and it is preferable to worshipping God for worship's sake, i.e. in order to follow in minutest detail all the commandments without any ulterior motives only because it is thus demanded of a Jew. Maimonides has preached that service to God for its own sake is a very difficult matter and that a great spiritual and intellectual effort is necessary only to begin contemplating such an undertaking. Goodman distinguishes between quantitative and qualitative obligations, and Kant between perfect and imperfect ones. In addition, we are taught that we have not only obligations to others but also to ourselves.

Judaism as a social organization, as a civilization (in the way the "Reconstructionists" define it) is supposed to be viewed separately from the concept of "Jewish religion". I do not think that this that this theological variation - about which we shall later read more - ,interesting though it is from various other points of view, makes any contribution to the question I want to approach, viz:- what is the conception Judaism has about God ?.

To the orthodox Jew "Halacha" is God's word; it has to be taken literally and observed most strictly. Any attempt to introduce a change into any of the halachic rules is therefore condemned as heresy. In the extreme self-assurance which this dictum provides to the orthodox element in Israel there is no room for any humility nor for any understanding of one's own shortcomings; and the baselessness of and the unethical causative factors for such rigid judgements do not enter the realm of the consciousness of those politically potent and intellectually unapproachable groups who take it upon themselves to grade in their own ways the scales of religious values. Let me mention Rabbi Menachem Porush,the Aguda member of the Knesseth as an example, to whom both the Reform and the Conservative Movements present a threat to his brand of Judaism and whose public utterances against these often no less religious Jews are often frightening. However, there is a consoling factor: in his and his followers' view any Jew who sins is nonetheless a Jew still,and there is always the hope and the chance that these"secular Jews" will one day "return" to what the orthodox Jews

perceive as the true Jewish beliefs; and for this humane reason the strict orthodox agree to live side by side with the secular Jews within the land of Israel.

The personal judgmenet of who is right and who is wrong is nowhere so much determined by the individual attitude to religious matters as in such instances. To me a man of the calibre of the Agudist Porush in his black garb is a grave sinner and he in turn sees in me no less a sinner. Any decent person will have the same sense of horror about the very orthodox Jews of Tiberias who certainly pray regularly ,fast when required,and who have no doubt about their being beloved by God and His angels,as I experienced about their recent pronouncements, when they tried to prevent the building of a hotel extension with the excuse that this would involve building on a terrain under which a few thousands of years ago a cemetery had been installed. These "god-fearing", talmud-studying,Shulchan-Aruch-obeying and self-assured Jews accused the Bank Leumi which is financially involved in the hotel construction of having been "dealing in gold teeth extracted from the mouths of Nazi victims". These men and their way of fighting dominate public life today. Here and everywhere such mutual vituperations are facts of life, but from an ethical and philosophical point of view the question should be more clearly formulated under the basic aspect whether anyone of us thus involved in criticizing the other camp does believe that he himself, within the frame of his personal beliefs,has not himself also sinned towards his God ? Has any one of us,Porush and his Tiberias friends, and I along with those who are firmly persuaded of the need for for a modernization of Judaism ever felt that we may in some way have been loading a guilt upon ourselves because of the quality of our own ideas, by the way how we propagate them, how we define them ?

We are, each of us, responsible for the concepts of morality by which we profess to live. We are responsible in this respect not only to ourselves but also to society at large. Whenever we follow our moral precepts we are bound to feel guilt grow up within ourselves. We feel that we have sinned. Sin, however, is a purely theological concept. To have sinned means to have onself rendered guilty in relation to God or with resepct to some divine command. Each one of us is responsible for his own sins. Judaism teaches that man has the free choice to sin or not,although hardly does anybody ever escape unhurt from his struggle with the evil which is in and around us. Medieval rabbis and philosophers taught that man is exposed to death and despair. God provides him with the opportunity to gain redemption,but he must actively contribute his share

by a true

faith,by charitable actions,by making every effort to be a righteous

person. If he does not do all these things,he is a sinner and he will be exposed to eternal torment or to physical annihilation. In Jewish thought sin is acquired and not congenital. Unredeemed sin prevents redemption. Sin includes also any hurt done to one's fellowman, and it is clearly pointed out in the Talmud that God will never forgive a man's sins if he has not first also gained the forgiveness of his fellowmen against whom he has sinned. Christianity, on the other hand, views sin differently; it preaches that everybody is a priori a sinner, that everybody is from the moment of his borth loaded with a sin,i.e. that even a newborn baby is already a sinner.

Our age is dominated by mankind's consciousness of its sins; this is today the main theme of our literature and our vide-culture. It is a basic characteristic of the manifold neurotic disorders which affect today's mankind. It is the centre around which the intellectual activities of and viewpoints preached by,the existentialists revolve. In this our brutalized age innumerable sins are daily committed individually and globally. Everybody is ready,prepaired and willing not only to denounce the sinfulness of others,be it the next man or the other nation, but also to detail the many shortcomings in the others' character which have caused that or the other sinful deed,all and every crime and fault which are the cause of this or that cruel and unforgiveable act of any of his many adversaries. Hardly does one hear or read of attempts to analyze the causes, to research the reasons,to study the psychology or to explain the background which might have been responsible for all that evil,sin,crime and guilt we notice and of which we complain. Hardly ever does one encounter the effort to understand the causes or to create that comprehension which micght possibly lead one to cancel out an inclination to repeat the sins or to submit to the crimes which in the past have been committed.

It is frightening to what degree we have today become insensitive to evil,to brutality,to wickedness. When confronted with evidence of such human failure we do not feel personally involved nor do we feel individually guilty. At the most we may in some rare moment,when hit by a flash of insight,feel collectively guilty. Today we do not feel guilty because we don not anymore want to accept for ourselves any responsibility whenever we witness a transgression against all that which should be , by every scale of morality, holy and pure to us. In the best of circumstances we may feel "horrified" when something happens which is of such evil dimmensions that we have to feel that it is still unacceptable to us.

I honestly do not know - nor have I heard anybody argue conclusively in this respect - if this world of ours is more evil than it ever was in the past. There has never been an epoch in the history of mankind when the people did not claim to be in every aspect more affected by evil contemporaries than any other preceding generation, did not claim to have to suffer more than anybody else in the past from man's lack of consideration for and suppression by his fellowmen. But if we consider the incredible lack of sensitivity which is generally exhibited nowadays in face of the horrors we are forced to witness and which the newsmedia so gloatingly report, our era must certainly be judged to harbour one of the most evil generations that has ever existed. We have to admit, painful though it may be to many of us, that whatever evil is committed today anywhere in the world, that every bomb which fall somewhere on any family has been released with our knowledge - I may even say in our name - and it is a cruel truth that we do not care enough that this is indeed the case. And should be in fact react, should we shout,should we scream,should we march in protest, we do not do so with and in our hearts. It is not done with involvement, is not accompanied by that sense of personal guilt,by that sensation of isnide shame because we are ourselves responsible, that we are liable. Nearly all such protests and actions in so many instances are acted and reacted mainly in the calculation and with the mind which analyses the political angle of the event or the newsworthiness of the impact or the consequential damage inflicted. Mostly they are viewed with an eye squinting ate the pages of the future historical criticisms.

It is important to realize that whenever we are engaged in an honest purview of events within us or outside ourselves it should be our main endeavour not to allow our moral judgments to be softened by the soothing and cleansing effects of our desires and emotions,as these act so often as filters which will remove the guilty residues left by our trespasses. It is my contention that we should allow our inner guilt feelings to point out to us not only when we have sinned,let them not only warn us of our personal involvement,but make them also direct us to repair whatever can be repaired and to teach us how to avoid in future any repetition of such misdeeds. In short: we should be taught by our guilt reactions how to pursue an ethical way rhough life.

Our guilt feelings are too valuable,too important as to be res-

tricted to the domain of law and ethics. Mankind,i.e. you and I, can and should feel guilty to some degree also whenever we have not committed any overt act of wickedness or have only mildly violated any moral or social standards. Guild feelings should direct us not only to atone for some trespasses,should prevent us from stepping onto the wrong path, but should also guide us to live up to an ideal of life.

Guilt can take on many aspects and these can be traced to many a source - but what I am going to make the subject of my study is not so much the guilt feeling which arrises from the contravention of legal,social or ethical rules but those which reflect above all a violation of religious standards of conduct, as I am curious to learn how those who presuppose to guide and lead and teach us in Israel can explain their conduct with their religious convictions and precepts.

Guilt is most relevant in and of special meaning in the field of theology. Nowhere as much as in Christianity can one say that without the concept of sin it's theology would have no foundation. Barth finds it helps him to say "man of sin" instead of "sin of man". With all his Christian optimism otherwise he is quite pessimistic in this respect as a sinner is guilty and a Christian is a priori guilty. To Barth it is a clear proof of human deprivation because man does feel his guilt. On the other hand guilt feelings indicate to Heidegger only man's nothingness.

Ethics,unlike psychology and theology,appear to have taken very little interest in the problem of guilt,although considering that after all guilt is involved with moral judgement,it could be viewed as an important ethical problem. However,there are some modern philosophers who have expressed themselves about the ethics of guilt,e.g. "Human beings are ethical animals....whose internal system of authority" is the sine qua non for his being human,says C.H.Waddington. H.D.Lewis sees the problem of guilt as one of ethics not to be expiated away as psychologists and psychoanalysts do. Guilt feelings teach us,he says to my entire satisfaction,that there are duties we have to fulfill. Without the conscious or unconscious realization of such a duty to be obeyed,there is no feeling of guilt; and D.Ross writes "...there are certain acts that ought to be done...and when we fail to do these,though we have the opportunity, we feel guilty".

Of such a nature have for a long time been my thoughts - which I have now permitted to come to the surface. I have felt them grow in me for years but until now I could not indulge in allowing them free access to my

conscious mind,as I was afraid I might not have been able to keep my psychological balance in the world in which I have lived so far.

I have indeed seen much evil in my lifetime. I was witness to so much evil that the thought of a God permitting this to happen had to appear to me an anachronism; but somehow I knew always that I was wrong in my deductions,that I was looking at things with the wrong spectacles. I tried to escape from this dilemma by just not allowing myself to think about it at all and not to see what went on around me,as there was the fear in me that a realization of it all might throw me off my balance. I came to understand that I had to settle down to a deeper study of all these issues,so that I could form for myself and by my own efforts a clearer picture of all that is involved. I had to postpone all my searching for an answer until I was ready for such a search,and even more so for the answer such a search and enquiry might provide.

Fortunately,when we retired to Israel, I was blessed with such an opportunity and such an environment. Here I could,without worry about responsibility for and duty to family and dependents,live for my own curiosity and satisfy my long-standing thirst for an enhanced knowledge of things Jewish.

I expected,I hoped,I thought that here in Israel, here in Jerusalem, I would have available the atmosphere,the material,the people to give me a direction,the answer - that I would be shown the path.

And I was not mistaken - though not in the sense I had expected and not in a positive sense; nor was I as satisfied and as gratified as I had hoped I could finally claim to be.

II.

I have on purpose ,as this is not the main theme of this paper, only hinted at some of the difficulties which have prevented me from becoming fully integrated into any of the doctrinal currents of Judaism here - and I shall enlarge on this theme later on. I do not intend to include my experiences in synagogues abroad,interesting,and even relevvant they may possibly be.

My difficulty, let me quite openly say so, my disappointments and my doubts, came mainly to the surface during the "High Holidays" and in particular on Yom Kippur. This is due not only to my own conception of the meaning and of the value of the Day of Atonment but also because that Great Day has been endowed also in the various Jewish,theologically diversified, schools of thought with the utmost value and meaning. I attended over the years many temple services,ranging from ultra-orthodox over the conservative and the reconstructionist to the reformed ones. I have tried to understand and to experience what these services could transmit to me personally.

Slowly,over the years, I have felt grow in me the desire to find a clear explanation and definition of Yom Kippur as from such a study also the understanding of the value and of the significance of this important day in Judaism might result. I do not think that Yom Kippur represents the essence of Judaism, but I have no doubt that the essence of Judaism is expressed,is contained in the conception of Yom Kippur.

Growing out from my desire to know about Judaism and its ethical values I engaged myself in exploring the question of what Yom Kippur stands for, what it promises,what it intends to give. It has gained for me a mystic meaning; it contains for me some esoteric promise; I feel they are there, should be there. I have,however, not found anywhere such an atmsophere in

any of the Yom Kippur services I have attended here or elsewhere, but I found it once in a small,simple,chassidic prayer-room,on an average shabbath evening. I did not return to that place again to enlarge that experience. I did not dare to come back for a Yom Kippur service ϴ for fear I might be disappointed,might feel ashamed of my own romantic ideas. To this day I am sorry I did not return.

Let me describe what happened.

Some time in the early 1970s we spent a weekend in a hotel in Tiberias. On that Friday evening,just when dusk was setting in,we looked out of our window and saw in the distance,on the opposite hilltop,a small well-lit complex of buildings,and from the men and women in Shabbath attire converging there we deduced that this was a synagogue readying itself for the evening service. On the spur of the moment we decided to visit that synagogue for the Shabbath Evening prayers although it meant a walk and a climb of over a mile,and although we knew from the notice board of the hotel that not only was there a synagogue inside the building but also that near-by many other synagogues of various kinds and rites could easily be reached. I like to think that there was the intervention of something unusual which made us take that decision.

On entering the building we realized that we were in a most orthodox oriented congregation. Kate had to go upstairs to the women's gallery; I was admitted to the main prayerroom on the groundfloor. It was a plainly furnished room with benches placed around some well-used plain wooden tables. The walls were covered with shelves filled with large leather-bound volumes. This was quite evidently a "yeshiva room",a place usually used for talmudic studies whenever not required for prayer services. The men sitting around the tables were of all age groups,but they all fervently moved the upper parts of their bodies in a more or less coordinated way while reciting the prayers.

But what gave the place a special atmosphere was the Rebbe who stood at the prayer desk near the ₊orah shrine and led the congregation in the prayers. The armospherics coming from this man made it evident that he was indeed the Rebbe and not a simple Chazan, and this my impression was later confirmed when I was introduced to him. He was clad in a long cream-coloured striped silk caftan. His head was covered by his tallith under which a silken white yamulka was visible (which he later exchanged for a huge 'streiml'). Most of the time his face with its long beard was directed to the ceiling,at other times he turned to the various walls and once he turnedalso to the entrance of the room to receive the Queen Shabbath. He

never stood still for a second even;constantly he danced forward and backward while singing and reciting the various shabbath prayers. His praying was not so much an invocation as it was a joyful conversation with God. At times he happened to be argumentative,at others he appeared to be involved in a courteous dialogue. The room was lit, in addition to the light coming through the windows from the neon tubes fixed all over the facade of the house, by many candles which had been placed on the tables and on the window sills; and the fluttering flames moved stronger in synchrony with the songs of the men when they took up the refrain from the Rebbe. On my entrance I was for a few seconds the centre of attention for all present, and without doubt I was categorized by them as a rich American who could be made to contribute - after the Shabbath was over,of course - to the upkeep of the synagogue or possibly even of the Yeshiva too. And thus I was given a place of honour at the East side near the Torah shrine. And when the service was over, I was welcomed in a friendly way also by the Rebbe who then took up his dancing,in company of his followers, on the terrace outside the building in a prolonged welcome to the Bride Shabbath.

That evening was for both of us - Kate had in a similar manner been welcomed by the wife of the Rebbe who presided over the women on the balcony - a very moving experience. And I come to think now that it was my undoing also, as it turned my searchinginto a yearning. I understood in more than a vague way what Franz Rosenzweig had meant with his sudden revelation of the essence of Judaism when on the eve of his conversion to Christianity he had spent the Yom Kippur "in a prayer room populated by Jews from the East".

Since then I have been searching and exploring,well realizing that I was exposing myself to innumerable disappointments,because I was loaded with certain inhibitions which other people would not have had to overcome and which those others could easily have solved by turning into "Baale Tshuva". It was not only that I feared being looked at askance or to have my sincerety doubted or even my mental equilibrium suspected. It was not only the hesitancy to expose myself to the ridicule which a "conversion" at my age and the company in which I would thereby have found myself would have evoked in my mind; it was mainly the fear that I would have taken too great a risk should the outcome have led to disappointment. I know too well that such a step would have required the immediate and personal relationship with and the guidance of a suitable personality, a

person in which I could put my trust - and I knew and to this day I know that such one I could hardly discover on order unless I would have exposed myself to the expectation and the experiance of a Paulian "explosion of light". I was not at all certain,even if I possessed enough patience and could dispose of enough forebearance,until a personality of the right suitability and fitting in with my requirements would ever cross my path. But in me there was always the hope that one day such a guide would appear on the horizon. Therefore I waited and watched, studied and searched, wandered and wondered. The end result was a series of disappointments which I shall describe at the end of this essay. Therefore I have concluded that there is nothing for me to wait for and to look for. I realize that I myself am fully responsible for this my failure as I have raised far too great deamnds, and as I did not feel the courage nor the strength to come to any unusual or promising solution and decision, I have accepted my decision as a modus vivendi to be accepted as satisfying. This isnight I have gained has however,not abated my curiosity and that intellectual - now much less emotional - inquisitiveness which has led me among other things to the study of that question I have mentioned and that long - though not at all tedious - search in the field of theology . It is a field in which I have no knowledge or experience but this fact has not frightened me off,apparently because I am driven to much by my quest for an answer; and I have also enough courage not to be frightened off by the thought that any expert in this field might look down upon my endeavours. Let me define the problem which I have dared to face; it is the study of the methods which our rabbinic luminaries past and present had contemplated,used and applied to bring our rabbinic and other mortals to an inner recognition of our faults,our weaknesses,our sins and our guilt, and of the ways they have explored and the means they have proposed by which to cleanse ourselves of these our faults,how to correct them and also how to avoid them.

I fully accept as justified your objection that my judgement is biased in so many ways. To a great extent it is coloured by the excessive demands my romantic ideas which arrise from some subconscious dreamworld have made of the rabbinic leader figure. It has also quite certainly been shaped while I was in "exile" by the utopian ideas I had formed about the men and women of Judaism's "spiritual profession". I could over the years observe the Christian priests - mainly the catholic nuns and monks as well as the people of the Salvation Army - who had dedicated their lives and their work to the benefit of the poor and the underprivileged in Pakistan. It is true that their educational standards were very onesided and that

the degree of their sophistication was not very impressive and that I had many occasions to notice certain weaknesses and a number of imperfections in these individuals, but all these defects and shortcomings made their dedication,their selflessness,their good deeds the more impressive. I always dreamed,and I steadily cultivated the expectation that the rabbis of the Jewish people of today - especially in view of the terrible and terrifying experiences of the recent past -would certainly be cast from the same mould,would be cut from the same cloth, that perforce they were individuals of true perfection in view of the ethic superiority which is Judaism's as far as I was conversant with or how I pictured for myself these values.

In those years most of my ideas,my concepts,my images of a priest of a spiritual guide,of a "man of God" were also enlarged by what I saw, observed,respected in the Hindu priests,the Sikh priests,the Muslim priests Not all of them,but most of them were more or less sincere concerning the precepts of their religion,regarding the fulfillment of the religious duties,in respect to their self-less dedication to the ideals of their religions. I did not discover among these people more than an occasional ambitious politician or some commercial expert,some intriguing competitor or some outright cheat. I admired many of them,respected most of them. And although I did not, could not identify with their ideologiesand very often felt truly repulsed by their bigotted efforts to assert the superiority of their individual religions,by the stridency by which they tried to impress one and all with their claim of a better approach to the Godhead, by their zeal to convert the non-believers, they did so in a way and in a manner that I had no reason to suspect hypocrisy to colour their attitude to their religions profession or vocation.

Most likely I am wrong in all and everything I have said. Most likely I was not allowed to look deeper into waht was going on. Most likely I was not well placed to judge in the right way. Most likely everybody tried to be on "his best behaviour" in my presence.

During all those years I quite often thought that one day,when we would return to the western world, we would enter the main stream of Jewish life, would encounter that milieu into which we felt we belonged, and that we would meet some rabbi,who would teach us,would guide us, who would bring us back to Jewishness; that we would find a rabbi who would clarify for us and in us all the spiritual problems which had been kept in abeyance for so long. We looked forward to such a man whom we could admire and respect - a man we could look up to.

Alas ! I did not find my hope fulfilled. I did not find any justification for or confirmation of my expectations. Nor did I find any reason to continue to nurture my optimism. It is entirely my fault, I agree. I looked for a guru and did not find him. I agree that this does not mean that there are none . I have not found any so far - and I am not looking for one anymore.

Considering the ubiquity and the over-supply of men who have made the interpretation,if not the invention,of God's thoughts,judgements,wishes their profession and the spiritual guidance of Jewry their ambition, I have in the past and as well as now had very few contacts with rabbis,with Jewish theologians,which the men who are appointed - by their choice of profession, by their peers,by certain organizations - to be thementors and leaders of on or the other of the multitude of more or less theologically clearly circumscribed and conceptually deliminated groups of Jews, and who are,be it in a direct or in an indirect way, appointed to preserve,to explore and also to create new Jewish values. I had always supposed that in addition these men (who are now "supplemented" in the more progressive movements by an ever increasing number of women rabbis) have also taken upon themselves to live these values,to hold up these values,to beautify these values by their own personal conduct and in the way in which they educate their own children to cherish such values.

Let me make it quite clear from the outset that on writing these lines I draw only from my personal experiences and that I am only reflecting here my own thoughts and personal impressions.

Let me tell you first of my experiences with rabbis,indeed very limited,up to the time I reached Israel.

The Jewish community of Oberhausen,in which Igrew up,had not employed a rabbi - it was too small a community to even think of such a luxury The teacher of our elementary school was additionally employed to stand in for a rabbi, but he never pretended to have,nor was he ever granted the right to usurp such an important and influential position. He was responsible for the ritual proceedings in the synagogue only and he managed it all so well that he was generally respected and accepted.

I remember well the occasion - I was at that time about ten years old - when I came under the spell of a chassidic rebbe from Galicia, the first rabbi I ever had seen. He was the scion of one of the famous rabbinic dynasties. He was some kind of a distant relative of my mother and on the occasion I am writing here,he spent the Shabbes in our home. I was then of an age when one is easily impressed and succombs to the tendency to romanticise, and that Rebbe appeared to me to represent the quintessense of

wisdom,dignity and sanctity. He may,indeed,well have been such a prodigy ! Fortunately, as he spent only a limited time in our house, I was not exposed to the danger of having to change my opinion.

Some years later,when I was a stddent at the Univerity of Cologne I "learned" every Friday noon for two hours with the well-known Rabbi Wolff a selection of the chapters in the Talmud which deal with medical matters. I do not remember details of what I learned but I know that I loved the Rabbi and these studies. The Rabbi and his wife appeared to radiate pure goodness - just what I expected from a couple in their position. They acted towards me with that care and kindness, that personal interest,which have since then made up for me the image of a Rabbi and a Rabbanith.

I have to my cred also another encounter with a Rabbi. In the year 1933, after I had escaped from Germany, I went firstto Venice in Italy. I had every reason to feel lost and unhappy and I soon became quite fearful of my chance to live through the deprivations ahead of me as a refugee without any friends or contacts, whose money was running out fast,and who was unable,notwithstanding a full month's incessant attempts,to find a job, any job whatsoever. I raised finally the courage to visit the Chief Rabbi of Venice, a certain Dr. Ottolenghi. I asked him to help me find a job. The venerable Octogenarian made it clear to me that in this respect I could not expect any help from him, as there was already a large number of unemployed among the members of his community whom he could not help with jobs. His attitude was rather business-like but not unfriendly. Imust have been the first refugee from Nazi Germany whom he had to face and he could not fathom,apparently, the true situation which was not long thereafter to become more apparent. He offered me some money, which I declined. However, he gave me an excellent advice which was to prove very fruitful: he told me that he had just now learned that the far richer Jewish Community of Rome had established a Relief Committee and he was sure that I would find it much easier to get the necessary help from that source. He used the words that people "of my kind" would fare better in Rome.

I do not remember to have had,thereafter,i.e. for the following 30-40 years any further opportunity to come face to face with a rabbi. This was not even the case when we were married as no rabbi was involved in that event. The ceremony was performed in Zuerich in Switzerland by a school teacher employed by the Jewish community in a dusty dark room adjoining the synagogue itself,as we could not the quite considerable fee which the function of the Rabbi himself or a more decorative environment then theone in which the religious marriage ceremony took place,would have cost us. This was in quite a contrast to the civil ceremony in the Municipality's

Registrar's Office where we encountered much friendliness and warmth.

However, whatever my experiences may have been over the years, the high opinion I had formed about rabbis in general,about their importanc as spiritual leaders and advisors,never diminished. On the contrary, it was to grow all those years in which I did not know of nor did meet any rabbi in person. I read now and then about the great men of the past, about those legendary figures,those mental giants who populate the spiritual and intellectual history of Judaism. I learned also from books about the marvellous men who had headed the chassidic movement over the last few centuries. I heard about the heroic and courageous rabbis who led,guided and inspired the imperilled and condemned Jewish communities in the German-occupied lands during the Nazi period.

Even when we came to Israel to settle I continued the cherished image of the rabbinic profession for quite some time. Here in Israel I met many rabbis, innumerable rabbis. Over the years I gained experience with and acquired quite some insight into the "Gestalt" of the rabbi. (I will not go into details about the rabbis of the various Jewish communities whose synagogues and services I attended during our many visits to New York and elsewhere abroad,as I somehow never came to identify,nor ever in my mind did I charge these men with the cultural heritage with which in my optimism this profession,nay this vocation was invested). Of course, I knew that there were and are men of a high standard to be found everywhere - I only did not find them. Nor, I am ready to concede, did I make much of an effort to search for them.

I learn from the literature that the "rabbi" made his appearance rather late in history. Originally the priests and the Levites had taken care of the various functions of the religious life; they appear not to have remained aloof and without prejudice in the execution of their duties As the prophets often pointed out,the priests functioned also as judges, who later on were replaced by educated teacher-types, the rabbis.

The Talmud takes pains to point out that the medieval rabbis did not live from the income gained from their intellectual or spiritual activities. They all had a practical profession. The majority of these rabbis worked as artisans; other were employed in government service as advisors or counsellors, as physicians etc. Nor do we find in the Talmud an indication that special privileges were reserved nor any rights granted to a rabbi. A rabbis only seldom conducted a religious service or rarely did he perform a religious ceremony. Neither were in medieval times judges appointed from among the rabbis. Until recently the rabbi was a pious Jew well versed in Torah and Talmud. Todaynot even among the orthodox is the

rabbinical leadership anymore with the rabbis of the synagogues but it rest with the heads of the Yeshivpths. This new situation carries with it the danger that the youth educated in these Yeshivoths will remain divorced from the realities of daily life. The modern synagogue,on the other hand, also among the orthodox,is part of the commune, of the regular daily Jewish life.

I have lived now for twelve years in Israel and I find myself in the somewhat painful but now also peacefull resigned situation where I have to confess that I have been wrong in respect to many of my conceptions, especially regarding the conditions in and the attitudes of the religious establishment. (This does not mean that I amnot equally sobered by the conditions and the postures I have found in the social environment).I do not want to give here the impression that I have been shocked or shattered by any sudden revelation, by my ongoing struggle to come to terms with things as they exist here; and as my experience in coming to terms with my disappointments have by now been spread over a number of years, this slowly percolating recognition has not allowed these gradually developing revelations to exert a traumatic effect upon me.

Fundamentally I had to realize that the rabbinic profession is a profession like any other "with all the trimmings", that it has all the unevenness and also all the stains and blots which the various other profession show here as well as elsewhere in the world, although at times they appear to me to stand out here in a far harsher light. This rabbinic profession - if only here in Israel and if so/ only in our actual time is immaterial - appears to me to be ethically endangered by the unrelenting struggle which goes on between the various currents of Jewish theology each offering its varied guideline to the totality of Israel Jewry, as well as by the fierce,sometimes even from a commercial point of view unethical fight for a greater number of congregants and financial contributions. I find it also greatly disturbing to witness the not always gentlemanly conducted and often barely covered up internal struggles going on between the rabbis of the same movement in their urge to gain a preferred posting or a better position. I would not at all be surprised if I appear foolish to most of all who hear of my concern; it seems to me that nobody else is surprised about all that is going on,as if they consider it a normal phenomen in our times and our environment. I have come to admire,albeit reluctantly,the business acumen of many a rabbi; at other times I felt very much perturbed by the abuse a rabbi here and there dared to make of his position in full and blatant neglect of the religious values of which these men are supposed to be the custodians. I would condemn these activities even if

they went on only "to make money for the synagogue". And let me in all frankness say here and now that I witnessed some definite instances of dishonesty of some rabbi or other,that I was quite often shocked by the pettiness and the smallness of so many others,by the rudeness and the immaturity of a large number of them, and that I could not help being repulsed by the political involvement of all of them. All these negative qualifications in men who should know better,quite often appear to me to mean that these rabbis apply a kind of self-dispensation from the standards of morality.

I have felt impelled to state here my opinion in all frankness. Let me also circumscribe it by saying that - except for one or two exceptions - I have not been impressed by the rabbis I have met here. I have certainly looked out for some individual who might have induced me to form a different opinion. It has further increased my malaise as I have not found what I have been looking for,be it in individual contacts,be it from hearsay,be it from the newsmedia or from any of the publications I could lay my hands on. There were certain young reform rabbis with learning and character whose honesty and intellect I admired but I did not find anyone among the contemporary rabbis whose guidance into the regions of Judaism I had newly entered I would have welcomed for myself. I did not conclude this because the rabbis were not learned or well educated,but because I did not find in them and in their attitudes sufficient indications of those values which I keep irreplaveable, which I esteem high,and which I view as a sine qua non in the men and women who are called upon and are installed to guide and lead the endangered world of Judaism in these our days.

This unsatisfied searching, this missing element in my still very positive,optimistic,glorious and proud picture of Judaism and of the Jewish world,is most probably the reason why I have not found the keenly searched for response in any of the synagogues I have visited. Nor did I discover any resonance in any of the personalities of these rabbis,in the guidance they try to provide in their sermons,in the transmission of a deep feeling which can be evolved by the beautiful prayers,in their exposition of the ethic messages of the Jewish religion,in their illumination of the promises which are contained in the prophetic wisdom. I feel that - with one or two exceptions and these I encountered within the Reform synagogues in Israel - the prayer service is perfromed as a routine procedure, as a kind of duty. I feel that the words of the prayers uttered by the Chazan and the public do not oome from the heart,that they are spoken without any deeper meaning being imparted to them. There is not that fluidum of love within the service which,in my childish optimism,I had hoped to find and which I still thinl

is so essential. It was inevitable that I had to be disappointed because I arrived with far too romantic expectations, because I had believed that every rabbi was a shining light, because I had hoped that in every rabbi there was and is something of a Francis of Assisi. I expected a pastor and found an official.

Much truth and great wisdom may be uttered by the rabbis in their sermons, but I can, unfortunately, not overcome a certain negativeness which has grownin my attitude to them, and this has prevented me from "believing" them, by which I mean that I could not establish an inner contact with them. How I regret this my weakness. How I regret this strong resistance in me. All this is entirely my fault, as I know well enough, and I have to suffer the consequences.

The fundamental error of the orthodox circles in general, but also that of religious people in general if their religiosity is mechanical and does not flow between intellect and heart, is the easily acquired trend to place religion into a separate compartment into which the issues and activities of daily life are not allowed to enter. Religion is not to be placed aside for use and application at certain hours of the day only. All life is intimately interwoven with religion. The religious individual who gives a little thought to his prayers will soon understand that he underlines this principle more than once a day and particularly so in the significant Shma Israel prayer. Any restriction a man applies to his religious expression,any of the dogmas he permits to become established,any of the cults and rites to whom he grants superior values,and the executives of theology whom he cedes leadership and grants wisdom,will not allow a true religiosity and a sincere and fulfilling faith ever to grow up, to grow in,to grow along with him.

A few more remarks should be in order at this stage.

I am writing ,as will have already become clear to you,from the viewpoint and if you will grant it, from the "experience" of a modernized Jew. I have a certain understanding for and of orthodox Jewry, realize that so much is owed to this strong root if Judaism. I have also full respect for the orthodox Jew who believes in his religious program. Therefore I so deeply regret the self-centred negation by that branch of Judaism of that renewal and of that guarantee of a future strength and assured survival of Judaism which an adaption to modern circumstances and demands would assure. I dare to say that the religious Jew in Israel and elsewhere who refutes any modernization does not believe in Israel and in Zionism.

Nobody in ancient Israel ever doubted the existence of God. Today the "orthodox Jew" too does not doubt the existence of God but he does not fear God,does not keep faith with and in God - and this means that he cannot fully respect God. A truly religious Jew lives in an exclusive relationship to God and in everything he does at any time in the twenty-four hours of the day he refers to God,outspokenly or instinctively,as if by reflex. Faith in God is not enough but one has to realize this faith is everything which happens in life. This means also the realization of this faith in every department of life,that of politics,of economics and so on. Whoever departmentalizes his life into situations in which one part is filled with faith and one keeps the other part separated from his moral and religious duty, is living a lie. The Jew who believes in the truth of the Bible knows that his God wants every single moment to be lived in the spirit of the Torah. Every moment of one's life should testify,witness and renew his faith.

What we call today orthodox Judaism has been the main,the exclusive Jewish doctrine since talmudic time at least until,under the influence of the Emancipation a change in emphasis,and in the following wave of assimilation a gradual loss of any emphasis in matters Jewish made for the American and European Jews their total disappearance into the gentile environment a desirable outcome. Until recently politicization of a Jewish ideological movement wherever it first arose,has been restricted to the Reform Movement and it had been restricted to it until recently. Such a development was never the case with orthodox Judaism which at the most and in the main concentrated on fighting emancipatory,socialist - and later on - zionist currents which arose one after the other over the course of the years.

Even in the USA where already a hundred years ago every orthodox rabbi had to have at least some degree of a secular education in addition to his grounding in Jewish theology and history, his drive for power was concentrated on increasing the number as well as the quality of observant Jews. These rabbis worked for a sufficient and effective supply of suitable educational and religious services but they hardly ever thought of entering the arena of mundane political matters at the side or in opposition to their more reformatory minded colleagues and correligionists.

Here in Israel the situation is totally different. The same current of Jewish orthodoxy has a rabbinical leadership which instead of devoting its time and energies to a deepening of Jewish spirituality in the newly created environment which has freed them from all the restrictions and limitations of the diaspora with their regard for and fear of the gentile environment and sensibilities for centuries imposed upon them

there,this rabbinic leadership has dedicated all its energy,time,influence and impact on achieving political power. This orthodox movement has never hesitated to make use of its parliamentary leverage,in the name of democracy,to force an unwilling population to submit to blackmail and to agree to clearly unethical financial deals in order to satisfy its powerful and power-hungry ruling class.

The outcome is that with the help of a very poorly educated and even less motivated bureaucracy, a not better educated rabbanuth,driven by self-centredness and unburdened by ethical considerations, the religious groups have transformed themselves into a political power block. Such a development could impossibly take place without the true spiritual values and the very moral strength which the name and the vocation of a rabbi imply,being sacrificed.

Having achieved this decisive and powerful influence through the lucky way in which the political scales moved in their favour,this orthodox group of rabbis is in no sense interested in supporting or allowing even a spiritual advancement of Judaism. The maintenance of the status quo,often with the use of unrestrained blackmail,is the order of the day. No holds are barred to maintain this influence of the orthodox religious establishment at every level, be it in the central be it in the local government. The rules which are issued in the name of God and Judaism,for the sanctification of the Shabbath and the holiness of the family,are not intended to raise the spiritual level in Israel but to prove the power which this orthodox establishment possesses. They do not mind imposing intolerable financial and social burdens upon the country to advance their own purposes,but they also clearly state that they do not recognize the State of Israel. They refuse to invite the President of the State to their official functions as this would oblige the senior rabbis of the Aguda, the socalled"Torah Sages" to rise from their seats in honour of the President ! Are these rabbis not contravening one of the basic mitzvoth ? Is there nobody to tell them also about the history of the intolerant religious movements which flourished in Europe and America a few centuries ago ?

I am now going to set out, for my own peace of mind, to find some kind of solution to the questions which have been pressing so heavily and lying so long unanswered on my mind. There they are incessantly boring into me. They are worrying me,they want a satisfying systematization. I have no doubt that the literature contains a vast array of works which deal from every possible angle with all the questions I have already raised and others which will come to the foreground in the following pages. There

is every certainty that I coild find somewhere a complete set of all the information I search for. But strangely enough so far I have not found either that right literature nor this source of information. Undoubtedly the reason for this failure of mine is that I have not searched long enough and not deep enough. This makes me continue my searching and my exploring, my asking and my reading. As as it has always been my habit, I have also in this context put my questions squarely in front of me and have tried to find an answer to them by my own endeavours. This is the simplest way to ensure that when I have done with this study,my mind will be at peace. Look,therefore, at this paper as a catarrtic attempt to satisfy my own curiosity. Nothing more. It is certainly not an attempt to reach nor the claim to have achieved a standard to be valued as a philosophical essay or a theological exercise. I have not the background nor the knowledge nor the ambition and not the interest to produce anything approaching such a kind of paper.

Before I enter into the discussion of - or better before I take on - my main theme, a few words about one of the basic principles of Jewish life and ethics, viz:- about the "Mitzvoth" - are not out of place.

One can state in general terms that the Jew has made the fulfilment of duties and obligations the most pivotal element of his faith. These duties are circumscribed in and executed by the fulfilment of the "Mitzvoth". A "Mitzva" can be defined as an act of commission in form of a moral or cultic proceeding; it is a customary,legally or ethically indicated or prescribed step which one has to make because it is divinely ordered or because it is morally indicated. Any ommission of a mitzvah carries a priori the stamp of a sin. The more minutely the mitzvah is performed,the more merits the individual will gain and the greater will grow his reserve of good deeds. (We shall later on have occasion to speak in greater detail about the principle of "good deeds" but I have to point out already here that not all mitzvoth are valued as good deeds because these latter are not duties imposed but are often voluntarily undertaken actions involving greater or smaller degreees of personal sacrifices.) However,it is not always the fact that these mitzvoth are fulfilled voluntarily and not as an obligation that their neglect will invite punishment. Certain mitzvoth are given greater importance than others,even though there is the point made by the Prophets that every single mitzvah is equally important.

The talmudic rabbis have insisted that the Mitzvoth are the essence of divine regulation of the world in general and of the life of mankind in particular. They are essential in gaining forgiveness for and atonment of an individual's sins. But they insisted that the mitzvoth become truly activated only if they are accompanied by the act of "Tshuva", by the sincere decision of a person to abandon past sinful habits and to pray for the reconciliation with the commandments of God. A mitzvah is a personal involvement,it is the expression of a duty fulfilled. It is a prayer in the shape of a deed. Mitzvah may be called a factual religious service, a method to counteract a threatening inner evil impulse. However, it is not a tool which eradicates a feeling of guilt; it does not cancel out any inherent guilt as it does not involve one's realization of a guilt.

The mitzvoth are ethical commands which are imposed on man from outside and they are basic to the fact that man is called upon to create his own values with regard to the way in which he fits or wants to fit into an organized society. In other words the values man creates for him-

self should be the accepted and acceptable norms for a moral society based on the concept of the mitzvoth. Buber says that these values have not been established once and for ever by man but everyone of us has to discover them afresh for himself on our own. This means that though our ethical standards,in their basic truths,are binding on all of us, we have to formulate them afresh each one of us for himself. Life and death, good and evil have been placed before original man and they are also placed before us every day,says the Torah, and it is for man to chose between them on his own free will. Everybody has to discover for himself how to make this choice and his involvement in this choice he derives from the facts of life. However, man is not asked to chose only good; he is asked to chose life. Therefore it is a duty,it is a mitzvah for man, to chose life; and repentance and Tshuva, by the fact that they are an affirmation and a quest for life, and because they clean us of our sins and assure us of a continued life, become a ktzvah in the true sense of the word.

It is important that the mitzvoth are performed in the right manner. The laws of the Torah prescribe certain ceremonial activities, certain cultic actions and certain ritual performances; these are in fact neither ceremonies,nor cults nor rituals but exactly detailed and executed mitzvoth. In the view of the Rabbis this system imporves mankind's moral values and leads to a decent way of life. Mitzvoth like good deeds are the tools with which one's guilt can be eased. They embrace religious observances as well as kindness to one's fellowmen; they encompass outward actions as well as inner attitudes. Anything which pleases God, i.e. whatever has an ethical content, is a mitzvah. A mitzvah is a priori a virtuous,good,meritorious,pious deed or even attitude. It is a uniquely Jewish concept and counterbalances,prevents,annihilates sin. It is of greater importance and impact that sin. A mitzvah is to be searched for, has to be striven for. Sin is to be avoided, but as it is in truth not always avoidable, one should be ever conscious of the fact thatit lurks everywhere and tempts mankind at all times.

Judaism saw in the past in the performance of religious practices the mitzvoth, a means to gain salvation, i.e. to share the world to come. The exact performance of rituals,prayers etc. as such became in consequence an important factor for their own sake. The belief prevailed in the ancient world that salvation meant the attainment of a godlike status and the gaining of a blissful existence in the Beyond. The Jews too had a similar conception of salvation which was achievable by living a life according to the commandments of God. In Judaism none of the rites and ceremonies

exist by means of which an individual is initiated into a special or gnostic knowledge by which one is granted god-like rights. In the past the Jew felt quite sure of his destiny and he never doubted that he knew quite well the way to salvation and redemption. No such knowledge and assurance is left in and to the modern Jew. Modern concepts of Judaism do not offer any promise approaching thosewhich every Jew in the pre-enlightenment and pre-emancipation times could claim to possess.

To this day Israel,the people,feels it has been chosen by God, as He revealed Himself to Israel only. At later stages He continued to reveal His will and His laws by the mouth of the Prophets. And later still He has directly inspired the rabbinical Sages. Israel has been and still is entrusted with a mission and has been conscious of this from the moment it became a national entity at Sinai. The trust and the knowledge of the trust oblige Israel to live according to its mission, to strive for the betterment of the world. The reward is not only meritted but also assured. The Bible says nowhere that the individual Jew has been selected, only the entire people as such is mentioned. This means, however, that every individual within the community has to labour individually as well as collectively, to redeem the world. Israel's task is not completed by its having received the Torah and by its having spraad the monotheistic message; Israel has also to live and strive every day and every minute according to the task taken on so that it may justify the promised rewards. The Rabbis of old have described and prescribed such a Torah-based life of the people of Isra el as a sine qua non of its existence and its right to exist. They explained the specific characteristics they attributed to the Jews as a natural reaction to their appointment,viz:- their faith in their vocation,their constancy in belief,and their readiness to sacrifice their all for the sake of their religious duties. The Rabbis explained that the Jews over the centuries suffered deprivations and that they preserved their racial purity because a sacred duty had been imposed upon them. This explains also why the Jews strive so hard for the neutralization of all their sins and all their guilt, why they endeavour to be worthy of a continued intimate relationship with the Godhead, and why there is the continued and total involvement in the philosophy as well as in the technique of Tshuva.

A quite large section of Jewry still maintains the belief in being God's chosen people. It is a vital faith element which has undoubtedly contributed enormously to the survival of the Jews over the centuries. The removal henceforth of this belief is for complex reasons most specifi-

cally desired by nearly most "modern Jews". On the other hand this chosenes: is to this day a "self-evident" fact in the eyes of large sections of the Christian world.

The doctrine of choseness is much resented and is viewed as an affront by the other monotheistic religions,even though for certain reasons they do pay lipservice to it. In times past both Christianity and Islam, while divesting themselves of so many of the other fundamentals of Judaism, have eagerly arrogated the claim to exclusiveness for themselves. Thus the Church calls herself the "New Israel" and the Muslims view themselves as the true sons of Abraham.

The Reform Jews of Germany and of America of the last century and the Reconstructionists of our time have distantiated themselves from the concept that Israel has been specially and specifically chosen. It is questionable if this has brought them much gain for their doctrinal systems or in the eyes of the world for whose sake they refuted that claim. For those Jews who believe in such a selection in some form or other it has always been an energizing factor, an inward directed strengthening. It has on the other hand never stopped the assimilating trends nor has it ever in any degree bothered the antisemites. Neither has Judaism itself ever persecuted non-Jews on the basis of or with the motivation of the belief in its superior status as a chosen people.

III.

In any attempt to put order into one's concept of the way Judaism views sin and guilt,redemption and atonment,repentance and forgiveness, it is necessary to start with a clear understanding of the Yom Kippur is meant to be. It is indispensable to know what role it plays in the Jewish religion. In the context of what I want to learn,the question has to be formulated in a different way. I have never seen in the "Day of Atonment" an institution which should only be theologically,psychologically and historically dissected,analyzed,probed and explored without giving it its due as a day of great spiritual value. All my life I have felt within me, have I lived with,the great spiritual value of Yom Kippur. As long as I can remember Yom Kippur has been for me a day of inward looking, of self-searching,the time for a spiritual account-making,the occasion for an ethical decision-making.

I shall try my hand now to give you an overview of what Yom Kippur means to me,and I want to do so under the auspices of the task I have placed before me, viz:- to find out how sin and guilt are depicted in Judaism and how the hope of a balanced life is offered to us while we are under the threat of evil overtaking us; and how we are assured that forgiveness awaits us. I have the right to expect that you will accept my assurance that the manner in which I am expressing myself all through this paper,is never intended to convey any irreverence nor any ridicule at any stage.

In Israel,since ancient times, Yom Kippur has been meant to be viewed mainly as a day of reckoning on which the Jew has to make a concentrated effort to soothe the wrath of God and to alleviate any existing unfavourable judgement passed on him, as otherwise the consequences in store for a mortal could turn out to be quite unpleasant.

On Yom Kippur,although heis in the company of a congregation of Jews, and although he quite explicitedly accepts his share of responsibility in the collective guilt of all Jewry, the individual Jew stands alone before his God and he has to settle his personal accounts with God , with mankind and with himself. He has to try to see himself as his Judge will see him. Psalms,hymns,supplications and the enumeration of a complete set of confessions as well as the recitation of the ancient program of the sacrificial temple rites are a kind of form sheet which he has to fill in, and to which he has to give,if possible a kind of personal nuance. He may proceed according to these fixed outlines; he may consider them a kind of multiple-questions examination paper in which he underlines one point or the other, or he may place before himself the eternal question every man now and then does ask himself: "where did I go wrong ? Where did I deviate from the right path ?", for he has undoubtedly gone wrong some time,has undoubtedly deviated somewhere - and as an ethical man he may want to know through his own reflections and judgements where and when this has occurred Even if he does not find an unequivocal answer,even if his searching mind has not found a set of targets, it is sure that he will leave the synagogue a changed man. Having asked such questions is of the essence. He may feel smug, he may feel humble,he may feel purified,he may feel elevated, but it is certain that when he reaches the final hours of the Day,he will be a different person.

We are told to go into ourselves,to search out within ourselves and openly confess all and every sin we may have committed,be it intentionally or unintentionally,in the course of the past year; and in order to facilitate this process and procedure we are provided with a detailed list of all the possible - and impossible - sins and crimes. This will prevent the chance that we overlook any,even the most unusual transgression or crime, which might otherwise remain unaccounted for and will stay unconfessed and will in consequence be left over unatoned. For the basic view of the doctrine is that the confession of a sin under the auspices of the right environment,the right inner mood and within the right set of formulation, a sin is automatically abolished,cleared away. The recital of an incomplete list might easily prevent the total cleansing process and with it the gaining of a full pardon. What has recently left me wondering,

though I am not personally affected,is that in all the regulations, the invocations and the directions which are in such great detail prescribed in the Yom Kippur service,there is, as far as I have been able to find out, never a specific indication that this day should be the occasion,the time and the opportunity to analyze out own character,to search out what has given us the feeling of having committed some kind of wrongdoing with which we are made to identify consciously or only vaguely,and by which we fear we may have hurt ourselves and others. In other words: the prayer book tells us that we should accept a priori that we are guilty of so many things but it does not induce us,does not teach us to develop that attitude to our guilt feelings by which these will be dissolved through our gaining a true understanding of the underlying reasons and the causative factors which lay within us exclusively. However,this is not my own exclusive interpretation; I do now and then hear a sermon pointing into this direction and I do read quite often some article in some magazine or other which is based on the context of such a psychological self-searching in depth.

In the Old Testament the expiation,the atonment of a sin means the opportunity granted by God,by certain cultic means,to free a human being from his sins. God has made it possible that a man's sin and guilt be atoned by proxy,by the sacrificial animal at the hand of the priest. The priest takes away the sin from the sinner (חטא נשא); man and sin are therewith separated from each other. Sin is something unclean which affects man. The act of atonment cleans him; the animal becomes "sin" (חטאת or פשע)

Let us first try to understand the origin and the theology of "Kippur". (כפר = kipper) is best translated with To expiate. Originally it meant to express that the sanctuary,the Temple,had been contaminated by an individually or collectively committed evil act and for the process of purification a sacrifice was required. This was by no means an exclusively biblical principle; a similar concept is known to have prevailed also in many other religions. Later on Yom Kippur was instituted as the specifically appointed day on which the sins of the priests and of the people, which had accumulated in the course ofa year and by which a barrier had been erected between the people and the Godhead,were expiated,were cleaned away by means of a strictly ritualized sacrificial procedure. This sacrifice could also be a bloodless one,was notnecessarily associated with the slaughter of an animal, as the offering of grains and the symbolic loading of the sins upon the Scapegoat show. Thus כפר came to mean to atone for, to expiate,to wipe away,to remove,to purge,to purify. It means also, especially in the translation and the philosophy of Buber,at the same time a "cover up, a rubbing off". In Scripture the agent who executed this cleansing and atoning process was always the priest through whom Go granted סליחה ,i.e. forgiveness.

In our days, as it has been the case for nearly 1900 years and possibly even longer, Yom Kippur is a day of prayers exclusively. In the days when the Temple still functioned, prayers played, in comparison with the sacrifices, a minor role; although since the days of Ezra the Scribe no sacrifices were anymore performed on altars in the synagogues in the diaspora or outside Jerusalem, Yom Kippur services were important everywhere, but in these synagogues exclusively in form of prayers. The Mishna hints that Yom Kippur had originally been a a festival of joy on which the people danced in the streets after the fast to acclaim the High Priest and his assistants for their help in gaining divine forgiveness for Israel. The main gaiety started,however,in the evening, when the young people dressed in white clothes spent the night dancing in the vineyards. Mention is made of this pagan left-over in some MSS of the Qumran sect; these sectarians objected strongly to this custom as they saw in Yom Kippur a day of very serious import to be spent in fasting,lamentations,self-catigations and expressions of repentance. Under the Qumran rules twelve laymen and three priests were appointed every year by the community council " to expiate on behalf of the community all iniquity through acts of justice and the anguish of the purifying furnace".

Today we can possibly call the central event of this day the individual and congregational confession of guilt. These confessions, the "אשמנו" are repeated in full about ten times in the course of the 25 hours of Yom Kippur. These confessions were introduced by the Amoraim, the rabbis of the later talmudic period, and were still further enlarged in the later Middle Ages. They are the same kind of confessions a person is made to recite on his deathbed. The Talmud reports that for a long time a dispute had raged between various rabbinic schools whether it was a matter of the individual's sinning or that of the community as a whole for which atonment had to be made; it was the latter point of view which came to prevail. In general these confessions deal today with moral contraventions of man towards man, but there is also mention made of transgressions in connection with ritual and cultic temple performances as they could have occurred only a long time ago.

Yom Kippur,the Day of Atonment,is fixed for a specific day in the year, and the perfromance of the rite is strictlyoutlined: " On the tenth day of the seventh month you must fast and refrain from work,the native as well as the stranger who lives among you. For this is the day on which the rite of atonment will be performed over you to purify you. Before the Lord you will be clean of all your sins. It shall be a sabbath rest for you and you are to fast. This is a perpetual law. The rites of the aton-

ment must be perfromed by the priest...once a year the rites of atonment must be made over the sons of Israel for all their sins" (Lev.16:30 ff).

Within the Jewish-theological concept of sin and atonment Yom Kippur has come to occupy a place of greatest and most significant value. The postulant,weakened by fasting,reduced in his self-esteem by the primordial fear of a fate which he dares not to fathom,humbled by his all-embracing confessions of guilt,crushed by his total submission to the God whose mercy has been praised as supreme and of whose ultimate forgiveness he had in the past benefitted,awaits the shofar sound which is going to conclude The Day, hoping resignedly that his prayers have been effective. The attitude of the truly religious person is not changed into smugness,not even into a boastful denial of his angst when the primordial fear of the incomprehensible which had gripped him all through the vom Kippur melts away with the mutual congratulations between the congregants,when at the onset of darkness the great day of atonment has ended. It is in so many aspects different for the Christian who through a good bargain can get away from his share of guilt and sin, while the Jew can only hope to gain a postponment with the help and the intervention of an adequate advocacy. The Muslim is worse off; he cannot escape his inevitable fine. He can pay part of it in advance; at best he can increase the value of these advance payments by pursuing a life of piety. Only the primitive peoples know, and they know this since time immemorial that one cannot escape one's fate except by total submission to the invincible power and the superior strength of the insperable forces above.

Atonment is a specific Jewish institution, The true meaning of atonment is the reconciliation with God. The relationship between man and God has been spoiled by man's sins and through atonment reparation of God's particular relationship with mankind is restored and an eventual redemption is facilitated. The Talmud says: The purpose and aim of all creation is atonment" and the most holy day in the Jewish calendar is the Day of Atonment. Atonment is quite different from reconciliation; it is a self-cleansing process which man achieves through the confession of his sins. Ideally it should lead to a "Return", should be accompanied by Tshuva.

Basically atonment means also that God forgives. The doctrine of sin-guilt-atonment-Tshuva-forgiveness represents the foundation on which Judaism rests. These elements have also become the columns which support the Catholic Church. Atonment grants mankind divine love and the certainty of an ultimate redemption of ourselves and all those who live as human beings .

The process of atonment should make man conscious of his faults and defects. In Judaism it means that man has been granted the opportunity to start a new life. But even if he does start a new life after having atoned an returned, he is still in constant need of further atonment and Tshuva, of a constant repentance and return. "The Day of Atonment is the day which never ends", says the Talmud.

As I have mentioned before,the serious character we ascribe to Yom Kippur was unknown before the Babylonian Exile. Yom Kippur is not described in the O.T. as a day of mourning; it is the day when those sincerely repenting their misdeeds are granted forgiveness. The principles of atonment and penance as outlined in the O.T. are part also of most of the other ancient religions. The human and animal sacrifices used for such an atonment in the past were later on replaced by prayers,social and cultural engagements,financial contributions to charity in the same way as in Judaism. A life of asceticism which certain religions view as an act of atonment is unknown in Judaism.

Atonment is in our days offered by the individual for his own sake; in Temple times it could be achieved by any individual by a private offer to God; it could also be executed by a single person on behalf of the entire community or nation. Thus the High Priest prayed on Yom Kippur for forgiveness for all the sins of Israel. A similar principle is known in Parsism where the priest,by drinking the Haoma juice, atones for the entire community.

In the atonment proceedings in the Temple the "avon", the sins committed by the nation, could be and was taken over by the priest in his person as God had said to Aaron: "...you and your sons and your whole family shall bear the burden of transgression against the sanctuary... and of your priesthood"; and on another occasion we read that Aaron "is to take on himself all the shortcomings there may be in what the sons of Israel consecrate..."(Ex.28:38). Also the husband must "bear the burden of the fault of his wife" at times (Num.30:16). We read elsewhere that a prophet was made "..to lie down..and take the sins of the House of Israel" on himself (Ezek.4:4), and on another occasion the community "would lay on them a fault" for the sins of an individual (Lev.22:16). The most specific instance is that of the scapegoat on which the sins of the people of Israel are loaded (Lev.10:17). "...Aaron must take the two goats...he must draw lots and allot one to the Lord and the other to Azazel...the goat marked for the Lord he must offer as a sacrifice for sin..the goat whose lot was marked for Azazel,still alive,to perform the rite of atonment over it,sending it out into the desert.." (Lev.16:8).

This process of atonment of sins as practiced in ancient Israel is to be classified as a typical magic cult action.

Animal sacrifices atoned only for unintentional sins and never for grave sins committed with "elevated hands"; these could only be atoned by the death of the sinner at the hands of God or the community. Furthermore an act of atonment can only take place in this world; after death all chances to gain forgiveness of one's sins through confessions, Tshuva, atonment have gone for ever. "The Lord called you...to weep and mourn... instead there is joy and amusement...'Let us drink and eat for tomorrow we may be dead'..and my ears had this revelation from the Lord: 'Most certainly this sin will not be atoned for until you die'...says the Lord" (Isa.22:13). Atonment aspires to the restitution of the relationship between man and God which had existed before man's unwilling or willing transgression. A subjective factor is ethically necessary in the atoning, i.e. there should also be consciousness of one's guilt too. Atonment should mean the conscious understanding of the sin and a conscious turning away from further sinning.

An interval of ten days separates Rosh Hashana from Yom Kippur; these are designed The Ten Days of Tshuva, the Days of Repentance and Return. During these ten days the divine judgement pronounced on Rosh Hashana can still be changed. In the monotheistic religions the unrelenting elements of fate and destiny of paganism have been replaced by justice and salvation. In Judaism in particular these latter are determined by God's judgement which is delivered on Rosh Hashana but can be softened by an act of atonment and Tshuva until the last hour of Yom Kippur, when the individual's fate is finally sealed and signed. In the course of the centuries this general concept of the strictness of"legal proceedings" was softened by greater value being given to God's mercy. The very shofar sounds which introduced the "Ten Days of Tshuva" in which we have to "return in order to be freed from our sins", make God change from his Throne of Justice to that of Mercy and Compassion (Midr.Lev.29). The Sages have concluded that as there are also other fast days during the year on which a person who feels burdened by his sins acn atone, this is an indication that Yom Kippur is not exclusively reserved as the only opportunity for such an act of atonment and for the "Return", but that repentance and Tshuva can take place and can be repeated on many occasions in the course of the year. (We shall have later occasion to expand on this complex of thoughts). While this doctrine may make man realize that he is in constant need to take care of his soul, it can also make

him conclude that he can wait for the opportune moment when he can have all accumulated sins removed and his soul cleansed in one all-encompassin process of atonment under the auspices of Tshuva.

The ʿalmud says that man,because he has the tendency to relapse frequently and easily, is asked to atone once a year for his sins. It is from this point of view and for this purpose that Yom Kippur,the Day of Atonment,has been instituted. The Day of Atonment is also a day of penance. The confessions recited at length on that day are prayers of and for atonment and Tshuva. These prayers,as well as the ten days of repentance mentioned already, are effective for the children of Israel individually as well as collectively. It is quite evident that the Day of Yom Kippur as well as the period of grace for repentance, those ten days before Yom Kippur, do by no means make a daily act of Tshuva superfluous, as during the entire year the prayers and the declarations of repentance are necessary to cancel out the frequently committed acts of sins by ommission while only on Yom Kippur also those of commission, thos which have been committed intentionally, are forgiven when divine mercy is invoked in the right manner and by the suitably arranged and formulated prayers.

This in no way reduces the significance of the "Ten Days of Tshuva", that period dedicated to a special effort to induce man to return to a moral life. They are of the greatest importance, as on Rosh Hashana, the New Year's Day, the divine decision whether life or death lie ahead for the individual, had been made, and only on Yom Kippur the final seal is going to be applied. These ten days have particular significance for thatlarge number of individuals who were neither very righteous nor very wicked and whose bad deeds were somehow balanced out by a similar number of good deeds. If these people made the necessary "Turn Around", the right Tshuva during the Ten Days, if they definitely decided to turn over a new leaf,these ten days of repentance were decisive. The righteous people can have their sins cancelled any day during the year by an appropriate declaration of Tshuva. The "In-betweens", the בינונים,those who range between the heavy sinners and the good people, to whom the opportunity to accumulate good deeds throughout the year is always available along with the grant to gain forgiveness for minor sins by Thsuva, should, in the opinion of the Talmud concentrate on much prayer,many charitable donations and a true "Return", a true turn-about particularly during the critical period between Rosh Hashana and Yom Kippur.

Philo of Alexandria who lived in the final century of the Second Temple period, was the first philosopher-theologian of the post-biblical period to discusss the significance of Yom Kippur in depth. He described it as the greatest day of the year both as a festival and as a day of purification and repentance. He saw in the prayers the mainstay of the day-long service; and he points out that this is the only occasion in the year when five prayers are said in a single day. He does not fail to decry the frequently occurring revelling and over-eating, and he advises that one should concentrate on the prayers and practice general abstention during the entire day.

At the time of the Tannaites - especially during the first two centuries of our era - Yom Kippur had become a very serious and important religious event, exclusively dedicated to repentance and Tshuva. The Rabbis established the regulations and proceedings outlined in the Mishna; they established strict rules regarding fasting and abstention,added also various new prayers and forbade all forms of pleasure and distraction. In very clear terms they defined that formerly only vaguely outlined doctrine that following the period of ten days during it was kept pending,the fate of every individual is finally decided on Yom Kippur (Yoma 74). These talmudic rabbis called Yom Kippur the "Great Fast" on which one has to atone for one's sins; they taught also that the "Akeda", the "Binding of Isaac", i.e. Abraham's attempted sacrifice of his son,had occurred on a Yom Kippur and should,therefore, suitably be commemorated on that day.

Another important feature of the Yom Kippur service first established by the Rabbis,is the "Avoda", the detailed desrription of the sacrificial ritual in the Temple. This has been, as I have already mentioned the basic atoning rite during the Temple period and it was transferred with a kind of proxy effect in mind,as a purely theoretical recitation after the destruction of the Temple. Portions of the Avoda are mentioned in the course of the year also on various other occasions during the prayers but not as extensively as on Yom Kippur; the latter very detailed description of the sacrificial ritual is given quite clearly in the expectation that their theoretical,their verbal presentation will, in the eyes of God,have the same pleasing and condoning effect as the real performanc had in the days gone by. It appears that the Rabbis did not accept in ful the assurance of the Prophets that prayers would henceforth have the same beneficial effect as the sacrifices. One gains the impression that the entire Yom Kippur service now in use has been composed out of the concern to make absolutely sure that every possible chance is being used to find the right approach to God's mercy. The process of reasoning must have

played a certain role, that whereas once upon a time the sacrifices had occupied such an important place in the Temple service, and whereas its minutest detail had been described by God Himself without man ever having been granted the right to make even the slightest change without incurring divine wrath, that therefore these sacrifices of the various animals must have been of such supreme value that their theoretical recitation even might have some kind of a beneficial effect also today.

We do not know if in ancient times the bloodthirsty happenings in the Temple went on without criticism from the side of various groups or people, but we must not forget that in those times gone by those who were reluctant to partecipate in such temple rites and did not contribute their share whenever the occasion demanded it, could have been - and they usually were - accused of blatant disobedience to God's commands, at times even of blasphemy. Therefore,most likely nobody wanted to be charged with such crimes and everybody partecipated in the temple services though there must have been many who were not convinced believers. Therefore, whatever one may think of the "Avoda" today and whatever our forefathers in talmudic times may have thought about this addition to the prayer services, the guiding principle in the past and for many to this day must have been that Yom Kippur is such an important and decisive day in one's life that one should not take chances, that one has to prove that one obeys God's commands to the minutest detail and that one has to strive to make a good impression "in the eye of God".

Many are the customs which have been added in the course of the centuries; they are not uniformly applied and most of them are specific for certain countries and even for particular regions. Often the meals on the day preceding Yom Kippur,i.e. the last meal before the 25-hours' fast, is very festivein character and is accompanied by much merriment. In some regions,in memory of the souls of the dead,a big candle is lit to burn for 25 hours at least. In some other countries immersion in the Mikwah is prescribed on the day before Yom Kippur,while others insist that everybody should make as large a contribution as possible to some charity. There are communities where the pious Jews stretch out at the threshold of the synagogue and ask passersby to administer 39 strokes to their back with a leather throng, while others prefer to transfer their sins to a chicken,the so-called "kapara chicken". In these our modern times af migration and inter-mixing many of these customs are to be found in most of the communities. In the 16th century the Cabbalists of Safed introduced the so-called "Yom Kippur Katan", a fast day on the first day of every month. To this day many religious Jews apply to this day the same acts and proceedings of fasting ,praying,confessions and Tshuva as on Yom Kippur.

In Judaism, on the yearly Yom Kippur,the day of Judgement, everybody and his neighbour has his misdeeds weighed and his fate decided. It is quasi as if people line up in the courtroom and anxiously await the verdict,hoping that they will,even in the last minute still be able to influence the outcome,as if by their loud prayers,lamentations and all the manifold manifestations of humility,they could confuse or at least soften the Judge. The Jew in the synagogue is conscious of having indeed committed many an evil deed and he confesses this quite eagerly. Also the Christian regular occasion to confess his sins ,those he realizes he has committed,but the true extent of his good and evil deeds and his ultimate destination will be revealed to him only when judgement is passed on him on the "Last Day", long after he is dead.

Days or even weeks before the "High Holidays", the newspapers,the magazines,the radio and the Television without exception feed their readers and listeners a fare which in the twelve years since we live in Jerusalem,has become quite familiar to me; and although the sermons in the synagogues and the programmes of the study circles attempt to bring forth every year some new ideas should the preacher's and the teacher's individaal laarning,the public's capacity or its philosophical background permit this, or whenever contemporary political events invite a degree of variations,there is as a matter of fact hardly ever anything more to be learned than what I have in the course of my past and recent Jewish education understood to be the basic concept of Jewish theology,i.e. that mankind's way to redemption,access to salvation and process of moral cleansing proceeds via a yearly grant of forgiveness rendered possible by means of a prescribed series of prayers filled with confessions and accompanied by lamentations and self-castigations.

The usually carefully constructed and well reasoned sermons of the rabbis or of those appointed by him for this task,hardly ever represent a deviation from the way and direction in which often so very beautiful passages in the Machsorim - the prayerbooks - for Rosh Hashana and Yom Kippur do try to outline and show the way,the progress,the method, the means to achieve not only man's spiritual readiness for repentance but also to make our prayers and pleas reach the divine ear. Due to the way prayers and prayerbooks "function",the methods which are reccomended and the means which are outlined as most suited are clearly and unequivocally prescribed; they have to be punctiliously followed and minutely obeyed by the devotees. There is hardly the time,the opportunity,nor the offer or an invitation to and for any individualized,personalized approach or addition. Hopefully the effect on the outcome of the judgement to which we are about to be subjected in the Divine Court will not only be

that the many sins we have committed in the past year will be forgiven, but that we are also about to gain for the coming year the divine promise of a life full of happiness, full of health and free from any material deprivations. until the next Day of Judgement a year hence culminates in a similar day of contrition and anxiety ending in a similar happy outcome We have learned from our rabbis past and present that the outcome of our prayers depends on our learning and applying the most persuasive and most sincere expressions possible of our repentance and our promises to be a better person in future. It is a promise we make to God and not so much to ourselves. Many congregations appear to think that it is in addition of great importance to make use of an eloquent intermediary in the person of a Chazan with a rich voice which he can use in heart-rendering tremulations; this may be taken as an assurance that we are going to gain the right approach to the Heavenly Throne.

With the approach of Rosh Hashana a Jew has to ready himself for the thought of a forthcoming ordeal in which he will be weighed and measured, probed and judged by God. We are told again and again that the outcome of the judgement can be greatly influenced by the promise if good behaviour in future, by showing true contrition, by trying to work up in us the right mood of regret and repentance, and by dedicating or at least promising a certain amount of money for charitable purposes. It must be clearly understood, however, that the best time available for such repentance, with the offering of Tshuva, is not only Rosh Hashana, but a period lasting ten days before Yom Kippur arrives and one stands again in the Divine Court to hear the final verdict confirmed and sealed. Yom Kippur, that Day of Atonment, offers the Jew a last chance to make a final and urgent appeal to God, and if the petitioner, weakened by fasting and humbled by weeping, is honestly crushed and truly dejected, there is every hope that the entreaty to God to remove the marks, the stains, the scars left by the sins committed during the past year ir even during the entire past life, may be crowned with success. The daylong prayers will be of great help and the expectations will have greater chance to be fulfinned, the more the prevailing atmosphere transmits that sense of awe and that mood of contrition which, unbelievable in its intensity, is so contagious ina Jewish house of prayers on these important days. However, this is not the rule; such an atmosphere is not always present or at least not experienced by everybody present, as this is a sensation which depends on the individual himself, and it is to a great part the reflection of that individual's own input and subconscious contribution.

But if in the "normally" found atmosphere in the synagogues during the High Holidays one listens to what is going on - and in the endeavour to gain a proper perception the emptyness of one's stomach is very supportive indeed - one comes to realize that the prayers,which are mostly repeated at least 4-5 times in the course of the 25 hours of Yom Kippur (as if to say that one time would not suffice,which is to mind a rather poor indication of what we sinners attributeto God or what God may "think" of the value of the prayers of us sinners), are glorifications of God's power and achievements, are reminders of the promises He has made to our forefathers when He wasin a good mood, are our playing on the fact that whatever we have done,He has after some interval always overlooked,regularly corrected and ultimately forgotten His wrath and His threats as soon as He was again in a conciliatory mood; and especially was this so when He was suitably flattered and insistently begged, whenever we crawled in the dust and confessed again and again every possible sin and transgression in the dictionary, blamed ourselves for sins and crimes we could never have committed in deed or in thought. We agree that we have been bad children,have done every kind of wrong, have committed crime after crime,have caused Him great pain. It seems true that by the enumeration of all these crimes - for which,were they true, we should certainly not expect or earn a pardon - we hope for clemency and mercy from our Heavenly Father. In short, we frankly and humbly submit that we have earned the severest possible punishment but within the same breath we never fail to remind our God that He is far too good a Father as to punish us too harshly, that in view of our sincere repentance He should deal leniently with us - after all He has chosen us as His predilected children.

Such have been my impressions every time I took part in the synagogue services on the High Holidays. The prayers gave expression to that primordial fear which we are supposed to exhibit,if not to feel, in our approach to the Judge in Heaven (and which indeed so many do feel and experience), and through which we confess without restraint all possible and impossible sins. It is a pleasure to see that the lists of our sins,of our implorations,of God's greatness and His merciful attributes are so often aesthetically arranged in alphabethic order or in harmonious rhymes. We flatter the Judge without any restraint,promise sincerely and unreservedly whatever the composers,apparently so knowledgeable in these matters, have prescribed for us. Finally,when the The Day is over,we feel we have come through a process of purification,of cleansing,as we had come through the machinery of a drycleaner,or as

if we were a motorcar which had been given a good wash and polish. And I have not the slightest doubt that among those who have prayed so fervently throughout all those long hours,there are many who have decided in all sincerity to be better persons in future,while there are certainly others who come away with the smug feeling of having again chalked up a winner.

Over the years I have attended on the High Holidays various grades and graduations of progressive,conservative and orthodox religious services. In most instances I have sensed a rather mechanical approach to the praying process. On occasion the praying public appeared certain to have pocketted the Judge before the trial had even started. In some synagogues I gained the impression that the prayers did not have much faith in the fairness of the Court. On some other occasions the sermons were of a very impressive quality and most suited to the moment. One can say that "everything goes". I was once present during Rosh Hashana and Yom Kippur in a conservative synagogue (i.e. synagogue according to USA standards) in New York led by a rabbi who interrupted the service about every half hour,if not more frequently, to tell a joke. Mostly they were good jokes, and they made us all laugh; they certainly kept the congregation awake in expectation of the next joke to come. The young Rabbi must have been under the impression that the Allmighty too must have loved these jokes, and from the smug expression on the Rabbi's face I gained the impression that he saw in his jokes a unique method to put God into a good mood before He passed His judgements. The Rabbi appears to have been not only justified but also successful in this strategy as the members of his congregation appeared happy and prosperous....

The only time I saw a to me more acceptable system and where I experienced a more "personalized approach" in and to the service was in one of the liberal progressive synagogues here in Israel. I want it to be understood,however, that all in all my experience is limited and I am far from excluding that there may exist many an orthodox and conservative synagogue where the congregation experiences a higher,or if you prefer to say a deeper, understanding of the spirit and the meaning of Yom Kippur, a clearer interpretation of the theology,and a greater involvement in the spiritual vibrations of the prayers.

All the lessons of the synagogal ritual,the sermons and the "learnings", all the commentaries and the instructive material which fill the newsmedia during the period before and during the High Holidays, have one common thread: we have sinned against God,against mankind,against ourselves, and by prayer,by asking forgiveness,by making contributions to charities,and by gettinginvolved - or at least by promising to get incolved - in a more intensive study of the Tomah,we may hope to persuade God

Allmighty that we have decided to change our ways,that in future we shall behave decently,and that we intend to "return", to turn around,to turn back. We do all this in the hope that we shall be forgiven all our past sins and that we shall be allowed to live until a year hence when we turn up again for a similar self-cleansing purpose and process.

When the long day of Yom Kippur comes at last to an end,there are few among the congregants who do not feel elevated,eased,happy and acoomplished. This mood, quite difficult to describe, is due to an inner peace and a serene tranquillity, and not only because the people have been able to withstand the physical discomforts which they have more or less voluntarilyimposed upon themselves. But one has every reason to ask,how long it will take thereafter before the good intentions each oneof us has formed during the DAY will begin to erode and before everyone of us will have his first relapse ? How long will it take before we are back in that same kind of life we have so fervently denounced. Our Sages of old had no illusions. The Talmud says that we are all sinners and we all will remain sinners, and that we have therefore,again and again, even daily, to makea declaration of our sinfulness and to take it upon ourselves to perform Tshuva. I do not intend to dwell here on this question for which the Rabbis have shown so much understanding, i.e. of our inclination to fall into the trap of the temptations which lurk everywhere, but on those true,those deeply rooted sins which are the outcome of our basic errors in judgement and of the defects in our character. The question is if these fundamental sins or the defects which bring us to commit a sin,can really be eradicated,corrected,illuminated and thus rendered less damaging after we have been truly involved and deeply affected by the healing and cleaning mechanism of the Yom Kippur ? Hardly so, I dare say. If this is so, is all that Yom Kippur stands for in vain ? Is this failure an indication that we Jews have not approached the spirit and the meaning, the message and the opportunity of Yom Kippur with the right understanding and involvement, and that our spiritual guidance is all contained in and by the Machsor ? Do we have to conclude that our theologians and teachers. the rabbis and the philosophers have not provided us with the right leadership ?

In this type of discussion everyone of us has his own opinion and everyone will take his own stand. And it should be thus. But one should not miss one very important factor,one indispensable ingredient. Let me ask you: if we are made to feel guilty of every possible crime in the book,if we are asked to confess having committed every imaginable sin under the sun, and our spiritual guides suppose that I am guilty of at least a portion of these crimes, why am I not also clearly and unequivo-

cally instructed how I can make use of this experience if carrying such a guilt,of noticing this blot on my soul,of having been shown this fault in my character ? Why am I not told that I should carefully search out every possible cause,reason,factor, in short every event,mood,trend,instinct which has brought on that feeling of guilt which I have been made to experience so that I might learn to understand where and why this feeling of guilt originates. Why am I not advised that I should dissect my guilt feeling,that I should mediate upon it,that I should explore within me how it has come about ? Why am I not made to ask myself how it came to happen that I am oppressed on so many occasions by this sense of guilt, what I have done to instil in myself this guilt feeling,what sins I have in truth committed,and how far I have contributed to have such a load if sins heaped upon myself. And above all,why am I not taught how I might find a way and how I might learn a method to prevent such sins,crimes, faults and transgressions from happening to me again ? Let me repeat:my question in simpler words: why am I not instructed,directed and led by our spiritual guides- be they our oral or written Torah,be they our ancient or modern rabbis - to gain an insight into those negative specifics of my character which induce me to make the kind of mistakes which so easily and inevitably result in sin and guilt ?

What I have written so far,all I have said so far,should not be taken as criticisms but as questions. I do not mean to imply either that the prayers and the preaching of the High Holidays have not sufficiently exposed our individual weaknesses. Have they not in a quite direct and blunt manner accused every one of us of what may be taken as a complete list of sins ? Have they not condemned all and everyone of us of being sinners ? It is a fact and quite clear that rabbi and prayerbook appeal insistently and unceasingly to our conscience. Already in our childhood through a series of inhibitions and prohibitions,by means of one "thou shalt not" after the other has our conscience been created and kept awake, and our conscience has been conditioned that it is not disturbed as long as any of these prohibitions is not disobeyed. When the child accepts moral responsibility for all it does and omits, and learns to associate a sense of guilt with every contravention of the standards it has adopted, a positive conscience with regard to its behaviour is being formed,and with its help a moral character and a positive personality are born. At this stage the individual begins to acquire the knowledge of what is good and what is evil and he learns that the moral laws make special demands on him. Any contravention of these standards creates guilt as a counterweight, and that warning finger,that cautioning sensation which warns him not to proceed any further,which urges him to stop,which motions him to

turn away and to make ammends,will have become a part of his ethical guidance system. The most important factor in the moral and social organization of humankind in general and for every member of ethical society in general is that the individual learns to visualize that warning finger,learns not to avoid seeing this warning, learns to sense anxiety and guilt when he disregards this warning. It indicates not only a lack of responsibility and it is a sign of a poor psychological understanding when those who advise and guide us in spiritual matters tell us,whenever that warning bell rings within us,to look up to heaven and to ask the power which has rung the alarm,has raised that finger in our soul and mind, to stop the ringing,to remove the hand.

In our minds the reasoning is implanted that whatever is not explicitedly forbidden is permitted. This helps us to maintain our peace of mind. The peaceful status of our conscience is delimited by the way in which we perform certain actions which are indispensable in and for our life; and whenever we perfform an action in the course of our days which is contrary to the socially and morally established rules, our conscienceis disturbed and by this a sensation of an inner disharmony is created in us. And there is more to it than that ! These disturbances cause us to experience a sense of inner guilt. In ethical man the alarm raised by the conscience and by the inner guilt feeling are not concerned with a disturbance in man's relationship with God - as religion tries to imply - or of that to other men, but solely with man's relationship with himself. But this limitation,delimitation,is not enough, should not be enough. Our conscience - and with it our guilt feelings - have to be developed,have to be given a chance of expression,within the frame of our social obligations. An only in case we place in addition our relationship with our fellowmen under the control and the supervision of divinely created and also indisputably ethical commandments,can we claim that we have come to know in full the difference between good and evil. When we know what is evil,especially what is evil in us,can we begin to avoid, try to avoid each evil threat in us and around us,through our own efforts We shall develop in this way a state of harmony within ourselves and we can learn to judge ourselves in an honest way because we can at last satisfactorily understand ourselves. I do not want to say that this will turn us into supermen,but it will make us balanced,uncomplicated human beings and we shall not have to tremble at the thought that we might not be able to gain enough of God's attention or enoughof our fellowmen's sympathy as this is, after all the same as to gain forgiveness for all our sins.

I share with so many other people the tendency to project upon God my own perceptions,ideas,feelings of how things are and ought to be. To some degree this may be of assistance to me in gaining a certain understanding of myself, but I have no doubt that it will in man an instance make me also develop certain self-illusions. We presume that God is disgusted with the sins committed by humans,all the many sins which are in great detail outlined in the Bible and which are widely,profoundly and lovingly dissected and interpreted by the theologians of all the various persuasions. We are given to understand that by begging, by heaping on of flattery,by bringing bloody sacrifices (or forced today by circumstances their detailed description only), that by fasting and lamentations we can change the mind of the Godhead, Even if the feelings of guilt born from such a view of religion were truly sensed,they will not be effective enough to bring about a change in the character of a person; and I do not think that such a program of self-purification and such a system of repentance have so far brought mankind one step forward on the path to redemption and salvation. Or to express this differently: according to the theological rules I am made to ask that my guilt be rubbed off me, that my sins be forgiven,that any scars still left be cosmetically removed - but I am not made to see in my guilt feelings a lesson,a reaction, a tool a remedy which the help of which I can learn to know myself and by the analysis of which I can be made to prevent a repetition of my mistakes, of the errors,of the sins ,of the recurrence of guilt ,so that they do not manifest themselves again and again.

It is to be conceded that man cannot judge himself as he is hardly an impartial judge in such a case. However, he certainly can explore his feelings, analyze his thoughts. We have to accept that man cannot do without guidance - be it by words be it through literature - from the spiritual leaders of his faith. He must grant them the right to tell hir what is good and what is evil, and what God and the moral laws repuire of him. He has also the grant of a degree of inner freedom which will allow him in addition to judge for himself what is good and what is bad. Though this freedom is to be treasured and valued as a creative force, it is under the control of and restricted by civilized man's obedience to the moral laws. (If you want to interject here and point out that I could have expressed this idea in simpler terms had I demanded that our conscience - that Freudian Super Ego - be better developed, I will accept your criticism,provided we are rendered or render ourselves conscious of the battlefield which moral control instance represents). Luther said once that an obedient man adheres to the Decalogue and that a free

man creates new decalogues. Ethical man strives to render himself fully conscious of his own faults and he is with justification humbled by this knowledge. He can remain within the bounds of morality, he can soothe any revolt of his conscience if in appropriate circumstances he differentiates between his having sinned out of necessity, and his having been caught in others in a situation where his moral controls have broken down.

A man who relies on his own conscience as a sufficient control instance does not always realize that man is often inclined to suppress, to sublimate,to rationalize much of what he does and thinks. Few of us can understand that a bad conscience is hardly ever given a free field of vision,is rarely allowed a full expression. Man's conscience is thereby so often deceived, and this exposes him and the world not rarely to dangerous reactions. On the other hand let us render ourselves conscious that the world is full of temptations and pitfalls , and that the individual who endeavours to live an exclusively virtuous life so that his conscience is not endangered, has in truth not really lived at all.

Of course,there is that question, that doubt if by our insistence and endeavours our conscience always reveals to us the full truth and nothing but the truth, if we can gain the right insight at all in this way. A psychologist might also raise the question whether the demands of our conscience that we should always tell ourselves at least the full truth in all and every circumstance,will not thereby create within us a further increase in guilt. I am at times even without such an inner exploring placed in situations where I have lied because I have had to lie. Can I a priori excuse and explain away such a lie ? Does ethic man have to feel guilty also if he tells a lie for the sake of a superior goal ? Judaism does not allow such a lie,any such deception at all in cases which involve a denial of God but it overlooks a lie in all other circumstances - or in most such. Also Islam allows man to lie - not in cases of danger to life,one's own or some other person's ,which situation Judaism sees as an ethically permissible excuse - but only whenever it is for the sake and benefit and glory of Islam. Also the Druzes permit a man to lie in case this is for the beenfit of his religion. However, it is important to underline here that Judaism,nor any other ethic system,will ever allow an individual to lie to himself.

Once we adopt the concepts I have outlined regarding the need to recognize and the principle of how to solve one's guilt, we may find that not only our prayers but all our approach to the spirit of Yom Kippur have become not only more honest and effective,but that they are also more likely to provide us with a new satisfaction and a true fulfillment. For knowledge of oneself is the acme of knowledge, and such a knowledge

In the following pages I am going to analyze in detail what I have so far said in general terms only, i.e. what I wanted to convey in the preceding chapters. I am going to make a more detailed study of the meaning of sin,of guilt,of atonment,of forgiveness, and I am going to examine the place of Tshuva,the "Return" in Jewish theology. However,let me make one thing clear in advance:

I am not going to play myself up as a theologian or as an expert in any of the materia I have dared to tackle. Neither do I intend to begin a philosophical polemic. I only want to puttopaper - for the simple reason that this method facilitates for me my efforts to sort out my ideas and clarifies my own understanding of as well as my own attitude to the complex process of the recurring clensing procedure we apply to our souls all the year round and in a far more intensive way on Yom Kippur. I have come to realize that this complex concept has to some degree certain similarities to the Confessional of the Catholic Church, not with regard to its basic theological conception but in its psychological application and in the hoped for therapeutic effect. Itis in my opinion the Paulian and Patrician attempt to endow the specifically Jewish Yom Kippur principle with a magic quasi mystical meaning,as well as the hope to produce a deep impact even on a very learned and wise puboic through its well trained priestly guides. The vastness of the claims and also the disarming ingenuity of the mysterious womb-like aura of the Confessinal which has for some time disturbed but also often intrigued me, I have now come to watch and study this institution with great interest and much admiration.

The principle of Tshuva, the "Return to God", the turn-around, the turning back of the penitent Jew,which is impressive in its inception but which by its simplification and equalization, its commercialization and politicization has in our generation been turned into a cheap bill of exchange issued on the Heavenly Bank of Forgiveness,will find in the following pages a detailed interpretation. I may possibly succeed in making you share my surprise that people of deep religiosity and of great wisdom exoect this bill to be duly honoured by all parties concerned. I know this may appear like the start of a polemic - but I shall do my best to avoid it. But first of all I want to describe in detail in the coming chapter what I have found out about the content and meaning of the various theologico-philosophical concepts associated with and basic to Tshuva, the Return.

IV.

We may argue that whatever the foundations may be on which a theological system has been constructed - and if we view atheism and similar ideologies also as theological systems,not even the existence of a Godhead is essential - we shall always find the principle of evil and sin, of atonment and forgiveness,of salvation and redemption to be the basic platform on which every religion past and present has been erected.

We can argue furthermore that all these just mentioned constituente of a religion could not have a claim to existence had there not been first of all the principle of evil.

Mankind's history started with sin: Adam and Eve disobeyed the commands of the Lord and brought sin into this world. Since then there is hardly any personality in the Bible who has not in one way or the other committed a sin: Abraham no less that Isaac,Jacob,Moses etc. committed some unethical deed or other. The various books of the Scriptures continue to enumerate with frankness the sins and virtues in every one of the characters mentioned. Many are the references to evil and sin in the O.T. "The man has become one of us to know good and evil", is the divine reaction to Adam's "Fall". In this way evil was introduced into the world. There was by no means any predestination in Adam's choice; it is clearly stated that man can decide on his own what he prefers (Gen.3:22). A control instance has,however,been implanted in him so that he may judge for himself what is right and what is wrong, for we read "...for this is the Covenant which I will make with the House of Israel in those days,says the Lord. I will put my laws in their inner parts and in their hearts will I write it; and I will be their God and they will be my people...for I will forgive them their iniquity and their sins. I will remember nowno more.." (Jerem.31:33) Theology's important task is to solve mankind's confrontation with evil, to explain God's admission of evil into this world. In the

Scriptures little is found which might give us an answer to these questions; and in the way the Sages handled this problem there is no doubt that they took the question of sin and evil very serious, but far more so love and mercy radiating from God, R.Yohanan of Tiberias pointed to the fact that in Scripture God's name is mentioned only in connection with the good and never with the evil. חסד = loving kindness is clearly dearer to God than צדקה = charity (Jerush.Peat.15c) Divine mercy is the leading principle in the creation of the world,the guidance of the world and its future redemption (Megill.31a).

Evil is oftan equalled to sin, but such a definition is not justified. We can accept in our discussion the point of view that sin is a reaction of an individual to some evil factor, or we may simply state that evil is an ingredient of sin. An individual who commits a sin has not resisted certain evil impulses which he harbours,but this fact does in no way imply that that individual in question does not also possess many virtues. Theologians as well as psychologists work with the hypothesis that by making somebody conscious of the implications of evil, that person can be educated to adopt a virtuous way of life. Evil is everywhere, we are taught,and everyone of us is exposed to evil impulses. Even the most heroic and virtuous personages of the O.T. are often shown to have committed some evil deeds. However,the O.T. teaches slso that when man was created he was free of evil thoughts and deeds, that sin was not created by God,nor that it had been an original item in the make-up of mankind. Sin has been introduced into this world only through certain doings of individuals or of the people collectively. It made its appearance in "the first hours of mankind's existence" as mentioned in the second chapter of Genesis, and it started as an act of disobedience to God's commands. It arose from first man's preposterous demand to be equal to God. And thus it is indeed defined by Martin Buber who sees evil as a rebellion against God with the help of the power which God has given to mankind to do evil. But later on, after having been exposed to the experiences with the Nazi regime in Germany, Bubber asserted the necessity to recognize evil as absolute and unredeemable. Also Sartre underwent a similar change of mind for the same reason. Buber wrote that the power given to man to do evil may also work to make man turn back towards God. In his philosophy evil is the predominance in the "I-IT" relationship while goodness is the outcome of a meeting with the "Thou".

According to Jewish thought man can, whenever it is indicated, accuse himself of committing evil deeds; but this dees not imply that man

is fundamentally evil. The generalization which occurs in Job (9:24) that "...the earth is given into the hands of the wicked..."is an exception to this rule. Neither do we find in Judaism the concept,known as far as I understand in the theologyof the Refromatory Churches, that only knowledge of evil, i.e. only the sinner and not the righteous individual can find a way to salvation.

In all the monotheistic religions sinning means the existential distantiation from the Godhead,while in the prevalently mystically orientated religions (the Mystery Cults,Gnosis,Hinduism,Buddhism,Taoism etc) asin has reference only to the individual's corporeal existence. Of Hinduism and Buddhism in particular it can be said that their doctrines are less weighed down by the view prevailing in other religions regarding sin and atonment as these asiatic theological systems are not theistic in our sense of the word. For them "moksha",the liberation of the human soul from time,space and matter does not mean deliverance from sin and guilt, but a liberation from the world of the living ,that realm of frustration and suffering.

Kant's influence on the philosophies and the philosophers as well as on the intellectual world of his days and of the following generations was enormous. And of equal importance were many of his definitions,one of which says that God " God is no being outside myself but only a though within me" and he believes it it is unjustified to believe in " a Being who is only an idol and not a personality". However, God us indispensable in his metaphsyical constructions,in which the God the philosphy is very much different from the God of the faith. Kant argues in his "Kritik der Praktischen Vernunft" that God is the concept which permits acceptance of submission to the moral laws. These are not assured by God in His person for which philosophy has no explanation or definition,but by his promise of immortality. These matters are outside the domain of a critical philosophy,says Kant,who in contrast to the French philosophers considered religious principles as absolutely necessary from a philosophical point of view.

Kant sees sin rooted in the will of man. Hegel views sin as a necessity. Sin occupies an important position in the Christian religion - one can say it makes it mainly meaningful. Jung thinks that Christianity tends to intensify and increase guilt feelings which are then soothed by the Church through "symbols" of reconciliation ,e.g. baptism,confessions and atonment. Sin came to this world through sin,says Kierekgaard and R.Akiva said sin starts small and grows large. Kierekgaard

sees in fear the cause and propagator os sin. Through the "original sin" fear is incraased in the world and as sexual activity is defined as sinful,also guilt is created and propagated.

Christian theology teaches that man is already guilty when he is born,until he is baptised. The baptesimal act removes any and all of the sins a human being has until then accumulated,foremost of all, of course, the "original sin" with which everybody is affected already at birth. As it is impossible for mankind not to sin again and again and at every hour, a Christian is told to repent at all times thoughout all his life and to rely always and exclusively on God's grace and mercy. The view that mankind is in constant danger of losing the benefits gained by having its sins erased through the mystery of the baptism, is the basic reason for the institution of the confessional act. Paul who has to be made responsible for many of the corrupt ideas which were to become there after the theological program of the Church,taught that sin is not the absence of good but the active resistance against the good. He expressed also repentance not for any of his own sins or former transgressions but for the fact that in the past he had been sincere in observing the Jewish laws and traditions (Thil.3:5) and on this basis he blamed the Jews too because they were and continued to be good Jews (Rom.10:2).

Also the Qumran sect was oppressed by the thought that man is inclined to sin, and only the Zadik,the righteous man, realizes this human weakness and he makes Tshuva. Man is responsible for all his evil deeds,these sectarians preached, notwithstanding the fact that every individual has from the beginning been marked and predestined as a righteous or a wicked person.

Kohelet says that there is not a man, be he otherwise even the most perfect person on earth alove, who does not commit a sin now and then. By this is not meant the "original sin" of the Christian concept;many of the christian theologians insist that natural man, because he is in original sin,wilfully rejects God; by wishing to be like God - in the way Adam did - man goes on creating more and more sin in the perpetuation of that very original sin and he thus alienates himself more and more from God. Only by accepting Jesus as the Saviour such a human being can hope to have his original sin gorgiven. The Jews hope and pray for redemption but they have no redeemer who takes over their sins; instead they are asked to make Tshuva, to perfomr a "Return", the degree and nature of which depend

on the individual's character,education,faith and on the personal effort to come by way of an inner change to a conciliation with God The Rabbis agreed that man can chose between good and evil; he will be punished or rewarded according to his choice to act and to live. God in His Omniscence knows of course which way every man will take but He will never interfere - and man acts without knowledge of what God knows in his regard. This contrasts with the ideology of the Saducees who reasoned that nothing is predetermined and that man can act as he wishes to; the divine reaction will be accordingly. In their philosophy, however, all punishment and reward take place in this world, and there is no kind of retricution after death.

We shall in a later chapter spend more time on a more expanded study of the problem of sin,especially from the viewpoint of Judaism Although at times we shall find in this paper and in the literature in general some pointer in that direction,we shall have to leave it to the personal effort of each one of us to solve for himself, in particular after the trauma of the Holocaust, the dilemma how it can be explained that God allows evil to exist at all, or how He could - as many appear to think - have a priori created evil along with good. We may envy those who are not bothered by such questions. The primitive has never had to face such a problem in his usually polytheistic belief system which is full of good and evil spirits, mainly the latter, and where everybody has to endeavour to keep on good terms with them. For the pantheists the deity has all the characteristics of and is associated with "Nature" and the latter can be good or evil,pleasant or cruel. For the followers of the various dualistic religions the true fact of life and of existence is the fight between and the balancing of good and evil. These religions teach that the "Evil One" has at one stage invaded our world,has introduced sin,disease and death, and there is nothing left for us but to cope with this fact; but we are assured that the power of evil will one day be overcome by the power of goodness. The dualistic doctrine of the Yezer Harah and the Yezer Tov of which we shall have to make mention further down,has been taken over from the Persian dualistic cosmology. En passant let me mention also that in certain circles,especially those of the mystics, evil is viewed even as a welcome institution. R.Isaiah Horowitz, an eminent cabbalist who lived aroudd the year 1600 write in his book "SHeLaH" (which is an abbreviation for "Shne Luchoth Habrith") that the introduction of evil and sin into this world was necessary

in the course of the "Emmanation" in order to fulfill the divine purpose of endowing man with a degree of perfection,with a free will, with a claim for reward. However,this program was thwarted when Adam sinned; this was a complication which interrupted the developmntal process and it makes it necesaary for mankind to try to reach again a state of perfection which is assuredly going to be far superior to that which existed before Adam's Fall. A similar concept - possibly under the influence of these cabbalists - has been presented by John Milton in his "Paradise Lost" where he calls sin a "fortunate event". And furthermore this same idea occurs also in the "Exultet" of the Latin Catholic Easter Rites where sin is called "necessary and fortunate" ("O Felix Culpa !")

The Rabbis thought that evil has not been introduced by human elements but by supernatural ones. They found the only suitable explanation for the story of the "Fallen Angels" in Genesis in associating them with the appearance of evil on this earth. This makes evil such a powerful force that mankind can be saved from its effects only by a constant study of the Torah - and this mens fundamentally only by making Tshuva.

Evil is also made into a great power by the Gnosis, whose followers,Jewish,Christian,pagan sects had adopted often discordant ideas from the mystery religions,Zoroastrianism,ancient Babylonian and Egyptian religions as well as from Judaism and Christianity. Gnosis means knowledge of God,of the divine essence. It is not an intellectual of theological study. To know God is to become like God. The Gonostics believed that special knowledge ("gnosis") and not faith or observance of any divine laws,nor any good deeds would bring salvation.

To some extent post-biblical theology has occupied itself with the existence of an evil principle which exists within man and which induces him to comit sins. The rabbis called this factor the "Yezer Harah" which is best translated as "evil principle" and which resides inside the soul of man and fights the "Yezer Hativ", the"good principle"/ This somewhat gnostic ideology with its dualistic interpretation does not occur anywhere in the Scriptures as far as I could find out, and it seems to have been taken over from Iranian theolofy. Applying such a principle A. J. Heschel writes ("Between God and man" that " ...man must constantly struggle with the "evil drive"...for man is pulled by God and driven by Satan...We are not obliged to be perfect once for all,

but to rise again and again beyond the level of self. All we can do is to try to make it a goal for man to become divine.Perfection is divine . We should try to wring our hearts clean in contrition." Contrition begins with a feeling of shame at our being incapable of disentanglement from the self. The be contrite at our failure is holier than to be complacent in perfection. R.Meir said: "Manwas created only on the sixth day,so that,in case he should become overly proud,he can be reminded that he has no reason to be arogant since the worm has been created before him".

Let us learn some more about the Jewish perception of and attitude to sin.

The ancient concept of sin as a magic-automatoc institution, already found in pre-biblical cultures, is intimately associated with suffering,sickness,defeat and disaster, and it remained preserved even after the cultic-ritual system had gained its predominance in the Jewish religion. Sin was thus understood not to be due to an accidental,evitable event but had more of a fate- and destiny-connected background.

There is no clearly defined all-embracing word for "sin" in the O.T., as is the case in christian theology. Sin can be a transgression ("Chatat"), can be unintentional ("Bisgaga") can be an unconscious deviation from the right path (Pesha), can be a rebellion, a godless act ("Resha"), can be guilt in a legal as well as in a moral sense ("Asham"). Whatever word is used,they all indicate a deviation from the rightful path and are bound to induce suffering: "...God has been pleased to crush him with suffering. If he offers his life in atonment...he shall have a long life". (Isa.53:10).

There are about twenty words in the Bible with the meaning of sin or sinning; each,as mentioned just now, has its specific meaning. חטא (Chet) means the failing in one's duty and is used in contrast to the deeds of the צדיק ,the righteous man. In case a contravention against the law is meant,the word פשע (Pesha) is applied, and wrongdoing and crookedness are indicated by עון (Avon)

All these words are also applied in a theological sense,i.e. to indicate a breach of the duties imposed on the nation as well as the individual by the relationship Israel has with God. "When they ask you 'why has God decreed this appalling disaster for us ? What is our crime ? What sin have we committed ?'...then you answer them 'It is because your ancestors abandoned me...they abandoned me and did not keep my laws...and you behaved even worse,,,and you will not listen to me"(Jerem. 16:10)

When the Rabbis wanted to indicate sin as the rejection of God's will,the used the word "Avera". They strictly differentiated between sins of commission and sins of ommission (Yoma 8:8),and they weighed the sins of commission,intentionally commited sins, as of special gravidity (Yoma 85:86b). They counted murder,adultery, incest and idolatry as the worst among the "grave sins" (Sanh.74a). All other transgressions against the commandments of God and against one's fellowmen were classified as "light sins". This classification should not give you the impression that the Rabbis did not fight against any and all kinds of sins with equal rigor.

A sin can be cultic or ethic in nature. In biblical times a sin was designed as cultic when the ommission or the wrong execution of a prescribed sacrifice,the desecration of a holy place or a holy object was involved. Some prophets went even further; they preached that if the sacrifice had been performed according to the prescribed ritual but without a true sense of dedication and without faith,this would amount to a sin. An ethic sin is the transgression of any of the moral laws and commandments which have been prescribed by God. These transgressions are valued as if they were sins committed against God Himself. The christian and islamic views regarding ethic sins are similar to the jewish ones. This concept is different in Buddhism,as here the ethic laws are not godgiven, an ethic sin is not a trespasss in a religious sense, although one's personal karma will certainly benegatively influenced. The relationship of Israel with God was such that a minor transgression is easily overlooked or forgiven, but when graver sins disrupt this holy relationship, a formal forgiveness or a ritual elimination of the transgression become necessary.

Originally sin meant in the O.T. am objective sense of guilt; there is no need of of a subjective sense of guilt. It is an act of commission and it makes no difference if it has been done intentionally or unintentionally. Later on a definite differe ntiation be-

tween an intentional and unintentional sin as well as between a sin of ommission and commisssion is introduced. If an individual had sinned by inadvertence (Num.15:29) he was treated gently, but the woodgatherer who had violated the shabbath had to be stone to death (Num.15:34). On other occasions all Israel was punished. The Book Joshua reports that when Achan transgressed the culprit and his entire family were killed in punishment. Once the sinner is dead, the national guilt is removed and all can again benefit from God's mercy and forgiveness.

In the original biblical concept sin is a tribal or national violation of a divine command; it is not defined as the guilt of an individual. Originally individual atonment was not demanded in order to prevent punishment. Sin is an interference with God's holiness, with His domain. The complicity of and the harm to the individual was never fully taken into consideration. Sin is,therefore,presented as a collectively punishable offence. The concept of the individual sin and responsibility has been only later elaborated. Whatever wrong an individual member of the tribe or the nation did,it was always put into relationship with and interpreted as the responsibility of the entire community. In post-exilic time sin became perceived as an existential rebellion against God and remained an individual or communal involvement but without any direct indication of their responsibility. Such a sin could be neutralized by the mechanical act of a sacrifice.

When one considers that sin as such does not exist in Judaism, only man's sinning, only the involvement of the individual's soul in a sin, one understands that a sin was seen to represent an iniquious human action and not a fateful effect. Every man creates his own sins and he himself is responsible for them. The O.T. c l rly mentions that sinfulness is within the nature of man. Judaism teaches that one is allowed to do whatever is within the frame of morality; whenever one contravenes this primary rule one commits a sin, and no prayer and no fasting can one free from responsibility and guilt except the realization that one has been involed in a transgression along withone's decision to correct what is correctible; but it is most important that one feels responsible for one's misdeeds and that oen decides to avoid in future similar falls should one again be faced with such a situation.

According to Jewish interpretation everybody shares in the misdeeds committed by his fellowmen and everybody is,therefore,

duty bound to help his fellowmen find a way to gain forgiveness for his sins,which is achievable by repentance and making "Tshuva". Judaism teaches that man owes God the debt of his life,but that otherwise he is free to livein any way he desires. In this freedom to act lies,however, also the source of the guilt with which man has to live. Whenever he deviates from God's commands, he commits a sin and this creates the feeling of guilt in him. Accordingto the Bible sin means uncleanness; it is an element which jeopardizes man's life. Sinning means loading mankind with guilt. Man is always reminded that he has been given the choice between life and good on the one hand, and death and evil on the other.

What else can we learn about the attitude of the Torah and the Talmud about sin and sinning ?

Only the choice between an award for obedience and punishment for sinning exists for Israel (Sifr.Dvar,15:41) and we are informed that "three things are granted comditionally (תנאי על): Erez Israel,the Temple and the Kingdom of David. In addition there are two other rewards which have been granted unconditionally: the Torah and the Covenant with Aaron" (Mekh.Ex.18:22). In other words,these two latter treasures cannot be taken from Israel under any circumstance,even if it should commit the gravest sins. In the O.T. transgressing the laws of the Torah is a sin for which punishment is due. The desertion of one's religion is a sin of a very grave nature as it means the exclusion of God from one's life. (Islam and Parsism have the same viewpoints). Every sin represents a rebellion against God. The O.T. knows three deadly sins - idolatry,adultery,murder- for which sentence of death is mandatory; such sins can never be forgiven,certainly not here on earth,even after an act of sincere repentance and Tshuva. Such transgressors will have no part in a future life. "If a man is guilty of a capital offence...put him to death",is the sentence (Deut.21:22). Even if Israel as a nation is assured eternal survival,the individual apostate is excluded from all rights granted and all promises made to Israel by God.

By accepting the Torah Israel has taken on a severe obligation Whenever it transgresses any of the divine laws it has become a conscious sinner. And as a purposeful transgression is far worse than an unintentional one, Israel has to expect far more a severe punishment than any other people on earth. But on the other hand it is sure that God in His mercy will also forgive Israel much easier than He would other people.

I have already mentioned that a sin makes a person and an object unclean; the ritual of removal of an uncleanness and that of removing a sin are interwoven. The priestly ritual in the O.T. indicates that the sin of the individual as wellas that of the community affects the sanctity of the Temple and of God's presence. It affects not only the sinner but also the environment. Sin makes the land unclean (Lev.18:25. 15:31. Num.19:13, 20. Lev.16:16). After the return from the Babylonian Exile Haggai told the people that God could not return to Israel because the Temple had not yet been rebuilt. Joel preached that the greatest disaster will fall upon the people if the daily sacrifices in the Temple are stopped, as these represent the daily renewal of the bond between God and the people.

We find in the O.T. reports of many transgressions committed by the Israelites. These started already while in Egypt with idolatry; this very grave sin was bound to cancel whatever good deeds they had acquired in their own time and also during their past history. Thereafter nothing more sinful could be imagined than their behaviour during their journey through the desert. These sins were regularly punished and thereby forgive and cancelled; but these sins were also the reason why their entry into the Promised Land was delayed for over forty years,says R, Aba Yose b.Cha mi. Israel continued to sin after it had settled in Palestine. For this reason the First Temple was destroyed and Israel sent into Exile. And so the story of Israel's sinfulness goes on and on. The Tannaitic Rabbis bring a long list of transgressions committed by Israel over the centurie and these Sages come to conclude that God has never had the proper opportunity to show all His goodwill to His beloved people because the latter never ceases to sin. This is the main, the exclusive reason why the promised redemption has been postponed again and again. Such a redemption is no less wished for by God than by Israel, but every time God was ready to be kind and gracious to His people, His strength and will were weakene they were turned away because of Israel's sins. "If you cannot follow the Torah,how can I keep my promises...",is the way the Rabbis think God must have thought and felt (Sifr.Deut.32:30).

In accordance with the original biblical concepts the sinner shall be punished, but by performing the act of Tshuva he has the opportu nity to regain his original innocence. The prophets promise salvation t all those who return to God's ways, and the Talmud says that great happi ness is in store after death for all those reighteous people who have ne or only rarely sinned here on earth; those who have sinned and have "ret ned" are valued even far higher than the righteous ones. It was difficul to understand this scale of evaluation until the Rabbis explained the th

"Baale Tshuva",those who had repented and had returned to a religious life, have in truth never sinned but have succeeded in the last minute to avoid committing a sin or to submit to an urge to sin when tempted - and for such a kind of strength of character they certainly merit every possible blessing.

Theology perceived asa human failing which was trust upon mankind from the moment God created the world. Sin is associated with the life we live here and now; it is the outcome of our education. It results above all from the effect which our instincts have on us.

The Cabbalah gives us the explanation that God's union with the Shekhina had initially held together heaven and earth,until the sin of Adam broke that union, when "Malkuth" became separated from other Sephiroth. Each sin committed by any man creates a new demon who stands between God and the Shekhina. God, of course, could destroy these demons if He so desires but this would also destroy man's free will "which would be impossible without the demoniacal urge to sin".

More or less all theologians preach that God's react with retribution against oursins. He will forgive,if suitable atonment is made, and when the main attributes of God,viz:- mercy and compassion are invoked. This doctrine is especially important in Islam. Judaism states that as man owes God hislife but is otherwise free to act as he wishes,and as we have the chance to chose between good and evil, we are also responsible for whatever guilt feelings we may harbour.

In Judaism the various degrees of man's involvement with sin are expressed in various terminologies. In general sin reflects a deviation from a strict injunction of the Torah,its cults,its moral and social laws - in short whatever affects the relationship between God and His people. However, all religions insist that a sin is also committed whenever a person transgresses against another person,whenever he breaks the laws issued by society,whenever he sins against a single individual within our society. We cannot sin against the law for the law cannot forgive; we can only contravene the law and the law can reduce or cancel a fine which it has impose

It is impossible to avoid every transgression or sin except in very exceptional cases, i.e. that of the "Zadikim", the righteous people. But also these men and women do now and then fail and sin. Only very rarely do we hear about a person who has never sinned; this must have been the case with Elias,who had never committed any wrong deed and had therefore not to die - he was taken straight into heaven. The same lucky fate may also have been that of Enoch. However,the plain truth is that that for mankind it is impossible to avoid sin and to remain ever unstained.

Whoever has committed a crime or a sin will remain a sinner even if he tries to make good his misdeeds by doing innumerable good deeds. Any amount of good deeds by themselves will, according to Jewish ethics, not eradicate an individual's guilt. All and every sin is committed against God Himself and He cannot let a sin pass by without inflicting punishment for it. God in His mercy has granted man the chance to cancel his sins and crimes by a sincere repentance and a tru Tshuva. It is taken for granted that in the case where a sinful act has caused damages or harm to another person in addition to the Tshuva, a full restoration of the damage and in addition an unequivocal expression of forgiveness by the harmed person only will make the process of atonment effective.

The Rabbis of the Talmud taught that the children of Israel accepted at Mount Sinai along with the Torah also the ordinances whose observance should be effective to prevent the people from submitting to sin and evil. Israel was freed from the Egyptian yoke because it had accepted the obligations which can only be imposed on a "special people"; they owe therefore total and eternal duties to God and history."...Whoever denies the burden of the ordinances of the Torah,denies the exodus from Egypt...",states the Talmud (Sifr.Lev.22:33). The rabbis preached further that as by sinful acts the relationship between Israel and God is disturbed, God has ceased to speak directly to Israel. "...and if you raise your hands,I shall hide my eyes from you..."(Isa.1:15). Every misfortune a person experiences should be taken as evidence that he has committed a sin,and as a rule the extant of this punishment is commensurate with the gravity of his sin.

But whatever the sins of the people of Israel,the special re - lationship which exists between God and Israel cannot be erased for ever it canonly delay and postpone any or all of the promises which God has given to Israel. However, this statement does not apply to the sins which an individual Jew has committed; he can not only be ounished, he can also be cast off, he can be eliminated for ever.

As we shall see later, the ancient doctrine that over many generations of the descendents of a sinner,every man,woman and child will bear the responsibility for a sin not committed by them but by one of their ancestors, was changed later on by the post-exilic prophets. This totally different interpretation had been dictated by a change in the philosophical outlook in Israel so that only the concept was acceptable that every individual will receive punishment only for the sins he himself has committed. In consequence of this new ideological outlook,the

talmudic rabbis were no faced with the task to harmonize somhow this latter concept which had been clearly expressed in Holy Scriptures (Deut. and Ezek.) with the older statements in the Bible that the sons will be made responsible for the sins of their fathers. After all those were also holy words. The Rabbis found a way out of this difficulty by confining the inherited curse to four generations only,and they granted even a kind of rebate which reduced this period even further in case there appeared among the descendents of the sinner a reighteous man by whose merits all and every inherited sin would be immediately cancelled. They cited in proof the case of Amzial who, after killing themurderers of his father "...did not put their sonsto death.." induced by what is written in the Torah "Fathers must not beput to deathfor their sons,sor sons for their fathers; each one must be put to death for his own sins" (Chron.25:4). There was an extended discussion aboutthisissue among the rabbis as we see from the words of R.Abanu that "the merits of the children benefit the parents,and thefathers die for the sins of the children", and of R.Hijja,who taught that God forgave Israel's sins for the sake of the fathers,that merits of the children atone for their fathers' sins and yet children haveto die for their fathers' sins. Therefore,the death of children during their parents' lifetime was interpreted as having been caused by the sins of these parents,who are thus to be held responsible for the death of the children. A targum says that when Jacob was told that hisson Jacob was still alive in Egypt, he exclaimed: "Should I die now,I shall be very happy as I know that I shall die a righteous man".

A I have mentioned ,Jewish ethics clearly point out our own responsibility for our own sins, and we may well raise the question who and what is responsible for man's inclination to sin,for his failure in general to submit to evil. Ezekiel points to man's individual responsibility as it is quite possible that an evil son is born to a righteous man and a righteous son to an evil father. He preaches , and so does Jeremiah, that every man is responsible before God for his own deeds and that everybody will be judged according to his deeds. Some of the prophets indicate that suffering is the consequence of sin,and others add that the suffering the righteous has to undergo serves as a means to purify his soul. Later - most likely under the influence of philosophies from outside sources - the concept of retribution enters Jewish theology.

In all the original and primitive religions the doctrine prevailed that man is composed of a body and a soul - but that also the soul was a material substance,like the blood,the odem etc. Plato

was the first to teach that the soul is totally a non-material substance and as such undestructible,unchangeable and therefore also immortal. In Jewish literature this is first expressed in the "Wisdom of Solomon",an apocryphical book written in Egypt,most likely by a hellenized Jew: "The souls of the righteous are in the hands of God...In the eyes of the fools they seemed to have died and their departure was thought to have been bad ...but they are in peace. For even if in the eyes of men they are being punished,their hope is filled with immortality". The resurrection of the dead and the immortality of the soul become material on whch the Jewish theologians began to enlarge. The early Muslim philosophers,the Mutazilites, were instrumental in having these ideas penetrate Jewish thinking; their ideas can be detected in the writings of the Jewish philosophers of the 9th to the 13th centuries, in the books of Saadia among others, where he insists not only on man's immortal soul but also that he is fully responsible for what he does. The concepts of an immortal soul is,however already part of the thinking of the talmudic period.

In the Middle Ages the dominating aristotelian teaching was that the power to act is the "deciding factor" on children and animals, and that this deciding factor is based on instincts only; but adults apply a rational principle and thought when deciding on an action. Saadia, who was thinking along these lines,taught that man is responsible whenever he freely choses to act, but he is not to be punished if he acts out of ignorance or error; and he supports this thesis by the rules laid down in Deut,19:3: "...when...his ax swings to fell a tree...and he strikes his companion dead...", which is meanto to indicate that he cannot be made responsible for an unintentional murder. He agrees with Artistotle's teaching that "everything that is done by reason of ignorance is not voluntary..." Nichomachaean Ethics III). Saadia wrote further that God does not interfere with the actions of man and does not force man to act in any specific way, i.e. man has the right to act according to his free will and choice. Maimonides agrees with this principle (Mishaa Commentaries on Avoth); he gives it as his opinion that "all actions of man are within his duscretion,there being no compulsion or influence from outside",i.e. man acts as he wishes. He agree also with Aristotle that "where it is within our powwr to act,it is also within our power not to actand viceversa". According to Hermann Cohen (1841-1918) religion grants one the discovery of one's human self, of our "I", of our being an individual,of our freedom to act. He does not mean to say the same as Scorates with his "Know Thyself", as Cohen sees in this concept a theoretical and not an ethical content. Instead,in beco-

ming conscious of his sins,man discovers in hisemf not the hereditary guilt but his own sinfulness. This makes God not only the "generally accepted God of ǔstice and Love, but also one's own Redeemer who forgives sins and offers reconciliation". Hermann Cohen denied that Judaism had exerted a strange influence in Germanism; he insisted that Germany had undoubtedly benefitted and profitted from Jewish culture. He insisted that Jewish and German spirit combine in forming an ethic idealism and that religion itself does complete man's education. He was soon enough proved wrong - but fortunatelt he did not live to see it for himself. The emanicpated German Jews of the 19th century idealized rational order and intellectual enlightenment in which they perceived the ǔerman culture they adored, and they tried to guide,develop and interpret their Judaism accordingly and identified mainly with the Hegelian philosophy. Hermann Cohen's endeavours to make Judaism understandable with the tools of reason and to interpret God as an idea only underwent marked corrections when after some years to began to doubt his own philosophical system; he "returned" to the more regular views of Judaism as a faith. Indeed,this former rabbinical student who had turned into a rational philosopher,on one occasion during thelast years of his life, called himself a Baal Thusva.

On the other hand Moses Mendelsohn,following the teaching of Leibniz,denied that man has the freedom to act. Such a kind of freedom is possible neither in relation to man nor to God. The only freedom granted to man is the will to recognize what is good. He was asked if in this case it can be right to punish the sinner,since he has been forced to do evil against his will, and the philosopher replied that it is possible as a divine retribution and not as an end in itself, and that the punishment acts rather as a purge for the sinner by means of which he readies himself for the coming world.

The radical change in the attribution of responsibility from the collective to the individual,did nt, however, cancel the old established social and moral responsibilities, which formulated that "one Israelite is responsible for the other". This was,however, as a rule interpreted from a purely theological viewpoint. Any political and legal responsibility of the collective for the individual prevalent in the distant past had become incompatible in the light of modern emancipatory ethics. Only under the Nazis did a reversal to a collective responsibili ity take place when Jews,Czechs and others were collectivel punished by the Germans. We may discover a residue of a collective responsibility

to this day as the Jew prays on Yom Kippur for God's forgiveness not only as an individual but as member of a compact people. Also the modern phenomen of Israel feeling responsible for the Jews everywhere in the Diaspora and vice versa is an established and accepted matter of fact and neither we nor the world at large could contemplate a change in this "siamese-twins"-like relationship.

There are still some points to mention which arose during the last biblical centuries into the talmudic era from the theological shift of sin and guilt from the collective shoulders to that of the individual Jew. Inevitably many cases occurred where individuals were stricken with a misfortune ,an illness and so on which according to all existing rules and the prevailing knowledge could only be explained as a punishment for sins committed but of which neither the afflicted nor his environment could find evidence or had any knowledge. In explanation of such an impasse the Rabbis evolved the principle of the "imputed sins" and parallel with these also that of "imputed rewards". At times the latter does for the sins of others what they might have otherwise achieved in gaining forgiveness for themselves. In such a case the death of a Zadik may prevent the death of some other,even unrelated,person or may prevent a calamity threatening the community ,or stop the progress of an epidemic and so on. As evidence for an "imputed sin" could also be cited the fact that the sins of the fathers had to be repaid by the sufferings of the children. (The Zoroastrians knew a similar principle which indicated that the wicked received credit for any good deeds not only they themselves might have gained but also credit for merits their fathers had gathered on their behalf. At the same time the Rabbis were thoughtful to teach that the sins of wicked parents cannot prevent their children from receiving their due reward and share in the coming world. The fact that a person lives to an age of over one hundred years has to be seen as an indication that he was a righteous individual, and that by his death he had not to atone for any particular sin as is the case with all other humans to die.

But why do the truly righteous people,the Zadikim,also die,as they are by definition free or freed of sins ? The Sages had an explanation: whereas the Israelis had at Mount Sinai taken on the rsponsibility for each other (Mekh.Bresh.20:8) the sin of an individual Jew causes the entire community to suffer. Their leaders and teachers - usually or at least often those very righteous people - die because of the sins of their generation. Isreal has to be viewed as one unit; if one of them sins all of them have to suffer. Rabbi Chanina b. Chama had a more detailed explanation; he taught that Israel's leaders are responsible and have to die because they have not succeeded in preventing evil done by their

followers (Shab,54b). He pointed out that also the merits of the forefathers act as preventatives: "For God said to Israel: 'My children whenever you want me to grant you justice and mercy in my judgement,remind me of the merits which your Fathers have acquired and I shall forgive you"(Pes. 153b). Similarly we learn also from R.Josua b.Levi that "..God forgave Israel's sins in the desert for the sake of the Patriarchs" and he quotes Joshua: "Tear your garments in repentance", he promised,"then you do not have to tear them at the death of your sons and daughters"(Tann.65b).

The rabbis of the mishna-talmudic era preached that man,although without sin at birth,is constantly tempted to commit sin,as there is within him a constant struggle between good and evil. They repeated what Kohelet (7:20) had already preached: "There is no just man on earth who does not sin and who does only good". As I have mentioned before, they made the "Yezer Harah" within man,i.e. his tendency to satisfy his primitive instincts,responsible for his evil deeds. However,these rabbis hinted also that the "Yezer Harah" is essential for the survival, or at least the progress and the development of the world (Yoma 69b); but they warn that this fact should give man not the impression that he has not to fight his Yezer Harah as it represents the Satan within man,the force which seduces man to sin. And the rabbis warned us furthermore that we should be constantly on the alert against sin as all our doings are watched and all our deeds recorded (Avoth 2:1). There will come that day when we shall stand in fromt of the Divine Judge, they taught, and shall have to render accounts for all we have done during our stay on earth. They also counselled that the study of the Torah and the making use of every chance to obey the commandments are the best ways to avoid evil and sins.

We have so far mainly reviewed the theological aspect of sin and evil and the responsibility which mankind bears in avoiding,atoning and repenting the sins by which they are continuously threatened. We still have not faced the problem of fundamental significance which is constantly debated in Jewish theology: how far is the sinner individually responsible and how has he to react ? We have already somewhat approached this issue in the preceding pages, but a few additional remarks will certainly be indicated.

When you read through the Bible you must be struck by the discovery that hardly a personality is mentioned therein, in a positive as well as in a negative way, who has not now and then committed some grave sin or

other. I find it worth mentioning that we are hardly ever told though that these people have been conscious of having sinned; whenever it is demanded of them thyy do confess their guilt and they do also express their regrets - and in all these biblical instances all these people are all in some way or other forgiven their sins and their crimes. The Sages explained this with the fact that God is made unhappy whenever man sins. He wants to eradicate sin and not the sinner. This axiom is well expressed in the assurance of Rav Kook that "the individual Jew,though he be a sinner,retains by heredity and by God's grace a spark of holiness within the core of his soul. Therefore his sins can only be superficial..." and in another of his impressive mystic pronouncements the same Rav Kook,most likely the greatest of mystic rabbis of recent times,writes that "the evil in the Jew is only external but in the depth of his soul all is good and holy". There is something good in every irreligious Jew also,we learn from Rav Kook,and for this every religious Jew is duty-bound to search and which he has to recognize in every Jew. Every sin loads some more anxiety onto the human soul and this load can only be discharged if man returns to God,i.e.to a moral life by which the relationship with God is restored No sinner is, however, at all assured that he will never again commit the same sin,but if he tries to explore his motives and attempts to search for his weak points,there is a definite possibility that he will stop in time any urge to relapse. Forgiveness can only be true and complete if it is accompanied by a change within the wrongdoes. A declaration to this effect alone is insufficient as it is dishonest.

In the course of my study of the relationship between God and mankind from the viewpoint of the tannaic rabbis I could not avoid the impression that at times a certain certain current of mysticism became apparent. Certain passages recalled images and concepts which I had found though in a more extravagant formulation,on reading cabbalistic literature For quite a long time I could not explain to myself such a theological interaction,until I learned from the researched of Gershom Scholem that the first 2-3 centuries of our era had indeed offered the environment in which the mystic ideas had been floated in Jewish circles,also among the rabbis. So far I had been under the impression that the 11th century had been the birthday of the Merkava type of mysticism which I thought I could recognize in the images and symbolisms the talmudic rabbis used in their rather intimate appearing relationship with the Godhead.

Judaism more than any other religion preaches the need of man to clean himself from sin through repentance and confession which activate the promise of forgiveness which is available to every sinner. The Hindus are told that for every sin there is a punishment "as inevitably as the heating of water will produce steam". This basic principle of the Indian

doctrine of Karma means that every action everywhere and anyhow produces its good and evil effects and also its rewards. Muslim mystics claim that their souls are in intimate contact and communion with God,and since God is holy and is absolute goodness,the mystic in his state of union with God is totally free from sin. Long ago Abu Yazid, a Sufi mystic,expressed it thus:"For thirty years I looked for God, but when I paused to think,He was the seeker and I the sought". When Rabia, another Muslim mystic,was asked by a man who had committed many grave sins,when and how he should repent, he received the reply:" No ! You will only repent if God first turns to you for forgiveness, for you cannot delight in God before God delights in you".

In ancient times punishment was not seen as a legal issue; it was perceived by the people as a magic effect. The O.T. leaves a potential sinner in no doubt that every sin and transgression of his will be followed by punishment,and that the degree of this punishment is determined by the gravidity of the sin. In Deuteronomy (chaper 28) we find stated that if the laws are disobeyed the people will be severely punished, but should they be obedient they may assume to received great rewards. From the time of Jeremiah and in particular with the prophecies of Ezekiel - as we had repeatedly occasion to point out - the threat of collective punishment becomes less pronounced; everybody is henceforth personally responsible for his misdeeds. Ritual and moral sins are equally punishable as both these sins interfere with the plans God has made for Israel's holiness.

The sinner, according to the O.T. must die,if his crime is of a grave kind. Korah and his followers perished (Num.16:26); this was also the fate of the family of Jeroboam (1Kings 14:11). It was the threat in Isa.13:9,the attitude of Jeremiah (8:14) and the danger for those who do not prevent evil (Ezek.3:20). The sinner,however, is not in a hopeless situation; he is offered to make Tshuva, to return - but this hould be within a reasonable time - and he is thus given the opportunity to start a new life without in future any of his former sins being reaalled against him. In principle, as I said above, the sinner is punished according to the gravity of his sins, but God can be merciful and cancel every one of these sins. "What god can compare with you ? Taking faults away,pardoning crimes,not cherishing anger for ever, but delighting in showing mercy" asks Mica (7:18), and we can read also in the Psalms "..you retract all your anger.you abjure your fiery rage.." (85:3)

In principle, from a modern theological, psychological and philosophical point of view we can formulate the concept that it is the sinner who has to be forgiven and not the sin, that atonment has to be done for what I am and not for what I have done, that if understand what I am, I may be able to understand how I could have reacted in a specific manner. However, our ultimate conclusion should not be that nothing can be changed because we are all sinners and whatever I have done wrong is only the fruit of my own inborn weakness. The true benefit from our insight and self-knowledge should be the realization that we may have gained the power the strength and the possibility to neytralize our sinful trends, our asocial instincts by searching out our weaknesses, by listening to the guilt feelings within us as they are our best friends, our steadily alert warning signals.

V.

I have already in the preceding pages quite often made mention of the evolvement of guilt feelings in an individual. I have indicated that I consider these as warning signals which merit to be well respected, which should not be overlooked and which not by some reflex action be suppressed or extinguished; that we should, on the contrary, gratefully acknowledge the value of these signals,should endeavour to explore their sources and search for their ethiology, so that we can repair,or at least try our best to repair, what is damaged,what is wrong,what in unacceptable within us, what clashes with the laws of ethics,the rules of society, the commands of God which we have made our own as socially integrated individuals of our world.

The time has now come for me to study the meaning, the definition,the psychology of guilt feelings, and to see what Jewish theology as such,the Scriptures in particular and the rabbis and the philosophers in general have to say about guilt feelings, in and of man. However, I want to make it clear here that although on occasion mention is made of Freud and Jung, I have no intention to represent or to support their theories nor to construct on their methods and with their help any explanatory system of my own.

In this paper i am attempting to expound my belief that we have been provided with the faculty to develop a sense of guilt which should serve as a protective instinct in the same sense as we have many other protective instincts - with the difference that our educational systems have made us view guilt as a burden which has to be got rid of as quickly

as possible,have made us perceive guilt as a bye-product of life specific for human beings which in our interest we should purge from our minds mercilessly and radically.

My own outlook on this issue is quite different ! I see the feeling of guilt which arrises within us, as a protective shield against the repetitious trend we have to contravene established social and religious and moral standards. Guilt should be seen as a string of guiding lights along the tunnel of our life,should form the ball of twine by the help of which we can be led out of the maze,because only by our gaining an understanding of the causative factors underlying our guilt feelings can we lift away that oppressive sensation which we notice growing within us every time we know we have done something wrong - or even so many a time when we are not fully conscious of having committed a definite wrongdoing. But what is more important still is the fact that only by the "mechanism" can we prevent the repetition of the antisocial,unethical,irreligious acts to which we are prone. Guilt feelings should be seen as a friend,a protector,a prophylactic and not as an enemy whose immediate suppression is essential.

Much philosophical thought was and is centred on finding a suitable definition of the complex of guilt. Any and every philosopher has made such an attempt,and it is left to us to accept or to shrug off any or everyone of these philosophical guidelines. I like best the statement of Heidegger who thinks that in the fact that we exist lies the source of guilt.

The word "guilt" derives from gylt, to pay, and had originally the meaning of a fine. Today it indicates a punishable conduct,a juridical statement of having broken a law. The O.E.D. defines guilt as " having committed a specific or implied offence and has the meaning also of criminality and culpability". In general the word guilt is today used to express a blame-worthy conduct for which one bears responsibility. It is commonly understood as an objective evil committed by an evil person. The psychologist sees in the feeling of guilt "a subjective sense of wrong doing,evolving an emotional conflict,arrising out of a real or imagined contradiction of moral or social standards in act or thought" (J.Drever: A Dictionary of Psychology).

There is ,of course,also a concise legal sense and definition of guilt - but this will not concern us here.

In the O.T. guilt is frequently mentioned but it is in most instances scantily differentiated from sin, and the word "guilt" is notused. "...if you are ill disposed,is not sin at the door like a crouching beast hungering for you,which you must muster..."(Gen.4:7); we further tead: "do not harden your heart against your brother...do not allow this mean thought in your heart" ((Deut.15:8) and also "..wash me clean of my guilt,purify me from sin" (Ps.51:2) and "...haught eye,proud heart,lamp of the wicked,nothing but sin" (Prov.21:4) and furthermore "..the foolish scheme nothing but sin,the mocker is abhorrent to man.."(Prov. 24:9)/ Man is hardly ever conscious of his guilt to its full extent; it is with God's help that the subconscious guilt is brought to light. "...having assumed our sins,you inspect our secrets by your own light..", says thepsalmist (90:8). The equality of responsibility of mankind with regard to sins is not equal with regard to the attribution of guilt. "Especially severe judgements do fall upon the rich and powerful,the mighty and the noble,the wise and the righteous", says R.Niebuhr ("The Nature and Destiny of Man").

In the later biblical periods hopes of a definite eschatological forgiveness of guilt is introduced. "Once more you have pity on us. treat down our faults,to the bottom of the sea throw all our sins",begs Mica (7:19) and Jeremia prophecises "See the days are coming...when I will make a new covenant with the House of Israel...) (31:31)"...in those days and at that time you may look for Israel's iniquity,it will not be there,for Judashs sins you will not find them. For I will pardon the remnant what leave"(15:20). and Ezekiel says: "..they will no longer defile themselves with their idols and their filthy practices and their sins...Q I shall clean then; they shall be my people and I will be their God" (32:23).

Any person which has loaded a sin upon his soul is going to be punished and vice versa. It is made quite clear in the Scriptures that all and every punishment is to be seen as evidence of a guilt,a sin committed. Thus it is written that " the sons of Israel incurred guilt by violating the ban..and the anger of the Lord flared out against the Israelites"(Jos.7: 11). Also an illness indicates that it is due to some guilt."Do not punish me in yourrage...Pity me my Lord..heal me..", begs the author of(Ps.6:1). and also that "...my bones were wasting away with groans day and night..." (Ps.32:3). Such kind of punishment can automatically follow a transgression, but as a rule,this depends in every individual case entirely on God's will.

Jeremiah complained that Israel did not want to realize its guilt, that it denies all guilt (2:23). He warns the people that it should fully acknowledge all its guilt (3:13) as only by such a conscious act of cognitio will the true "Return" become effective. Once guilt is recognized,repentance

has to follow as the next step and along with it Israel should express its shame and humility. For every time one realizes one's guilt and feels the urge to repent,one should make a full confession of all one's sins. It is not necessary that such a confession be elaborate as long as it is truly felt and the regret is sincere. "...they are not saying what they ought to; no one repents of his wickedness saying: what have I done..." (Jerem.8:6). The effect is still greater if the sins are confessed in the presence of other people and not only silently to oneself.

The feeling of guilt one experiences may relate to one single event or may refer to anything whatever which contradicts the general ethic attitude expected from and of the individual. Guilt feelings may refer to overt acts or they may be caused by subjective feelings. We can,on the other hand in general state that all our guilt feelings are in fact subjective,be they realistic or not. The psychoanalysts recognize unconscious guilt feelings and although our prayers and the self-accusations which are contained in many of these may cover and encompass also unconscious guiltfeelings,these are mostly of a quite different nature and are not caused by and associated with individually experienced events and affects.

Instances of individual acknowledgement of guilt occur in the O.T. though not frequently. Thus David said to Nathan: "I have sinned against the Lord", and then Nathan said to David: "The Lord for His part forgives your sin; you are not to die" (2Sam.12:13); and in Job we find another example: "... I retract all I have said,and in dust and ashes I repent..."(42:6).

Sin is the outcome of an iniquitous human action and as every man creates his own sin heis himself responsible for this fact. However,according to an established Jewist interpretation everyone of us shares also in the guilt of our fellowmen,and this imposes on each one of us the duty to help our fellowmen to repent, to return, to live a moral life.

At the time of the Babylonian Exile a certain individualization becomes noticeable in the Jewish religion. The Prophets initiated this change as I shall later point out again. After them the talmudic Rabbis too began to relate more to the individual than to the collective as had been the rule until then. The Rabbis taught that the Children of Israel had accepted the Torah at the Sinai not only as a nation but that also every individual Jew had done so for himself, and that therefore every Israelite is threatened with punishment for every wrong he personally commits. Thesmall sins a Jew commits in this world are punished already here on earth, they taught,so that the rewards due

to him are not curtailed in the future world. But with all this one has to realize that nobody escapes his punishment and there is the hope that a gnawing sense of guilt will keep the individual aware of his trend to sin. It is only logical that the same principle applies also to one's merits; everybody will get in due course his rewards due to him personally, mostly already in this life (Taan.11a).

Collective guilt is not a doctrine exclusive to the Bible; it is known also to many other ancient cultures where the guilt of the single individual was placed on the entire tribe or nation. Perhaps the most blatant example of such a collective guilt is the "Fall of Adam" for which the entire mankind is made responsible. I havementioned examples of a collective guilt already before and shall later have more opportunity to mention this issue.

Collective guilt is often accompanied by collective confessions. Numerous are the biblical references where confessions are made in the name of the entire people. "The Lord has told us that we have sinned..." (Num14:40); "..we have sinned against the Lord by speaking against the Lord and against you"(Num.21:7); "we have sinned against the Lord our God.."(Deut.1:41); "..we have sinned against you because we have turned from our God and have served Baal.."(Jud.10:10).

A sensation of guilt implies that one has been responsible for something wrong or for some misdeed done to somebody else. It is a sensation caused or accompanied by the suspicion that we have failed in our moral duty. The theologaans quite explicitedly demand that we take upon ourselves the responsibility for our thoughts,our emotions as well as for our attitude towards God. If we analyze the psychological effectiveness of the Yom Kippur Day we may find thatby our being made to recite a very comprehensive list of objective elements of guilt we create within ourselves a definite aura of subjective guilt feeling which may carry us forward to sublimate them in the collective effort to gain a collective forgiveness.

I have already hinted at the personal conflict arrising in the not so rare case when a person faces a situation where in the fulfillment of his wider responsibilities he has to act in a way which he knows to be wrong ethically and thereby he will create within himself the sensation of being guilty of a wrongdoing. If he is certain that he has been led only by such a motive of responsibility,if he can persuade himself that in the execution of his responsibilities he has acted in the interest of a higher good or a collective advantage, he will be able and he will be justified ethically to neutralize all the guilt feelings which may in time arrise as long as he knows for sure that he has used his best judgement and has not acted for his own advantage or to spite an adversary. In such a complex situation many traps may be encountered. Quite

often will an ethical man be overpowered by guilt if he has done something not morally excusable and for selfish reason too or against the basic moral laws. He may try to justify his actions before his God and he may find peace of mind, but only if along with the full recognition of his wrong he repents what he has done and he decides that he will not again submit to any such a temptation. His inner confession will act as a kind of catarhsis and will represent a"Return", a turn-around,a turn-about and will not be one of those common instances where an individual expects to get absolution on Yom Kippur of while on his knees in the Confessional. When he relies on God's mercy or when he recalls self-assuredly certain promises which God has made some time ago somewhere somehow in the Bible without a true Tshuva and repentance,he will only fool himself and his world.

What I wanted to say just now is that,generally speaking, man can feel he is free of any guilt in a certain situation if he has acted in accordance with his own inner moral judgement. However,one must never overlook and must remain conscious of the fact that such a judgement is only too often formed,dictated,and disfigured by the subconscious forces which are active within us. We have one measuring rod, one criterion at our disposal to evaluate a situation in case such a doubt arrises within us: that whatever we do and however we act ,there are no consequences which cause harm to the next man or which at least do produce more good than evil.(At this stage let me mention en passant a thought which has kept me "busy": it might have been interesting to analyze what guilt-reactions are the causative factors - or at least the contributory factors - in the state of deep - apparently reactive- depression which swept Menahem Begin off the political stage in 1983).

If one follows the progressive developments in and of the biblical writings, it is possible to find that the concept of forgiveness by the God of Israel undergoes a progressive change. It is possible to establish the prophecies of Isaiah as a kind of watershed. The O.T. shows that forgiveness can be gained through sacrifices,prayers and by God's merciful cancellation of His intended punishment. However, we can detect occasions when God refuses to forgive: "God would not forgive..."(2Kings 24:4) and "...therefore...neither sacrifices nor offerings shall ever expiate the guilt of the House of Eli"(1Sam.3:14) and even Isaiah states on one occasion that "..most certainly this sin will not be atoned for until you die..."(22:14).

Forgiveness of sins,i.e. the removal of an objective and subjective guilt,is meaningless without the doctrine of sin and a correlative sense of guilt. Man may be certain of God's forgiveness,but this should not make him think that he is now free from any personal moral duties and responsibilities.

He has no right to think that he has regained his former innocence because God has forgiven his guilt. He has also to atone for his guilt, not by a '13'1 , a confession only, but by the knowledge of his basic faults, by the realization of his character defects,by the recognition of the weakness in his personal traits,and by the search for all other possible causative factors,which have led him to commit the sin. It is nothing more than a self-delusion to escape into Isaiah's statement that God has created "evil along withthe good" (45:7)/ This warning of one's guilt applies greatly also to a sin rarely considered to a sufficient degree,viz:- the feeling of hatred a person harbours in his breast and which he should "analyze" and investigatre The Talmud warns against such a hatred and rightly labels it a sin. "Hate is baseless,should not be initiated; he who hates is guilty like those who shed blood".

Let me remind you here that Judaism has maintained its own values uninfluenced by those presented by Christianity with its doctrine of Vicarious Atonment, Original Sin and Predestination. The Catholic Church has usurped absolute authority over her followers with respect to forgiveness by the institute of the confessional chair. The cleric is taught in the course of his education, by means of the discussion of innumerable "case histories", how to handle with the help of pedagogic methods and legalistic codes the material he will encounter in the Confessional. The protestant priest has been freed from the responsibility,associated with the impression which gives his catholic cofrere such great power, that he can remove a guilt situation. The most surprising point in this dogma of the confessional is that the Christian priest seated in the confessional chair,insists that he speaks in the name of God.

For the theologian sin and guilt are one, but people, as a rule, do not want to be redeemed from sin,they want to be freed from their feeling guilty. Only in Christian theology are guilt and redemption linked. As ethics is not a descriptive science it cannot explain sin. The Christian religion has given guilt a central place in its theology. Paul,the politico-religious agitator who gave Christianity more or less its final shape,traced an inherent guilt in and of the Jewish people back to its primordial source,and he called it "original sin". This is a crime against God which only death could expiate. This primordial guilt can,however, be purged by the belief in the son of God, who has taken upon himself the burden of that sin. Paul was well versed in in the various then prevalent mystery cults and the reforms he introduced reflect this knowledge - the constantly recurring figure of a hero of the Greek mythology which is central to thesemystery religions: this figure rebels against the Father figure and kills him (an event which has been defined as the prototype of all "tragic guilt"). Paul did in fact say that "because we killed God the Father that we are unhappy", and he states that "we have been delivered from all guilt since one of us laid down his life to expiate our guilt".

Philosophy and faith are incompatible; philosophy tries to analyse the doubts and questions of faith with the terminology of hard reasoning, but somehow faith and philosophy do meet in many a place and occasion. Hermann Cohen writes that Christology has made the "substitute of suffering into a substitute of guilt. Man's position with reference to God is thereby distorted as he is freed thus from guilt. Man cannot and should not be freed from guilt in this way. Jews cannot understand that the Christian messiah,loaded with guilt, could become a God".

The signposts and the fences which the Church has erected as the limit beyond which sin starts,are apt to cause in many a Christian a sense of guilt without the availability of an ultimate escape route. This strict classification of sin and guilt is not specifically an invention of the Church; it is,generally spoken,the strength and the power of all the theological organizations. The field of human behaviour mostly abused by them is that of sex from where in the name of morality,priests and parents,law givers and teachers,have been given a free hand to originate major currents of guilt.

The psychologists deal with the authority of conscience,while the theologian deals with the authority of conscience as a moral judgement. Theology recognizes subjective guilt feelings and objective facts of guilt. A subjective sense of guilt brings out anxiety symptoms,obsessions,phobias,compulsions and depressions. Objective guilt has been delimited by law,theology and ethos. The realization of one's sinfulness includes self-knowledge. But it is necessary to know omself in order to recognize one's sinfulness ? To a certain degree I would answer this question in an affirmative way.

Enlightenment made use of the discoveries in science to give knowledge and philosophy a new platform. Religion was exposed to criticism,atheism became possible,and deism was the outcome. The human beings became the centre of human interests. Jews benefitted not because their christian neighbours valued them more but because a continued disregard was incompatible with the flourishing idealisms. The philosophers have since taken over the task of explaining life. making death tolerable,settling sin and clearing guilt. How many of us,how many of our most astute and trusting fellowmen have indeed accepted and integrated the philosophical railsystems into their own world of hopes and beliefs ? How great is the intellectual distance of philosophical wisdom from the religious wisdom ? The latter may appear to you and me at times very primitive, it is true but you will agree that it is far more efficient and much more effective in that very task which religion as well as philosophy persue,viz:- to bring happiness to mankind. Although you may say that you cannot believe in what the priest, the rabbi,the preacher tell you,do notcome back with the argument that their ideology is too primitive for your intellectual horizon. Many a great mind did

not think so because they did not only think; they saw,the observed and felt more than they thought they could find through their calculations. I did not in any way say that one could and should agree with the answers offered by the scriptural and rabbinical sources, but if one does envy the "primitives" among us who do so agree,one is entitled to,nay commanded to form one's own and personal picture. What else is otherwise left to us ? Shoudl we give up thinking at all about these complex issues ? Should we accept an outlook similar to that which an ant or a chimpazee must have of this world ?

Today,possibly with the exception of Buber and Heidegger,philosophers do not take God anymore serious. God belongs to the history of philosophy. Nietzsche in his "Froehliche Wissenschaften" had declared that God is dead. What should our reaction regarding,our opinion about and our trust in the class of philosophers be ? This is a matter each one of us has to decide for himself, but I recall what Pascal wrote already in 1654: "God of Abraham,God of Isaac, God of Yaqob - but not God of the philosophers and wise men".

Religion is not the only ambience which originates and which organizes guilt feelings, but it is more or less the only one which can effectively and efficiently dissipate them. Psychotherapy may make us cognizant of the guilt mechanism as such but only rarely will it help us eliminate a guilt complex, or at best will do so in no efficient or radical manner. The legal system outlines and defines where our guilt lies; it instils in us the realization of our guilt and punishes us for our guilt - but it will not ever redeem us from any sense of guilt whch we may experience. How many times have you met a person whih,after completing his jail sentence,feels he has truly expiated a sin and has cleansed away a guilt ? And let us have no illusion: not even in the eyes of the Law is our guilt ever truly redeemed by the punishment to which we have been condemned.

The recognition of one's guilt is a signpost of maturity in the process of our developing into a moral being. When a boy or girl grows up and realizes that he or she has done something wrong and in consequence experiences a certain degree of guilt,it is a sign of maturation if the ensuing anxiety manifests itself as a sense of guilt. (In Freudian terms this development is expressed in the words that their Ego is coming to terms with their Super-Ego) This is a healthy developmental process. It means that the child has learned to accept responsibility for its behaviour,has learned to disapprove on its own certain of its wrong behaviour.

Also at this point in my essay have I to resist the temptation to reproduce a large list of quotations from phlosophers and psychologists which form contributions to the chapter of man's feeling of guilt. This is especially difficult with regard to the Freudian system; I have for quite some years been

an ardent follower of the Freudian School but have since long been dissatisfied with the structure into which the Super-Egom is fitted, and with the resulting moral standards without which,according to this school of psychotherapy,we cannot live a balanced existence in and with our lives. These words should by now means be constructed of a denial from my side of the genius of the great man. In his essay "Moses and Monotheism" Freud explains, in somewhat talmudic terms,that it was necessary for the people of Israel to develop a sense of guilt and to find therewith a welcome explanation for God's severity. Guiltily the Israelites acknowledged that they deserved punishment because the had neglected the commandments of the Torah. This realization led the, to impose upon themselves rules which had always to be followed most strictly and this was the reason why they reached such great ethical heights which the other peoples of the Antique could impossibly also achieve. Freud opined that "..it might not have been easy...for the Jews..to reconcile their belief in their being preferred above all other people by a small-powerful God with the dire experiences of their sad fate. But they did not let doubt assail them, they increased their own feelings of guilt to silence their mistrust..."

According to the theory of Jung the "evil" in the collective unconscious which he calls " the archetypes of the shadows" ,i.e. the seamy side of man,must be brought into the open. Man must render himself conscious of it, bring it into harmony with what is positive in his personality. He suggests that the large amount of "libido" necessary to commit "mortal sin" could be otherwise applied,i.e. "used up for something good,for good deeds". This accords with what appears to me so obvious: that by rendering ourselves conscious of these trends within ourselves,by becoming conscious of the true sources from which arrise our evil thoughts and actions,and which create and convey a feeling of guilt,we can make use of these energies thus freed to improve our character to the benefit of ourselves and for that spiritual and ethical advancement of mankind,for which purposeonly we can only have been created and which alone can allow us to assume the full redemption for which we all crave.

Hermann Cohen sees in religion - the outgrowth of man's conscience - an institution by which man is made to follow God's commands. Religion should be an instrument for the development of ethics; it should not occupy itself with cosmological and metaphysical issues. Religion cannot answer questions about God's nature. All truth,also that dealt with by religion,has to be based on scientific facts,on logic. This conception formed the basis for the explanation which Cohen found for the various aspects of Judaism,which form an ethic conscience in the Jew,be they sin and Tshuva or the laws of the Torah or the concepts of Messianism . Cohen has also dealt extensively with the complex of guilt in the human being. In his opinion nobody is free of guilt. The soul is

not satusfied with the assurance of the victory of the good over the evil at some future date; the soul wants to be freed of its guilt as soon as possible. It wants to regain its ethical freedom without delay and at once. Moral commandments are not enough to free man from the bonds of sin. Purification is only possible if God is the God of the individual and not the commonly owned God of humanity in general. Out of the depth of his guilt feelings the "lonely man" grows into a religious individual and he reaches God who grants him forgiveness. This makes it, however,necessary that every man undertakes on his own his purification process,that he overcomes by his own efforts his sins with the help of remorse and repentance. Great effort and inner strength are necessary for this, but this inner strength a person can gain from his trust in a "forgiving God". Franz Rosenzweig mentions that Hermann Cohen had told him that the Amsterdam community had every right and reason to expel Spinoza as blasphemer and atheist.

My understanding of and agreement with Hermann Cohen's thinking that guilt is an "attribute" of the individual and that ethics as such cannot free him from guilt. The individual is helped by his recognizing his sins by himself. Through his self-recognition of his personal weaknesses he comes to embrace religion. Even if one follows all the rules of morality,the sense of guilt once created within oneself cannot be eradicated from one's conscience. A judge may declare the accused guilty but the criminal has first of all to recognize by and for himself that he is guilty,that he has to take full responsibility for what he has done. This would be a true delivery from guilt. The moral sinner,however, has not available a specific tribunal before which he can have his deeds judged. In Cohen's opinion man's conscience has not the right nor the power to judge his own deeds; the basic teaching of the religions iis that God is the judge of our actions and thoughts. "Man might think himself isolated in his sins, but in relation to his God he finds his uniqueness, he finds himself". This is the way to salvation through God. The prophecy of Ezekiel,the principle of Tshuva, is the central issue in religion. Guilt has hence forth no more the status of inescapability. Man is now offered the chance to gain forgiveness by way of making a Return. In general Tshuva is in Cohen's opinion the greatest issue of religion in every form. It is the salvation. It is the deliverance. Guilt should not become a מכשול, an obstacle. It has to be the source of all energy. "This chance to change onsself makes the individual an 'I'. By repentance,by the atonment and by Tshuva with all its self-accusation and humiliation,the individual gains the strength to reform his moral conscience".

The 18th and 19th centuries had tried to live without the need of a Godhead to explain mankind's existence and creation; and the 20th century wants to demonstrate that it has not even anymore the need of a religion based on

reason. God has been replaced by cults which are in no needof a god. Franz Rosenzweig's world of the 2oth century gained a new attitude to the philosoph in general: he was no more eo ipso an atheist who denies religion and its doctrines. The philosopher had at last achieved an identification of faith and history, a harmonization of spirit and reason. Although Rosenzweig accepts the Bible as a source of tradition,he does not do so unvritically. He sees in the biblical material the source of all true theology,but he points out that much is therein exaggerated and unhistoric. In the faith the Bible persuades without the need to bring proof, but it would be a mistake to see in the biblical report of the encounter of man with God also proof and confirmation of God's existence. God has implanted love into the heart of man, says Rosenzweig but this love should not be kept isolated and secret; when the love granted by God is transferred to next man - the neighbour "who by chance crosses my path" -when this love passes from the mystic community into the community of the world,when it progresses and is transformed, then the work of redemption has begun. The redemption of the individual goes parallel with the redemption of the world. The Jew is always with God, says Rosenzweig, while the Christian is always on his way to God. The reason is that the Jew has never been a pagan like the Christian whose pagan past is only suppressed, only to return and to be again suppressed. Judaism has no need to explain its relationship to God while Christianity has again and again to explain why its Christ has so far not returned.

According to Buber guilt is created by the realization arrising from the comparison of what one is called to become and of what one has in fact become, i.e. "when the conscience smites one". Guild results from our not taking the direction towards God. The guilty man is he who shuns the dialogue with God, and he who does not enter into a dialogue with man and the world. Evil is discovered first of all in the meeting with oneself and guilt results from the relation with something other than onseself. This encounter can have effect only as one hears the voice of one's conscience;this makes one realize the evil one harbours within oneself. Buber underlines that guilt is an essential factor in a person's relation to others, and it performs an important function,i.e. that of reducing man to the desire of giving these relations an acceptable form. True guilt is not a social or psychological factor,nor is it a neurotic self-preoccupation; it is not a self-affliction nor a self-torture. True guilt according to the philosophymof Buber,takes its place between man and man, and it is from this position that all the ethics are perceived.

McKenzie implies that the sense of guilt in man is a sign that we are estranged from God,while Tillich goes even further; he thinks that it is a sign of hostility to God. Winnicot asks if anxiety of guilt might not express fear of punishment or the desire to acquire recognition by or love from God. "Guilt

is an anxiety in which a certain degree of self-consciousness is contained. Psychologically guilt implies an inner sense of wrongdoing and self-abuse. It is a development of human evolvement. It is not the result of religious or moral teachings, although these work with and on our guilt feelings."

Waddington, by calling man "fundamentally an ethic animal" sees guilt to mean that there has occurred estrangement from man's ethical foundations as these are anchored within the individual's religious faith, and guilt feelings express in these circumstances the wish to find an answer to the moral demands to find a religious fulfillment.

I am satisfied to find that the view of philosophy about guilt coincides to a large degree with mine. Guilt feelings should be seen and valued as evidence of a person's sense of responsibility and should be allowed to lead to the ultimate fulfillment of what is seen as one's task and duty. Guilt indicates the inner demand that we should restore our lives to the values and the performances which our moral principles demand from us. The feeling of guilt demands that we correct our character defects and our errors of conducts,and it should be valued as a guide onto the path of our own good behaviour in future. Guild feelings should be judged as a criticism of the way we have behaved, an indication that we are inclined to review and correct our behaviour. After we have come to terms with whatever is the outcome of our self-analysis of our guilt feelings,we will hopefully not only have come to realize that we should promise ourselves that we are going to behave quite well and differently should we ever again be faced with a similar situation. I know that this is an utopian solution,hope and promise; but already the hope and even the sincere will might sufficeas a first stepto turn a new leaf of life;they should indicate repentance and express aronment and should grants us the right to claim forgiveness.

A few words here about Redemption.

Every religion offers,prays for,works for Redemption, wants to provide mankind with salvation,grace and help. Every theological system promises to deliver mankind individually and collectively from sin and punishment,aspires to deliver the world from the impact of evil. Already in ancient times has this been the main aim of the mystery cults which offered the initiate redemption and promised them a share in the life after death. The orphic platonic religions which later dominated Rome,offered their followers redemption in promising the liberation and preservation of the soul when it was freed from the perishable body.The N.T.associates redemption with the sacrifice of Jesus on the Cross.

In the O.T. we encounter the principle of redemption as a legalistic term in the sense of a grant of physical freedom (pada, goal); it has there also the meaning of deliverance from physical danger or the resoration of one's lost rights (Job). Only later on does this word find application in an eschatological sense and it is clearly expressed thus in the talmudic literature, where redemption is offered as only possible if and when Israel returns to God's ways. If this return cannot be accomplished by admonitions, then other measures - like sufferings, persecutions, illnesses and misfortunes - will have to be applied (Eliezer -Sanh.97b).

In Judaism we find a clear differentiation between the redemption as the result of mankind's duty to purify itself by its own efforts, and the redemption which is a grant from God. These two possible developments can and do coexist, for often they do and have to support each other. Christianity, on the other hand perceives redemption as a purely divine grant and no specific effort is demanded from man himself.

The Rabbis conceded also the gentiles the chance to gain entrance into paradise, provided they have lived a righteous life here on earth. The Christians and Muslims are far less generous towards those who do not share their religion. while the Druzes appear to be more kindhearted. Still, there was no doubt in the minds of the Jews that their own chances to gain salvation in the Beyond was far greater than those of the gentiles, for was it not stated in the Mishna that "all Israel has a share in the world to come" ?(San.10:1). The Rabbis knew somehow that when Solomon dedicated his Temple he had prayed: "Lord of the world, when an Israelite comes and prays, and if you think it suitable, give him what he asks for , and if this is not the case, do not give him what he asks for...but if a gentile comes and prays in the Temple give him in any case whatever he asks for" Israel has a great responsibility, add the Rabbis not only because it has been entrusted with the Torah but because the Torah has made Israel responsible for the entire world which has been created for Israel's sake and will be destroyed if Israel for any reason whatsoever should cease to exist. Such a dangrous situation can only arrise if Israel as a whole ever rejects the Torah , or even anything in or of the Torah.

Maimonides, the Rambam, wrote that the Universe was not created for the sake of man nor is man the direct creation of God. Man has been created out of matter in a series of emanations. This matter makes man finite like all other products of matter. Only by overcoming his material nature can man gain redemption. He can achieve this by improving his intellectual capabilities with the study of the metaphysics and the sciences. He will thereby acquire intellectual qualities which will help him in the course of hislifetime, and will assist him to overcome his materialistic instincts. This will assure him

immortality after his death because the intellect he has acquired has an existence of its own independent of the body,i.e.of the latter's state and conditio of finity.

Modern philosophers interpret redemption as the triumph over evil, as the result of man's successful fight for self-fulfilment. In this sense also Hermann Cohen sees redemption as the result of a victory over sin. A sinner has acted against the aim and purpose for which man exists and he has to be redeemed back to humanity. Here God is the Redeemer who aids man to repent and thereby to improve his character. tostrengthen him against the impact any of his evil trends may go on having on him. For Franz Rosenzweig redemption is the achievement of a state of perfect harmony between man and the world on the one side and God on the other. God redeems mankind with the help of religion and not through the interaction of man with history. Martin Buber views redemption as the eradication of man-made evil. It is the main task of mankind to become redeemed from evil,and this can be achieved by repentance and by a return to God. Redemption is not an act of grace granted by God, but an effort of man to see the world freed from evil and make it worthy of redemption. Also Abraham Heshel perceives redemption as resulting from the separation of good from evil. Mordechai Kaplan defines salvation as the true redemption. Salvatio: is in no way viewed as a compensation for human sufferings. Until now salvation had been associated with the"Beyond", butin his view we have to speak of salvation in terms of this world. God is the power,the force in the Universe which gives man the opportunity to gain salvation - and this salvation has a personal as well as a social aspect. The personal one is the faith man has in his possibility to achieve an integrated personality,while the social apsect should make us conscious of our duty to our environment. "Salvation means deliverance from those evils,external and internal,which prevent man from realizing his maximal potentialities".

Rabbi J.Soloveichick insists that our redemtpion is inherently bound to our faith and the performance of the mitzvoth. It is wased and strengthened by man's ability to renew himself and to change his ways. Redemption has to be searched for and how it is done is entirely a personal affaire; it depends to a large degree on the extent of the control a man gains over himself. A redeeme man is the one who has learned self-discipline.

Rav Kook perceives redemption as a Tshuva intimately associated with repentance. Not only the individual but all Israel also can gain redemption. When Israel has regained its strength,its dignity and its riches,it is certain that the Shekhina will come to rest upon her again. Such a spiritual return will take place after a national redemption has been achieved. "All of being desires to be better and purer - and this means Tshuva, man's turn about...", is the quintessence of Rav Kook's ideology.

To Rab Kook repentance is the healthiest experience of the soul. Without the thought that repentance is available to man, a spiritual life could not have evolved in this world. Through repentance man can achieve perfection, through the desire for perfection he is stimulated to overcome his imperfections. The soul experiences great pain in its search for repentance, says Rav Kook, though at times also a certain fear of punishment is involved. Sin causes pain to the soul. Such suffering cleanses the soul. When the purified soul senses the essence of iniquity,there will arrise,with the help of repentance,remorse,shame and endless fear. Also Buber believes that God is ready to accept man on his making Tshuva, but for the man whose opportunities have vanished, nothing less than a "conversion", a turning of the whole being, will suffice.

Death is a decisive incision in man's existence.not only physically but also theologically. Death terminates every further chance to repent or to make Tshuva; once having reached the Beyond the soul has no opportunity to return or to make a "Return". After death strict justice expects whomever has not made Tshuva when this was still possible in life. Such was the teaching of the tannaitic rabbis. However,they later eased this otherwise so final and rigid interpretation by declaring that death as such and in itself will have the effect of atonment like an act of Tshuva proper, without the need even for the dying individual to have to go through the declarations and the proceedings of Tshuva on his deathbed. All the sins which the dying man has accumulated until that moment will eo ipso be forgiven. The Rabbis thought they were entitled to make this promise by the fact that an individual who is condemned to death is made to confess his sins before he is executed. The Rabbis went even further and declared that also the death of a very near relative may atone for one's sins, and they cite David whose sins were cleared away by the death of the child (2Sam.12). David did not have to die because the child died; however,the case is not very clear legally and logically as there is also the additional fact to be counted in that he had confessed his guilt and has repented his misdeeds - and this may have greatly helped in his gaining a pardon. The coming together of such a constellation of factors in bringing about the deliverance of a man from his sins,is however,not the rule in Scriptures. We can find there also reports of instances where Tshuva did not remove all the guilt and that punishment was inflicted on the individual. We shall have later on more to say in this respect.

In the course of the centuries a change occurred. In the more recen portions of Scriptures death is not anymore explained as a problem exclusivel

of this life; an eschatological approach became more apparent. As the first indications of this change can be cited "...to make you understand that man does not live by bread alone but that man lives on everything that comes from the mouth of the Lord..." (Deut.8:3)."If I say to a wicked man you are to die, and you do not warn him; if you do not speak and warn him to renounce his evil ways andso live,then he shall die for his sins, but I will hold you responsible for his death" (Ezek.3:18).

In talmudic times the idea already predominated that we live in a transitory world,that our real life starts only after death,that our behaviour in this world will decide our position and place inthe coming world,and that, although Israel as such is assured eternal survival here on earth and also in the Beyond,the individual Jew's share in the coming world and his fate,when he faces the Eternal Judge,will depend on the degree of his moral and cultic purity. But whatever the moral qualities of a Jew may have been in his lifetime, he can make sure of a total forgiveness of his sins, of the eradication of all his guilt,of the achievement of a total acceptance by God,if he makes a timely,a total and a sincere Tshuva.

The O.T. knows punishment as well as rewards; these are always the effect of a direct divine act and not the result of an automatic development. This principle of reward and punishment is given a quite specific configuration in the O.T. As long as the Jewish people lived in its own land,the community as acollective was held responsible for the misdeeds of any one of its members; after Israel had been sent into exile it was Ezekiel who introduced a new principle, viz:- "..the soul that sinneth,it shall die..". It applies not only to the israelitic people as a totality but also to every individual person.

The concept of reward and punishment is often mentioned in the Pentateuch but always to be understood that these will be met with here on earth and during the life time of the individual nation or their descendents.(Vide Lev.26:3-4,5,7,11-12). Obedience will be rewarded with a period of peace, with sufficient food for all,with victory in war,with the presence of God. Should the people,however,disobey,should they disregard the commandments of God,they will be chased from their land and driven into exile. In cases where an individual is singled out he will be personally granted a long life as a reward or hewill have to suffer various punishments decreed by God and the community will suffer with and for him. In a very impressive ceremony the entire system of rewards and punishments was visually and ceremoniously enacted on Mount Gerizim.

However, nowhere is there in Moses' words a hint that the rewards and punishments will take place anywhere else but in this world. In his time

the terms "Beyond" and "Hereafter" did not exist.

With a growing sophistication among the Jews the doctrine so far accepted appeared no more satisfactory. For everyone knew of cases where wicked people enjoyed all the advantages offered by a good life , and everybody one or other righteous and pious man or woman who was afflicted with poverty, smitten by illness and persecuted by much bad luck. In the Book of Job such doubts are exprssed in very clear symbolic form; and Ecclssiastes complains that "..all things come to all alike...to the righteous and the wicked,to the good and to the clean and the unclean.."(9:2). The Rabbis,who viewed themselves as the interpreters of God's words, had to solve this dilemma, and they did so by displacing and postponing the divine dispensation of rewards and punishments to a specific moment in time and space,i.e. after the individual's death and somewhere in the "Beyond". Within the frame of the new eschatological doctrine they likewise promised the coming of the Meshiach sometime in the future. Under the influence of the soon very well developed doctrine of immortality, the soul was granted a well organized existence in the Hereafter,be it with regard to the suffering to have to undergo as a punishment, be it the enjoyment of the bliss offered as rewards. The "world to come" was organized into the Gehinnom or Gehenna where the sinners were to suffer, and the Gan Eden the Paradise ,where the righteous were to be amply rewarded.

The Saducees of the Second Temple period did not accept this theory, nor did they like the arrangement made for the recipients of rewards and punishment offered in the shape of Gehenna or Gan Eden. The Pahrisees were well satisfied with the plans and program worked out by the Rabbis who were,after all, themselves members of the party of Pharisees. The Rabbis postulated further that the soul of man will not die with his body. There are few indications in the Bible to justify such an assertion,but they explained their stand by the expression used in Scriptures for the death of the Patriarchs, i.e. that they "were gathered to their people", as this could not mean anything but the survival of the soul. There was also the citation "..the soul of my lord will be kept closed in the package of life with God your Lord while he flings away the souls of your enemies..."(1Sam.25:29). However, even in ancient times many of theintellectaals and the religious found these "proofs" unconvincing.

In that same period,i.e. during the Second Temple period,or 1-2 centuries after that,the large number of mystics and apokryphal writers than in vogue,were firm in their conviction - and insistent in convincing others- that man did indeed possess an immortal soul. To give an example or two of many: "The body is of clay,but the soul is from heaven and is divine" is stated in "Wisdom of Solomon"(8:19,20) and "...when the body has died the soul hastens to return to God"(6:20). Also in the Book of Jubilees (Chapt.23,31),in the

Book of Enoch (Chapt.4,31),in the Books of the Maccabees etc.is the immortality of the souls clearly maintained.

The Essenes,according to Josephus,believed that all the souls are stored originally in heaven and were from there made to enter the bodies of mortals on earth; there they feel imprisoned and they suffer greatly until they are liberated with the death of the individual in which they have been confined. It is quite clear that this in no way Jewish conception has been adopted some time or other from non-Jewish sources.

Over the centuries the issue of a "world to come" and all what happens there and how admission is regulated thereto were long and assiduously discussed by the Rabbis and made up the main theme of the apokryphic and the apocalyptic writings. The quintessence was that "one hour of the delights of the world to come is better than all the life here on earth". There were talmudic rabbis,however, who were not convinced and who did not share the general enthusiasm for the rewards awaiting the righteous,the repentant,the "returnee".

With the new doctrine of the rewards and punishments to come and the eschatological expectations proclaimed,the people were given a further impetus to live a god-pleasing life and to avoid all kinds of evildoing. They were promised they would be rewarded but only "in the coming world" and would get their full reward when the Messiah comes and will resurrect all those who have died. The righteous were assured the grant of eternal life while the wicked would be returned to a life of eternal shame. "...and many of those that sleep in the dust of the earth shall awake to everlasting life or to shame and everlasting disgrace.."(Daniel 12:21). There are rabbinical authorities who claim the knowledge that only the righteous will be resurrected while the wicked will forever remain in their graves. "The righteous whom God will receive and revive from among the dead will not have to return to the dust", promises the Talmud (Sanh.92).

The opposition against the Rabbis' "other world" was aggravated and made still more bitter when the Sages added the conclusion of the ponderings resulting in the promise that the dead would be resurrected and returned into this world of ours. The Saducees in particular fought the Pharisees on this doctrine for which there was no biblical reference which could justify such a tannaitic "fanciful idea" and Isaiah was amply but not successfully enough quoted in proof.

The disputes about our fate after death,about reward and punishment and so on,have never ended. The arguments were taken up by all the later philosophers too.Saadia Gaon and Maimonides discussed the issue and wrote learned treatises. In the end the people did accept,and found consolation in,the belief

that one day a Messiah will arrive,that thereafter the dead will arrise,that in paradise and in Gehenna mankind will find ample reward and punishment for whatever they have earned during their life on earth.

Israel is bound to God through the Torah and it cannot escape the two alternatives: reward for obedience and punishment for transgression. Whoever transgresses the commandments of the Torah cannot plead ignorance for he himself and in person has accepted the Torah on MountSinai. This stamps a priori all his sins as intentionally committed ones and they are as such punished to a severer degree than unintentional sins are as arule. The same principle applies also to the rewards of which every obedient Jew of all ages has been assured. This concept was already well developed at the time of the Exile but it was later on further elaborated by the talmudic rabbis. From this clear definition of responsibility and rewards in a general way date the "individualization" in Judaism which became henceforth a main characteristic of Jewish theology. Also Christianity developed in that very same direction: it too retained the centrality of the religious community alongwith an exchhatological promise. This may explain an interesting phenomen of that stage of development: it may have induced the rabbis of the third century of our era to react, and to change,under the impact of the increasing strength gained by the Church,the framing of their contemporary ideology. While their predecessors had insisted that "for mankind's sake the world was created", these rabbis began to teach that "for Israel's sake the world had been created," for Israels sake the world exists,for Israel's sake also the world at large will be blessed".

The changing intellectual and philosophical outlook dating from the post-exilic period, made it important that the principle of merits be elevated in values and underlined in significance. Merits are rewarded when indicated and they can be accumulated. They will imporve a person's standing after his death; but onehas not to be endowed with merits, i.e. they are not absolutely indispensable in order to gain God's forgiveness. A person may expect mercy, grace and forgiveness also,even though he cannot produce a list of merits. A faithful obedience to the commandments and a strict observance of the prescribed ceremonies and rites are,however,necessary and this way of life expected from every Jew will grant sufficient merit points and will assure all the required awards. On the other hand neglect of any of these essential rules will inevitably expose the individual to punishment. But again and again it is pointed out, even in such a case and in such a situation will a sinner not

necessarily be without some opportu nities - and this applies also to gentiles - as he can always acquire a number of merits by performing good deeds at any time in his life. There is ,however, a very important rule to be observed: man should not make it a habit to claim immediately the rewards due to him for a good deed; he should collect these points due to him for good deeds,he should quasi open a savings account for them. He may need them later on for himself or he may keep them on account even beyond his own needs for the benefit of later generations who may have to draw from the good deeds left to them by their forefathers whenever a grave,life-threatening situation arrises. Israel in general is more fortunate than others, but also gentiles have a share in the coming world. Israel is more blessed because it received the Torah for the sake of collecting merits by cherishing it and by obeying its commands. While the O.T. puts more stress on acts and less on intention,the Rabbis began to distinguish intention from action. They could not agree on the degree of merits of and for good intentions but they could agree that one should always endeavour to live"beyond the line of justice".

I have already pointed out that merits can be collected and accumulated . Such was also the ideology of the Stoics. The Buddhist too believe that man can earn merits,especially through asceticism and that he will thereby gain so much power that he can bend the gods to his wishes. We encounter also in Buddhism the concept that such merits and the resulting power can be transferred to others. In Islam good deeds are highly rewarded and may help the soul gain some degree of absolution after death. In many religions exists the belief that holy people have during their life time power to help and that they can even after death have a beneficial influence in heaven for those who pray at their graves.

The Rabbis' minds were very much engaged with the issue of merits. R.Shimeon b. Azzai said "..for those who fear God,the world has been created" and R.Meir added that "..for those who study Torah..it is as if the world had been created for their sake". R.Shimeon b.Yochai said "..the redemption from Egypt occurred because pf the merits acquired by circumcision and the future redemption will be on account of charity"; and R.Yose b.Halafta taught that as long as the righteous are alive,the world will benefit from their blessings and merits,but as soon as they die out these merits cease,as it is written "..the world was created and because exists because of the Zadikim...". R.Sima asked "why has God created not only the just but also the wicked people ?" and he answered his own question "..in order that they shall atone for each other.And why did he create rich and poor ? So that they may help each other"(Pes.191b).

These are only a few examples of the endeavours the Rabbis made to find a fitting definition of and explanation for the merits and benefits,when

combined facts of life with the pronouncements of their hopeful expectations; they had to be careful and the avoid any statement or definition which might contradict something which had been written somewhere in the Scriptures.

God keeps faith with and is just to His people and He expects Israel to act in the same way. It is typical for the Zadik that he understands this and that he lives accordingly. Whoever does not act and live in this way not only excludes himself from the community,but he also disturbs the relationship of God with Israel. What had only be hinted at in Deuteronomy becomes in the post-biblical literature a clearly established fact; the Zadik will automatically find redemption and forgiveness in the Beyond and the wicked punishment and perdition - and Tshuva is open to all during lifetime .

A Zadik,according to the Rabbis,is an individual who conscientiously and steadily follows God's commands. He is a man who has a far greater store of good deeds to his credit than all other average people. The Zadik can enhance his merits by the number of sins he can detect in himself,i.e. from the acute sense of guilt he experiences whenever he commits the slightest fault and default. His merits can also be measured from the extent of the confessions he makes of his guilt and sins. A Zadik is,therefore,all his life conscious of his being a sinner, a man carrying guilt in himself. He is on the lookout for the slightest danger which might make him submit to temptation and he is always willing and ready to make Tshuva - and for this reason he is always engaged in Tshuva.

For it is a fact that God has pleasure (רוצה בתשובה) in seeing a person,especially a Zadik,make Tshuva. This is expressed in the daily prayer of השיבנו אבינו, the "18-prayer" as a a request made by every Jew that God may assist him in returning to Him . One has to expect in principle that a man who has "returned" will in future observe all the commandments,but there is also every chance that such a person will relapse into sin more than once. Man is blessed with the advantage that he can "return" at once in every instance when he sins. It can at times happen that even a Zadik may not be conscious of his having committed a trespass and that,whenever he suffers from an illness or is afflicted with a misfortune or a mishap,he is unable to point to the cause for these; even in such circumstances he should not have any doubt that whatever has befallen him is in punishment for a sin he has committed. This did indeed come as a surprise to a man like R.Akiva but he found the answer in the axiom thatno man is without sin and fault.

The concept of the "Zadik"is as old as the Torah and was meant to depict the righteous man who avoids sin,conquers evil and follows God's comm-

andments with the result that he will get all possible rewards in the after-life. However,the institution of the Zadik is an innovation we owe to the Baal She Tov. This type of Zadik is free of sins which affect all other men; he is near to God,has good connections with God and can intercede with God on behalf of the average Jew who is less well placed in God's favour. The chassidic Zadik became the leader and counsellor of his community; he is now the adviser in all personal matters which affect his flock, while the guidance in religious matters and ritualistic problems is left to the rabbi of the town.

These modern rabbis of our days have less fundamentally decisive issues to face than th talmudic rabbis,who had to produce acceptable and understandabl explanations for the apparent outcome of divine punishment and reward which conflicted with what was known of the character and deeds of those who were afflicted and those who benefitted. To find a way out of these complexity of problems, the rabbis resolved that the righteous are punished already here in this world for even the mildest of their sins so that on arrival in the coming world they will be dispensed from any further punishment and may at once enjoy all the bliss due to them there. For in the coming world every individual, be he a wicked or a righteous person,will get his due punishment. As regards the Zadik there will in any case be hardly anything left for which he has to suffer punishment as he has made use of every chance of Tshuva already in his lifetime. The wicked individual will get his reward for the few good deeds at his credit already during his lifetime. and when he reaches the next world he will receive the full punishment as well as the full reward for whatever is on his record. Thus even the wicked man will get whatever is due to him for God is not only just but He is also merciful. The conclusion we have to draw from these wise and logic constructions of the talmudic brains is that if we experience any misfortune,loss of any kind,illness,even death in our family, we should look within ourselves to find causes and reasons,as all these misfortunes indicate punishment for sins we have committed,even if we think ourselves the most righteous peoplepossible. At the same time we should expiate whatever evil thoughts we may harbour in our fantasies. The rabbis taught us to view and accept our sufferings not only with submission but also with thankfulness for with and by the sufferings we have undergone we have become cleansed also from at least part of our sins. This concept is well elaborated in Isaiah (the chapters 40 to 55) and the Rabbis added that "chastisements are precious for they bring atonment comparable to sacrifice", even though they affect man's body and not his property (Midr.Psalms 94:2).

Later on still, when the influence of Islam became everywhere of significance ideologically as well as politically, it left its impact on Judais too. This is reflected in the writings of Maimonides,Saadia and of so many

other philosophers of the spanish-jewish period. The Mutazilia Movement was the leading school at that time in Islam; it strove to purify the islamic monotheism particularly from the influence of the dualism which had penetrated along with the Persian culture following the expansion of Islam into Persia in the second half of the 8th century. The Mutazilia preached that the essence of God demands that He rewards every good deed and that He punishes every wicked deed. Even an animal will be rewarded in the coming world for every moment of suffering it had to undergo in its lifetime here on earth.

P.S.:- as if in confirmation of the rabbinical injunctions of old our modern rabbis - faithful followers of the talmudic preceptors - there appeared in these days in all newspapers an appeal from the Chief Rabbis of Israel to the public to pray for rains,to make Tshuva ,as the actual threat of draughts could only be an indication of God's punishment for the wickedness of Israel during the last year.

Repentance, Prayer — and Censure Can Avert the Evil Decree

ודבר זה מדרכי התשובה הוא שבזמן שתבוא צרה ויזעקו עליה ויריעו ידעו הכל שבגלל מעשיהם הרעים הורע להך ככתוב : עוונותיכם הטו וגו' ,וזה הוא שיגרום להסיר הצרה מעליהם.

אבל אם לא יזעקו ולא יריעו אלא יאמרו דבר זה ממנהג העולם אירע לנו וצרה זו נקרה נקרית,הרי זו דרך אכזריות וגורמת להם להדבק במעשיהם הרעים ותוסיף הצרה צרות אחרות (רמב"ם פ"א מהל' תעניות).

In the wake of events recently witnessed in our country, we now suffer drought, the scourge of road accidents, an increase in serious disease unseen for generations, senseless hatred, dissension, and outrageous desecration of the Sabbath.

These things renew our awareness of the need to repent, to raise an outcry, and to pray. Accordingly, we issue a call for increased participation in the services preceding *Rosh Hodesh*, on Thursday, Adar A 27. *Avinu Malkenu* and Psalms 20, 25, 132, 143 and 130 should be added to *Shaharit* and *Minha* services.

May the Almighty accept our repentance and prayer, and may we merit blessings, gladness, redemption, consolation, and the restoration of health — Amen!

Rabbi Avraham Shapiro
Chief Rabbi of Israel

Rabbi Mordechai Eliahu
Chief Rabbi of Israel
and Rishon Lezion

Before I take on the main theme of this paper, i.e. the study of the principles involved in, the conception leading to and the theological structure of Tshuva, The Return to a moral life, I want to gain an easily understood view of the relationship between's man's nature and intellect and his conception of God. I want also to review here again and when opportune add,to what the Scriptures and Sages,what our modern theologians and philosophers have to say about sin and evil, and what in the eyes of these our ethical guides gives us the right and grants us the hope to expect forgiveness, be it from a divine instance,be it from our inner moral control system.

Let me start by mentioning that for a long time I have followed also in my inner colloquy the general usage of talking to and thinking about God in anthropomorphic terms,without in any way considering this approach preposterous,inapplicable or blasphemous. Once having become conscious of this custom ingrained in all religious verbage and usage,I tried to abstain from taking part in this mode of expression, but soon enough I was back to the use of such anthropomorphic terms when referring to the Godhead. Once you are conscious of the incongruity of such an image formation you will not anymore think that this might indicate in any way a primitive conception,an irreverent viewpoint nor an unsophisticated attitude but a habit and a custom which are easiest persued without ever and in any way producing in ourselves or at least in myself,wrong reactions or impious associations. This is the reason why I do use such an antrhopomorphic approach even when I do not cite literally passages or opinions from the literature as this makes it somehow easier and more comfortable to express myself - and you may rest assured that I do not have the childlike image of an old man with a long beard when I write,when I speak or when I think of the Godhead.

I am going now to dedicate a few lines to the anthropomorphic image of God in the theological literature.

In monotheism which perceives God as a Being of absolute and infinite perfection, He is mostly also endowed with human attributes. One may say that this image of God originated,at least to some degree, with the aspiration of man to become himself god. This idea does not occur in biblical thought but there is an indication of an associative process which expresses the hope that such an anthropomorphic view could make the approach between man and the godhead more intomate and easier comprehensible. Nowhere ,however,will you find any clear figurative description of God. In most other religions the gods are perceived as human beings with respect to their appearance,their way of conduct,their sensations and their activities. This picture is further filled out by the plethora of myths and plastic images and statues produced. No such images of God nor any kind of mythological tales are known to or referred by biblical narrators, and any figurative representation of God in form of pictures or statues is designed as a condemnable blasphemy. There are plentiful indications and also clear reports that the production of visible images of God had been again and again introduced into the cultic life of biblical Israel, but they were attacked and eradicated by the prophets and the priests with all the means available to them. We can detect that in many other religions too there existed a certain reluctance against a limitless representation of the godhead in human shape,and this is indicated by giving the divine figure a symbolic form like a triangle, a suncircle, an animal shape etc., but even such a symbolic configuration of God has never been allowed to be applied to the God of the Bible.

Notwithstanding what I have said the Scriptures transmit to us the God of Israel in markedly anthropomorphic terms,not only as a God who rages and smiles,speaks and condemns, but we learn also about Him with such expressions from our mothers, in the cheder or the kindergarten, the Sunday Schools and the religious institutions. Let me mention here that this method,this way of expression has been in use since ever,that it is not restricted to the system of education in modern times, but that it has been thus used ever since Jewish education has been a way of life for the Jews. Let me mention that Maimonides felt it necessary to advise parents that they should teach their children from the earliest age onwards that God is neither a person nor a thing.

Very marked is the anthropomorphic language of the Prophets to and about God and His messages, and certain biblical researchers think that this system dates from the time when in ancient Israel the tribal god had

indeed been a visible totem figure - most likely in the shape of a bull. Even when following the contact with the Greek culture and anthropomorphic representationof the Godhead had become undesirable,and when the influence of the developing philosophers in the Middle Ages,mainly at the time of the Geonim,had made such a mode of imaging and expression no more appropriate,no noticeable change was introduced until the impact of Maimonides was felt who clearly defined the spirituality of God and declared any perceptual concept of God an idolatry. Of course, in our days,no less than in times past, any figurative representation of God would be unacceptable to a Jew but we must realize that it is somehow part of human psychology that one does establish some basic contact with one's concept of God in form of some kind of an anthropomorphic image or other as this facilitates a better understanding,an easier approach,a personalized intimacy. But it is clear that whoever feels the need for such an approach would render himself conscious that this is nothing but his personal idealization and interpretation,independent of his true attitude to God.

It is a fact that the antrhopomorphism and the antrhopopathism of the Bible did undergo a definite change in the post-biblical literature. There is evidence that already the Prophets and the Psalmists had protested against the crude way in which bodily shapes and fucntions as well as human reactions and shortcomings were attributed to God. There are many indications in the Jewish history of the Second Temple period that the contact of the diaspora with the advances philosophies and sophistications of the hellenistic world has left a definite mark on Judaism. One of the results was the criticism -as I have already mentioned in preceding pages - that the excessive,possibly primitive antrhopomorphism of the Scriptures was viewed with ill-concealed self-consciousness by the Jews and a certain growing repugnance by the Jews in and associating,if not assimilating to, the hellenistic culture.

Changes occurred which most of the historians attribute to nothing but hellenistic influences by way of the Greek philosophers which were eagerly studied by educated Israelites. The Jews of Alexandria were instrumental in searching for a reform of this image of God within their own cultural environment in order to achieve a harmonic concept and a better understanding of Judaism among the sphistical world which surrounded them. Philo was a leading figue in this development; he proposed that the Jewish religion should be seen as a divinely revealed philosophical system. This was the peiod when the intelligenzia of Greece,Egypt etc. began to make fun of the Greek Olympus and the Jews of the diaspora felt themselves also under attack,because their adversaries produced sufficient material for similar ridicule about the anthropomorphic depiction of the Jewish Godhead.

This was the reason why so many of the assimilated Jews of the hellenistic world denied their religious association and why many of them even joined in the criticism of the anthropomorphic aspect of their religion. We should not be shocked or surprised by this occurrence as we can observe that this trend continues to this day among the continuously evolving waves of modermized Jews who drift from assimilation to conversion. When gentiles discuss with them the various aspects and sources of the ever present antisemitism, they develop and exhibit a defensive self-conscious posture (often combined with a denial of their religious adherence or identification) whenever the "antiquated concepts of Judaism" are under discussion. Already the rabbis of old knew of this trend and danger, and not only in the later prophets but also among the earlier tannaitic rabbis do we discover efforts to make the masses understand that the biblical anthropomorphism should not be taken in a literal sense. This was quite often a difficult task as it implied a certain criticism of the Holy Scriptures, where after all, every single word was godgiven. The efforts of the Rabbis were later on to become still more frustrated as there was the beginning of an ingrowing, soon greatly flourishing current of mysticism in Judaism with a picturesque image of the Divinity at times.

If one considers the highly developed culture of the hellenistic period of the last centuries before our own era, when we recall that at that time the historian Herodotus found reason to praise the Persians who had eliminated all images and human shapes formerly associated with their theology and had ceased to depict their gods in human shape and with human reactions, and when one considers that during that period also the Greek philosophers had begun to fight against the prevalent trend to depict the gods in statues and paintings, it will be understood that this meant a revolutionary change which affected all and every religion with some anthropomorphic content and did not only apply to Judaism. In the opinion of some historians this new outlook might even have contributed to the dissolution of the Roman Empire. One may also reason that this era enforced a change in the conception of gods which made thereafter the penetration of Christianity with the image of Christ on the Cross, its saints and martyrs a welcome refuge for the masses.

It is worth realizing that in a similar way as the Jews of the hellenistic diaspora also those of the Enlightenment and the Emancipation have tried to escape from an identification with any religion whatsoever and especially from one which persisted with such antiquated ideas and images. Unfortunately, there arose hardly ever the right kind of leadership among the Jews which could have helped the masses form an acceptable belief in a personified God.

As is the case with other movements and trends in Judaism and Jewish history,there existed also with regard to the divine anthropomorphism various schools and different interpretations. Many a time have apologists and critics crossed arms with the result that inner schisms further increased - and this is a fate and an outcome which appear to affect Judaism more than others. It was also unavoidable that such variations in religious views and theological interpretations in the Second Temple period influenced also many other aspects of Jewish theology and contributed to the evolvement and the shaping of rabbinic Judaism.

I have mentioned earlier that most other religions too contain anthropomorphic and anthropopathic features and that they continue to express themselves in this manner; this should in no way be taken as a value judgement. It is a system and a method which make the approach to and the understanding of whatever a religion has to offer in many an aspect easier. Only theism may be said not to have such an attitude to the Creator. Let us be honest and accept the fact that it would be difficult - if not even impossible - for an average person to worship a God to whom he cannot attach a certain series of attributes and qualities. No religion which owes a mythological treasure chest could exist without the imaginative association needed by its "dealing" with an anthropomorphic god. On the other hand we may assume that Judaism disallowed the introduction of any kind of anthropomorphic imagery into the centre of the ritual,ceremonial,doctrinal and philosophical interpretation of God because this would have presented an obstacle to the true concept of faith.

When Christianity reached full power in its alliance with Rome, Israel became a truly exiled nation with a theology fixed in a historic past. It is acceptable that many of the talmudic sayings and of the midrashich texts are explainable as polemics against the Christian teachings of that time. The conceptual changes taking place at that period were well understood by the Rabbis of the Talmud period. These changes,which are to a far greater extent reflected in the N.T. were not at all allowed to become manifest in Judaism because, after the destruction of the Temple,the Rabbis allowed no change of any kind in the conception of God,except for certain new interpretations related to a hopeful ultimate redemption and underlining the assurance of an eternal divine love. These rabbinical tactics made that patience and humbleness grow in the surviving Jewry without which hope and pride would not have survived and would not have provided the ultimate continuation of Jewry and Judaism.

VII.

A main theme of the Talmudic Rabbis was the relationship of God with mankind, especially with regard to Tshuva. The main doctrine of their teaching was that if a wicked man makes Tshuva, he will, even though he has committed the gravest of sins, be received back into God's grace. By making such a "return" he becomes again a full member of Israel, the people, and he regains all the benefits God has reserved for his chosen people.

In these matters the Rabbis did not always agree among themselves, not even about the degree of clemency which can be expected from God. While one rabbinical school taught that a Jew will be punished for his sins after death, even though he is a Jew, there was another school which taught that every Jew has eo ipso a share in the next world. "Your people will all be upright, possessing the land forever", was clearly stated in the Scriptures (Isa.60:21) and from this the rabbis concluded (Sanh.10:1) that every Jew is given a chance to escape confinment in Gehenna. Others among the Sages, however, do restrict this chance; they think that only those who remain Jews and follow the laws of the Torah have an opportunity, have the right to be counted among the selected people and to gain, therefore, the coming world. Somehow the rabbis have never given us an exact explanation with what right the Jew, even though a member of the chosen people, can claim to be exempted from the final judgement and to have automatically a share in the bliss of the "Beyond". Some explanation or other has been offered here and there, e.g. that every Jew however sinful he may be, possesses a gratuitous store of merits so that even if he has to go to Gehenna he stays there only for a short period, and from there his soul will emerge undamaged in contrast to what happens to the souls of the gentile sinners. A number of other

rabbis,on the other hand,preached that Jews did and will suffer less or even no punishment because they are God's predilected children (Sanh.10:1) for it is written that "all Isarael has a share in the future world". The only exception in this generous fate are those who deny God or disown their religion or their Jewish origin. Otherwise every Jewish sinner has his future life assured. For these kind rabbis it is not anymore a question of sinfulness,of guilt or of justice; now it is only the membership in the Jewish nation which counts. There is to be found the reason why also those who have been condemned to death and are about to die,are advised to make the right kind of confession of their sins ('13'1) before they are executed. However,it must be mentioned that on this specific issue there was no unanimity even among the kindest and most sympathetic rabbis: some believed that death was not enough of an atonment and that in addition also a true act and sincere declaration of "Tshuva" was necessary. In general,the rabbis concurred that the automatic admission of all Israelis to a blissful life in the Beyond was easily explained by Israel's special selection and mission. For this reason even the most evil Jew and in addition the most ignorant and uneducated among the Jewish people can be certain that he will land in Paradise after his death. At the worst he will have to spend a months of punishment in Gehenna.

Suffering has always played an important role in Jewish theology as an equalizer. It is also a means of atonment. God castigates His people,sends them sufferings,so that they are induced to make Tshuva. This ancient biblical concept is elaborated in greater detail in the Talmud. Sufferings are often represented as castigations a loving father uses as educational means on his beloved child. Sufferings' atoning effect is often underlined by the Rabbis. Whatever was important in its history Israel has gained through sufferings. These rabbis went even so far as to say that whoever has never suffered in his life,cannot expect to have had his sins forgiven. One should,therefore,experience greater happiness about one's suffering than about one's good luck.

Suffering erases sin and brings forth forgiveness,because suffering induces man to search for a chance to make Tshuva. However,it is quite clearly stated by other rabbis that suffering as such will not neutralize sins - except in case that the suffering as such will not be accompanied by an explicit Tshuva. All suffering which comes over all all Israel and all the Jews has been sent by God who thereby induces the afflicted to repent,and along with repentance the sufferer will,hopefully,make Tshuva. The greater the suffering the greater is the cleansing power of the Tshuva

it induces. This equation should fill us with enthusiasm in case our death occurs in humiliating circumstances,under painful conditions and so on.

Suffering has also great prophylactic value,we are told. Like pain it will teach us to avoid certain situations in future,as already in early childhood pain is a useful experience by which we are taught to avoi circumstances which place us in danger. For this reason and also because it warns us that some disorganization is taking place within out body, should we welcome the existence of pain.

Suffering is an object which is made much use of in the teaching of the Rabbis. No only physical hut also moral sufferingss can be helpful to man (Ber.5a) and the experience of the exile which followed the distruction of the Temple has been of great advantage to Israel (Sanh.57b). But the acme of all suffering is death and it is,therefore, the final and most effective atonment for man's sin (Mekh.Jethro 7; Sanh.6:12). God's glory rests on those sho suffer,said R.Yosi b.Yehuda; one reaches the coming world through suffering. Suffering is one of the ways by which God educates mankind. Suffering is greater than any sacrifice ever brought into the Temple. Suffering has been sent into this world of ours to punish us for our sins. Guild is reduced,it is atoned by suffering. Who has suffered a grim death will have a large portion of his punishment cancelled after a short stay in Gehenna.

A further problem was thoroughly aired by the talmudic rabbis, viz:- the possibility that we may have to suffer sor somebody else's sins. This may be the case of the parents suffering for their children and vice versa, or of an individual sufferings for the sins of the entire communnty or the the entire community being afflicted for the sins of one of its members. Not surprisingly the death of a child had often to be interpreted as an indication that the parents had sinned.

Until the time when Enlightenment gave man access to rational and scientific explanations where formerly the scriptural ones had been accepted by all the monotheistic religions,one considered the human life full of suffering here on this earth was due to man's sinfulness and had therefore to end in death; and it was the accepted belief that true redemption expects man in the coming world only,provided,of course,he conducts himself in this lifetime according to the commandments of God. It is understandable that the Jews who had suffered so much for their faith,should concentrate throughout the centuries all their interests and expectations on living and hoping for such a redemption after their deaths.

Already the O.T. makes the point that disasters are inflicted upon the people in punishment for their sins; such disasters can be avoide

by making "Tshuva". But such an act of repentance and return has to be an honest one,otherwise further disasters will strike. This is clearly pointed out by Jeremia: "...but if this nation,against which I have pronounced sentence,abandons its wickedness,I then change my mind about the evil whic I have intended to inflict upon it..." (18:8),and "...perhaps they will listen and each turn from his evil way; if so I shall relent and will not bring the disasters on them whch I intended for their misdeeds..." (26:3), and"...ammend your behaviour and action...listen to the voice of the Lord; if you do He will relent and not bring down on you the disasters he has pronounced on you..." (26:13) and so on, as in 36:7, 25:5,7,8; 35: 14;6:17). Disasters mentioned in the O.T. which are due to the misbehaviou of Israel,are conquest by the enemy - perhaps the greatest punishment to be inflicted - lack of rains,occurrence of plagues and famine. Also the Rabbis have pointed to a relationship between national and individual sufferings and sin and transgression. But they add that people may suffer from all kinds of misfortunes even though they have been righteous and unblemished by sin. They have in such cases to share the misfortunes of others because they might have had a share in and shown support to the wickedness of others. The older version of the Haggadists that the children have to suffer for the sins of the fathers in the same way as they benefit from their merits,has later been eased (Ber. 7a) and it was taught thereafter that only those children will suffer for the sins of their fathers who follow in their elders' footsteps.

In the wake of the destruction of the First Temple,the Babylonian Exile and the repeated waves of occupation by foreign powers,doubts grew up among the Israelites regarding their position in the world they had until then known and which they had believed centred around their own destiny. A certain estrangement from, a certain doubt about their former religious beliefs was the consequence,and the eschatological literature which then made its appearance - and which has been canonically preserved in the books of Ezekiel,the Pslams,Zachariah and Daniel - strove to offer consolation by pointing to a special position of Israel in and for "the world to come". This hope came to be crystalized in the newly appearing doctrine of a Resurrection which had been absorbed from the religions of neighbouring cultures,mainly from Persia. The former belief in a dark Sheol,never detailed and defined but perceived by all as a hades-like cold,dreadful end solution of life, gave way to the certainty of survival in a blissful thereafter. The doctrine of the survival of the soul after death as a part of the Divine Essence totally displaced the dreadful and dreaded Sheol. In the preaching of Jeremiah and Ezekiel the individual

human being was now given a central role in the relationship between God and Israel. Nobody was anymore made to suffer for sins committed by the nation as a whole,nor for those of the nearestfamily and vice versa. Everybody was responsible for his own actions. The incongruity of a situation where a wicked man should enjoy a prosperous and happy life on earth while the righteous man might have to suffer sphysical discomfort and mental distress was now explained by the final and definite settlement of accounts which was going to takeplace after death. The principle of Tshuva,of making a complete turn about from a sinful into a moral way of life was given great significance within the frame of the new conception of sin, crime,guilt and with regard to punishment as alternative of Tshuva. It is easy to understand that the future offered by this newly developing doctrine gave the Jewish people renewed hope,thatit re-established the former trust the people had in their God,their religion,themselves. The rabbis, whose greatness lay in their wisdom,reinforced by great psychological intuition,eagerly and persistently elaborated the all-encompassing and all-explaining faith of,in and with Tshuva. Fundamentally the Tannaim and Amoraim did not introduce any theological idea which could not already be found in the Scriptures; their activities consisted in adapting the Bible as far as possible to the need of their times. Whenever necessary they opposed the contemporary aristotelian principles and they presented the Deity preferably in anthropomorphic terms in order to make God easier approached and brought into nearer personal relationship. The stern God of the Bible was still pictured as a severe judge but his attributes were much softened and He was easier approachable because He was also a merciful Father who loves Israel and wishes that it should make Tshuva so that He had a cause and reason as well as an excuse to restore the loving relationship He had since the beginning wished to develop with his Chosen People.

In the O.T. as well as in the rabbinic writings punishment is intimately associated with Tshuva. Whoever makes such a Return will have his punishment cancelled by God. This, in principle, is the view of all the Rabbis. Tshuva along with an offer of forgiveness is available to every man. In addition God Himself makes every effort to induce every individual to make such a Tshuva. The amoraic rabbis went even as far as to assure us that God will accept a man's Tshuva even if he does so "within his heart", i.e. if he decides to do so without declaring this step in public. In the worst circumstances God's punishment is never commensurate with the gravity of the sins a person has committed. Also in this case God's mercy becomes evident. A person whose family has been punished for his sins by the death of one of its members,should thereafter render himself very clearly conscious of the fact that the punishment has been only a fraction of what it

should and could have been (Ber.15a). Israel has earned severe punishment on many an occasion, say the Rabbis, but it was spared and treated kindly because of God's and Israel's holy names. Israel gets away with a relatively light punishment even for its worst comportment because God feels such a great love for His people,says the Midrash. If one part of the nation sins on purpose and the other does so unintentionally, the entire community is punished but only to a mild degree as if the sin had been committed by all against their will (R.Eliazar b. Hyrkanos).

Some Tannaites believed that one's bad deeds can be cancelled out by the good deeds one has accumulated in life. At the time the individual stands before the Divine Judge he will be judged according to the excess or the deficiency of good deeds over the bad ones he has committed during his lifetime. However, R.Gamliel b. Chanina does not agree; he said that a good deed can never be exchanged for a sin and viceversa as there is a strict rule in heaven that there is a reward for thos who fulfil the commandments and there is punishment for those who transgress these But, he continues, Tshuva makes everything right again and if the individual takes this step,he has not to worry about the question whether good is balanced against evil or whether a threat of a certain punishment hangs over his head. Tshuva is the only and truly effective weapon against the threat of punishment and it has been placed into man's hands by God's compassion and love.

Hermann Cohen saw suffering and misfortune as a punishment inflicted on man not for one particular sin but for all one's shortcomings. He said (as quoted by Franz Rosenzweig) that "the human being who stands before God is no longer the self of ethics...but the real human being in the need and suffering of his sin is entangled actually,and the thought of eternity can be no consolation,no help for him". Whenever one is faced with difficulties and mishaps one such search within oneself, should repent and correct one's faults. However,this does not give us the right to conclude from one's neighbour's misfortunes that he has similar shortcomings as oneself and that his sinfulness is responsible. At the same time we should, without any criticism,feel the urge to help this neighbour and to relieve him wherever possible.

It is interesting to make here a comparison with Christianity and Islam - both of whom have ,after all, branched off Judaism. The Christian can interpret punishment by God as an expression of God's love. " My son...the Lord disciplins those He loves and he punishes everyone He accepts as a son",says Paul (Hebr.12:5). Our suffering may not even be due to our owns sins but may have been inflicted upon us by the sins of

others. In this case punishment is sent by God as it "may contribute to our betterment so that man may grow in the likeness of God's son" (Galat. 6:7). Such kind of lessons a man can learn through hard experience and thereby gain perfection (Hebr.5:8).

In Islam suffering,sinning,punishment are viewed mainly as personal problems; they are not collective or national ones. A sin arrises if an individual has not fully submitted to the will of God. Whatever happens is by God's will and order. Whoever doubts God's laws is an apostate. All and everything which is good or evil happens to man directly by and from God. Whoever dies has in reality been "shown mercy by God". The school of Mutazaila believed that God commands the good because He is intrinsically good and He forbids the evil because He is intrinsically evil; but the orthodox As'arya preached that virtue and vice depend on God's decrees.

Under the talmudic rabbis the formerly prevailing doctrine that severe punishment will follow every sin committed by man became eased by the promise that God was always ready to forgive and was ever willing to assist man in his quest for forgiveness. But this improvement in the expectations of mankind had in part already become evident at the time of the Babylonian Exile and it became thereafter the main elements of Jewish theology that God admonishes us,helps us,promises us every assistance to overcome our evil traits and to facilitate our return to moral life.Henceforth we do not encounter anymore an irritable and irrascible God who constantly threatens us with ire and punishment.

Man is now called upon to pray for active forgiveness,for evidence of direct manifestations of God's love and mercy. Man does not pray anymore for God to "overlook and forget our sins",but to help us realize our trends and to repent .This is to this day the Jewish approach to God, and if it makes us imply in our prayers that we have hurt,offended,angered God, it somehow does not appear incongruous to modern man that we still entertain an anthropological view of God.

God awaits with great patience and consideration for man to make Tshuva,to express his willingness to make a turn about,and only if this is done without too much delay,will punishment be avoided. For notwithstanding all the mercy they attributed to God,the Rabbis never left us with the illusion than any sin will remain unpunished unless suitably forgiven by God, and this will only happen concequent to a change within the sinner. But should this punishment become unavoidable,the Rabbis assure us, it will never be too severe and it can always be totally cancelled out by a Tshuva suitably made. The gentiles will be punished while the Jews will

only be castigated,the Sages say. The Jew can make a declaration of his "Return" even until the last moment before he dies and he can thereby get rid of all his sins. Thereafter,once he is dead,the sinner has no more an opportunity for a Return.

It is in man's nature that it is easier for him to ask God's forgiveness than that of his fellowmen. This is so because such an approach to our ebemy or adversary does bring home to us more than anything else the dire truth that we have been wrong and that we have every reason to be ashamed of our misbehaviour. The Rabbis understood this quite well and they insisted that we cannot gain forgiveness for our sins from God without having first obtained such forgiveness also from those people we have in the past wronged in some way or other. God will only forgive if the society or the individual against whom we have sinned will forgive us first Forgiveness is this identified as object-related. This sine qua non in order to gain the cancellation of whatever we have done wrong - unless it is a punishment and atonment in a legal sense - can only mean that I am made to understand my guilt,that I am made to face my guilt,that this may hopefully induce me to investigate within myself what had brought about my contravening the social rules and the ethical standards. Such a confession of guilt has also necessarily to be made to God in order to claim one has cleanedone's conscience "...at least I admitted to you I had sinned,no longer concealing my sins", says the Psalmist (32:5).

We have already learned that there are sins of such gravity which,in the opinion of some of the Rabbis,even sincere repentance and a true "Return" will not eliminate, while certain other Rabbis taught that forgiveness is always assured provided the individual sinner makes a true Tshuva. The Rabbis recalled with nostalgy that things were simpler in Temple times when the offer of a suitable sacrifice was effective in freeing a person from his sins. The kindest interpreter of God's will was R.Rabbi who tells us that all transgression of the Torah commandments will be forgiven on Yom Kippur even without our making Tshuva - except for those truly unpardonable sins like the denial of the Torah,murder and incest, for which the death sentence is mandatory. But even in such an extreme case one should not give up hope; God's mercy is so enormous that there will be complete forgiveness of even these deadly sins if the sinner adds a true Tshuva to his Yom Kippur prayers (Yoma 85b). It is quite regrettable that no unanimity existed among the Sages on this important issue as some rabbinic schools taught that complete forgiveness was sure for transgressions against the commandments and prohibitions but that in case of every grave and deadly sin Tshuva will only postpone but not cancel these sins' punishment.

From what I have been able to understand,the following appears to be to this day the consensus: that with a true Tshuva,a sincere repentance and an honest decision to change one's way of life, we have the assurance of gaining divine forgiveness for our sins and crimes, and that the Yom Kippur Day is the best opportunity and most suitable occasion for such an inward return and such a new start of life. On that day - but in fact also during the prayers which are prescribed for every day of the year - we confess we have sinned,and we diligently enumerate all the sins and all possible variations of these. We regret our sins,we promise that we shall not repeat them. We repeat this ritual by day and night, year in and year out. I am negatively impressed that we are not made to reflect on the "why" of our behaviour,neither in our daily prayers nor in those of Yom Kippur. In my view such a directive should be offered,along with advice and guidance how to recognize and how to avoid in future similar deviations from the moral laws. In the prayers,in the rituals,in the synagogues we are not told how we should gain an understanding of and an insight into the way our instincts act and work. We should be taught how to react to any of our asocial tendencies,how to master them,how to recognize them without necessarily suppressing them. Religion consoles us, asks us to believe in a prescribed set of concepts,to trust in the justness and mercy of the Godhead andin the infallibility of God's representatives here on earth, Is the demand that we trust the rabbis and believe in their directives the only contribution we have to make ? Is this the only therapy we are offered ? Are we not mature enough,trustworthy enough to find our way,pave our own paths,even though we do have the need of guides to lead us and captains to transport us along.

It is clear to me that the main characteristic of the Jewish religion is its leadership to bring mankind to the total dedication to God's will. Man pleases God by his total submission to His commandments. A personal relationship exists between God and His people. "I love those who love me and those who seek me will find me" (Ps. 8:17). As God is holy so also Israel is holy, and God is in addition just and merciful. "The Lord is gracious and righteous,our God is full of compassion" (Ps.116:5). The laws commanded by God are binding and unviolable. As God is eternal so also the moral essence of His commands are unchangeable and the moral value of His laws remain eternally true. Man is constantly requeted to return to God's ways; such a step carries with it great merits,as it makes man follow the precepts of the Torah and as it leads him to the

strict fulfillment of all the commandments. The Rabbis instruct us that a person has to be righteous and also just if he wants to gain God's acceptance and favours. One's "Return", one's recognition of and turning away from one's guiltful life which has destroyed one's relationship with God, will at once restore the former relationship. The sinner has placed himself outside the influence of God,has by his sinful activity denied that God has a claim on him,on his conduct as well as on his thoughts, and the act of repentance and the vow of making Tshuva will restore man to his former place in the affection of God. Whatever happens though,the children of Israel will always remain the preferred children of God. "Should they violate my statutes and not keep my commandments,I will punish their sins with the rod and their crimes with the whip,but never will I withdraw my love from him and fail in my faithfulness" (Ps.89:30ff).

The attributes of God being mainly justice,mercy,love and holiness,man should constantly strive to live in a way in which similar characteristics are the mainstay. These divine characteristics are for mankind concentrated in an ethical life. By living accordingly,man,and especially the Jew,will not become godlike but he will come nearer to God as he will help to fulfill the destiny to which Judaism has been predestined.

The O.T. sees God as the essence of Justice and Mercy. The thirteen "Middoth" מידות הרחמים etc. clearly provide this definition. God is both justice and mercy. He rewards and punishes according to the way His people behave. There is eternal evidence of His goddness even when there is all too much evidence too that Israel has sinned. And even when He does punish,the punishment is never as harsh and as hard as it should have been. The Rabbis believed that they have discovered that whenever the Godhead is called יהוה it indicates "Mercy" (מידת הרחמים) and when He is called אלהים it represents "Justice" (מידת הדין) .According to Marmorstein Philo did, for some reason or other, use the opposite arrangement.

God's judgement is always just and the knowledge of this assures the continued existence of the world. God's merciful attributes are enumerated at length in Ex.34:6 but the Rabbis counted only the first thirteen because they contain the attributes of mercy/

The Tannaites in the their theology underline the two characteristics of God - mercy and justice - but they do not establish their relationship to each other whenever both of these are applied,although they do inform us that God's rewards for the righteous people for their good deeds are in excess of what they have earned, and that God does punish the sinners less severely than they should be punished; or ,as they express it, the measures for goodness are more generous than those for punishment.

God's mercifulness becomes fully manifest in the conception of Tshuva. The individual who makes use of the offer to "return",turns away from his sinful ways and returns to God. He repents his past and is willing to live henceforth in accordance with God's commandments. Both these steps are important in the decision of the sinner. Whenever these are pronounced, taken and enacted,forgiveness is granted "at once". After that the Baal Tshuva (בעל תשובה) will have to submit to God's will. This is a sine qua non. Tshuva demands nothing less than an unconditional return to the precepts of the Torah. Already the theoretical decision to make Tshuva grants forgiveness,i.e. before the Baal Tshuva has even taken the first step in this direction. Such a great effectiveness of the Tshuva is possible because God is full of grace and compassion. The men of Qumran used to pray "...He will judge me in His righteousness of His truth and in the greatness of His goodness He will pardon my sins..." and the Rabbis too concluded that as Tshuva is not the outcome of God's justice,prayers should be addressed to God's mercy; man should humbly ask only for forgiveness and he should not claim any preferential treatment on the basis of his having a list of good deeds to his credit.

Still, justice is an essential factor in the world; it demands that the sinner be punished. But the judgement,though passed, is not sealed and signed at once and its execution is always delayed. One is ,therefore, advised to make good use of this interval with prayers for forgiveness, giving expression and evidence of one's repentance and regrets,and by making suitable contributions to charity. Many a sinner has benefitted in the last minute from God's forebearance and every one of us has every reason to expect full forgiveness,except those who have been condemned for having profaned God's holy name.

However, it is important to underline again and again one important fact: although God in His mercy will forgive the sins of His people, that former intimate relationship which had existed between God and man and which had been broken by the sin, is never fully restored; there will be after all a final judgement after the indificual's death. This judgement has by no means been cancelled, it has only been delayed. However, and here the great mercy of God becomes evident, He has given man the opportunity to restore that former relationship, to cancel the dreaded verdict of any future judgement and to obtain total forgiveness, by introducing into the human fate the instrument of "Tshuva",by letting the sinner execute a "Return",by have him take a "Trun About",by making him "turn a new leaf",by granting him a way of life asit is demanded by the Torah.

"Say to them 'As I live - it is the Lord who speaks - I take pleasure not in the death of the wicked man but in the turning back of the wicked man who changes his ways of life. Come back from your evil ways ! Why are you so anxious to die,House of Israel '?",calls Isaiah. He could not be clearer in this indicattion that God desires the return of the sinner. "...God is so good,so upright,He teaches the way to sinners" says the Psalmist (25:8). God does not wait until the sinner makes up his mind to return,to find his way back to Him; He insists on this return,He encourages it. He facilitates it. " I have dispelled your faults like a cloud,your sins like a mist. Come back,come back to me for I have redeemed you", we read in Isaiah (44:22).

Many factors contribute to and explain the fact why God shows such extraordinary mercy to Israel. One of the reasons given is that He acts thus " for the sake of the Fathers". This doctrine is often mentioned in Scriptures and the Rabbis have fitted it into their own theology. God promised Israel such great mercy because the Patriarchs had so implicitedly oebeyed all the commands of God (Gen.15:1);(Nehem.9:8). The "merits of the Fathers" have been created by their having been free from sins from the viewpoint of the ethics of the Torah. To this day the children of Israel benefit from these merits acquired by the Patriarchs. It follows, therefore that sin is something which can be avoided,is something accidental,is not an enslaving inevitable fateful force. Sin interferes with God's intentions,weakens His will to bring redemption. God advised Israel how to gain merits through mitzvoth. Many are the instructions which God has given to Israel for this purpose,many the opportunities created for gaining mitzvoth and merits; one of the first such was the order to sacrifice a lamb on Pesach.

The good deeds of our Forefathers have cancelled out many a grave sin of Israel. For this reason the exodus from Egypt took place although the Israelites had for generations been idolators in Egypt. By the grace of the merits of the Patriarchs the Red Sea was divided for the Children of Israel,they were fed the Mannah in the desert and they were give victory over Amalek. The benefits granted by grace of the merits of the Patriarchs include also their receiving the Torah and their being led into the Holy Land. And many more such facts can be cited where Israel was blessed though it had been in a state of sin. To the Rabbis the influence of the forefathers long dead was a sufficient explanation for all the blessings and advantages Israel had received notwithstanding all its transgressions. The talmudic rabbis gave also the Patriarchs their due for God's erasing Israel's transgressions and this concept was later still further

enlarged by the amoraic rabbis. However, as I have already mantioned before,God's wrath can never be reconciled whenever His name is dishonoured, and this is the reason why on so many other occasions He has not intervened in favour of Israel.

From all the above one important lesson should be learned,according to R.Pinchas b.Chama: one should not claim immediately one's rewards from God. One should allow one's rewards for good deeds to accumulate,to be kept on account. Had the Patriarchs immediately collected their rewrads had they used them ap for themselves or their immediate dependents,there would not have been anything left to save the good and pious Jews of the following generations. When Moses prayed to God for forgiveness for the sins of Israel associated with the Golden Calf,he successfully invoked the reserve of merits stored up by the righteous and the Patriarchs (Ex.44:2).

Another motif which can be invoked for the grant of God's mercy is to do so "for His name's sake". This great asset,already mentioned in the O.T. has been made much use of by the Rabbis and many of the lucky escapes Israel had in the past,have been attributed to this invocation. We are told in the O.T. that God acts "for His name's sake" so that His name be always honoured and not degraded , and the Rabbis suppose that God acts so often so favourably because He wants to maintain His position with and the respect of the children of Israel.

We learn from the Sages that mankind be better warned not to forget that God is all mercy only but that justic eis also an essential part of His Essence. God is indeed essential justice too. Justice demands that God passes judgement. Judgement is passed on evil, on the knowledge of what is good and what is evil. Judaism leaves this judgement entirely to God,but it is also granted to man to judge what is good and what is evil. Man can and must also judge himself. Nobody has the right to judge the next man although it may appear to us that we do so after all when we associate and identify with the entire Jewish nation whenever we confess our sins in the וידוי prayer of Yom Kippur and when recite the Confessions,the ויתוי

As God is just He cannot but show justice also to the other peoples in the world, says a Midrash. He will jusdge them with strict justice according to their deeds - but He will not grant them mercy. They are a priori to be punished because they do not accept the true God - but this punishment will come over them only in the next world. In this respect R. Joshua b.Chananja is far kinder than most other rabbis. He has not the slightest doubt that the righteous among the Gentiles will receive their full reward and that they will benefit in every respect too from God's mercy. For

whereas mercy is an ieradicable part of God,He has to show mercy,along with justice,to the gentiles of the world also. (We shall later bring some further consoling interpretations which certain Sages have left with us for the gentiles of the world) .

God's justice is at times accompanied by anger, but the anger will evaporate if the people improve their ways and their conduct. Whenever God is angry, or whenever He utters any threats, He offers at the same time also always to the fullest degree His mercy and His total forgiveness if the people return,if they mend their ways,if they promise a renewal of their obedience to the laws of the Torah. God's anger is always transient it soon goes away but His love goes on forever: "..come back...I shall frown on you no more,since I am merciful..", says Jeremiah (3:5), and he adds "..in an excess of anger for a moment I hid my face from you,but with everlasting love I have taken pity on you" (54:8).

The Rabbis have also dealt with the soul and its fate after death. God's judgement is apparent at all times in the way He punishes those who have sinned,be they individuals,be they the entire community. But the finall and definite judgement of man takes place after death. The righteous surrender their souls peacefully to God while the sinners fight with the cruel angels who have come to take their souls by force. The righteous souls are preserved in a kind of heavenly storeroom until the day of resurrection arrives. The souls of the sinners are from the onset manhandled by the avenging angels. There are no more good deeds left to ease the fate of the sinners as they have received their awards for these already in their lifetime. Opinions vary about what happens to the souls of the wicked; according to some rabbis they are "thrown away" (Seph.Deut. 6:24),but R.Shimeon b.Eleazar taught that every soul has to appear soon after death before God's throne for a final allottment to Eden or Gehenna. At the time of his death man is made to face a list of all his deeds and in every instance he has to state that the list is correct,for it is always correct. He has then to face the Divine Court where the good and evil deeds are presented and weighed,and the outcome of the verdict will be according to the prevalence of the one or the other group. In this Heavenly Court a sinner cannot anymore count on any grant of mercy. The righteous on the other hand will get even greater rewards than what he has earned (Akive, Abboth 3:15). As I have mentioned there are many rabbis who assure us that the gentiles will be judged in the same manner as the Jews. But as there is the well-known fact that experts ,particularly Jewish experts,are not always in full agreement, also on this issue opinions vary. Some rabbis

think that a Jew receives preferential treatment even in Gehenna,that he is less severely tortured there, while other rabbis insist that the opposite is the case. We are better off if we accept R.Akiva's verdict: he tells us that it will be evident to us more than ever after our death how great God's mercy is, as even the worst sinner among us will benefit from this mercy. Rabbi Akiva tells us furthermore that although the righteous will be better treated than anybody else,one single bad deed of his may erase all the good he has ever done in his life. A far more pessimistic note is sounded by R.Aqabja b.Mehalel who warns us that a Jew will not be treated fifferently from a gentile in the Divine Court and that a Jew will not be protected from punishment simply becausehe is a Jew.

R.Ishmael lets us know a guaranteed way by which to gain God's mercy: should we ever commita sin of such gravity that we merit death as punishment,we can escape the punishment due to us by making suitable financial contributions to charitable institutions. That such a way out exists at all is for this Rabbi further proof and evidence of God's love and mercy for us mankind. All in all the Rabbis' teaching means in reality,that man should never give up hope. Even after the judgement has already been passed on us, we may still continue to hope that we will gain forgiveness and redemption by means of fervent prayers for mercy. The Divine Court Above always delays the ratification and execution of a verdict as it is clearly evidenced in the Ten Days between Rosh Hashana and Yom Kippur. During this interval the verdict is kept in suspense and the sinner is given the chance to have his fate changed by fervently invoking God's mercy and forgiveness. God simply cannot for long suppress His love and compassion which He feels for His children, and this fact may come to influence a verdict and the punishment even if these have already been decreed. And even if the pnishment cannot anymore be cancelled and will have to be put into effect,man should always feel assured that whatever will affect him,that whatever will befall him, is far less in severity and extent,thatit will always be more lenient than what he has in reality meritted.

The Rabbis realized that their system of sin-mercy-Tshuva-forgiveness was not well balanced,that certain incongruities appeared at times in the deliberations,especially with regard to the newly introduced category of the "Inbetweens", the בינונים,(of which we shall write later on more), and they concluded that it will depend on these latter souls what their fate will be: in the Last Judgement the two categories of righteous and wicked people are recognized,and in those who have anequal amount of good as of bad deeds on their account,can be classified as righteous if they make Tshuva in the right time,and the Ten Days of Tshuva are best suited for such a purpose.

VII.

I have in the preceding chapters so often mentioned the word "Tshuva", and if you did not know the meaning of this word before you will have by now certainly have understood quite well what it stands for,that it takes up a place of great significance in Judaism and that in particular it plays an important role in the relationship between God and man.

The word derives from the verb שוב which means in the main "to return", and the word תשובה ,"the return", has the meaning of making a turn-about,to make a change. The word שוב - תשובה in its religious sense has been first used by Isaiah (30:15); thereafter it becomes a frequently used expression,especially in the rabbinic literature. The O.T. is quite familiar with its theological concept,though it uses many other terms to to express this very idea. In Deut 4:30 and also in 30:2 the word שוב is applied in a religious sense by Moses in ושבת עד ה' אלהיך "...at the end of the days you will return to your God and listen to His voice...", and further on "..if you return to the Lord your God...". The Christian translation of תשובה with "conversion" is not justified; Biblical Hebrew does not know the word conversion, - and the word שוב is applied to express apostasy. Tshuva and repentance are acts of man. Atonment is God's application of His grace with which the relationship with man is restored.

Tshuva expresses a person's reversal,repentance,innerchange and has taken on the clearly defined meaning that if an individual "returns" on his own free will to obey God's commandments in future,all his former sins will be completely cleared away. The Midrash says that Tshuva had been created before even the world came to exist,indicating that the

creation of mankind could not even have been contemplated without the pre-existence of a process provided by God by which with the help of Tshuva a complete inner change for sin-prone humankind could be effected. Tshuva has finally come to mean that man can at any time return to a sin-free life provided he himself decided on such a step. Understandably the last admonition of Moses to his people was to "return" (Deut.30:2).

The principle of תשובה שלמה, of a "complete return", has been clearly defined by the tannaitic rabbis and it has, thereafter, become a feature of the prayer-books, especially in the "Avinu Malkenu" prayer. It means a deeply perceived Tshuva, accompanied by the renunciation of all possible contributory factors, even the most harmless appearing ones, which have in some way had a share in seducing people to commit sins. Tshuva, according to the Rabbis, is the turning away from a life of sin and the undertaking to follow henceforth God's commands. This determination and the sincerity of the sinner's decision are significant - everything else is of secondary importance. If thereafter a man follows honestly all the commandments of the Torah, he will most likely resist in future all temptations to commit again a sin. The ever active Yezer Harah in man should not be an obstacle as it can be neutralized by his Yezer Tov.

It should be understood that Tshuva is not the same as repentance or atonment because these two latter terms intimate punishment as a background within our definition. In Tshuva man's recognition of his guilt is his punishment and the confession of one's sins represents a penance. Man has to experience contrition and go through a phase of self-condemnation in order to be freed from his punishment. This principle is the basic significance of any religious service in which the prayers recited in the company of other individuals equally feeling guilty do in fact represent an act of confession.

Tshuva is not necessarily associated with any explicit demonstration or exhibition of penance. The Talmud clearly states that "not sackcloth or fasting are important but Tshuva and good deeds". A fast is not Tshuva; as a rule certain performances which accompany Tshuva, like prayers, confessions, begging for forgieveness, are the mainstay of the fasting days and not the fast itself although many rabbis do consider fasting essential.

The fundamental benefit of Tshuva as a kind of redemption and as a step towards salvation.and in particular as an approach to self-realization and self-recognition, can only be reinforced by the performance of additional virtuous acts in association with the recognition of one's selfish character and one's evil trends. In this sense must be understood the

words of Maimonides that the merits of the "Baal Tshuva",the individual who has returned to a life of morality and religiosity,are superior to those of a person who has never committed a sin.

Generally we find in the O.T. the admonition to make Tshuva expressed in the form of warnings,threats or promises. The way leading to a "return" is usually at the same time also clearly outlined; it has not to be searched elsewhere. Punishment has frequently been inflicted on Israel,but not as a purpose in itself,not the result of a judgement for a sin committed,but as an instrument with which the people can be educated,can be made to improve.

Once Tshuva has been performed,all expected punishment is vacated even the one which will go into effect on Yom Kippur. By undergoing Tshuva a man can avoid being sent into Gehenna. According to the Rabbis prayers may be even more effective in this respect than a simple declaration of Tshuva,as a prayer in itself is already an act of Tshuva. As soon as an individual has "returned" he is "accepted" (נתקבל) by God,and when he has confessed he is set free by the divine tribunal. However,Tshuva has to to be a radical turning away from one's past. One has sincerely to regret one's former transgressions and in addition to the restoration of whatever has been wrongly done to others,one has also to give up and return all illicitely gained items and advantages.

In the preexilic literature - Deuteronomy,Kings etc - sins are perceived as collectively committed; this applies especially whenever it is the case of idolatry. Even though as a rule individual transgressions are not mentioned as a cause for punishment,each individual is made responsible for the entire nation. (1Kings 8:46). The O.T. mentions also that an individual takes on himself the national or communal sin in his confessions :"... he was pierced through by our faults,crushed by our sins..." (Isa.53:5) and also "..for our faults in your sight have been many..."(Isa.59:12) and also "..our sins weigh heavily upon us.." (Ezek.33.10).

In ancient ,srael the relationship between God and His people was always described as having been established with Israel collectively and also the call to repent was always addressed to Israel as a whole. Whenever a disaster did strike because Israel in its entirety had been guilty. To gain deliverance from punishment all Israel had to "return". This was the way in which the doctrine of the "Return" was formulated in most of the older portions of the O.T.,in the Psalms and the sermons of the Prophets, but we can also find here and there in the younger parts of the Scriptures occasions when the demand of the return of Israel is directed to the nation as a whole. On the other hand,in ancient Israel in this respect a certain

individualization was not entirely unknown. This occurred with regard to David (2Sam.12:24),to Ahab (1Kings 21:27),Josiah (2 Kings 23:25).Similarly such appeals addressed to individuals can be found in Jeremiah,Isaiah, Ezekiel and in the Psalms. Also in Chronicles (2Chron.12:6;19:3; 32:26) and later in the prayers of Ezra and Nehemia is mention made of an individual Tshuva.

Such appeals addressed to the individual Jew to make a "Return" could atno time have been considered unusual,as God is,after all,the personal God of every single Jew,and in the course of the frequent national disasters and in consequence of the sermonizing of the prophets,the responsibility of every single individual in Isarel for and his relationship with any nationally afflicted mishap became more and more acceptable. This process went parallel with the introduction of and the prevalence given to eschatological expectations of a redemption to come,as well as of the changes of obtaining deliverance from punishment after death by a timely individual act of Tshuva. By the time the talmudic rabbis had endeavoured to regulate and organize the religious thought system for the exiled Jews, the concept of individual responsibility as well as the principle of an individual Tshuva were already well established. It appears that it was only with regard to Yom Kippur that the Rabbis continued to stress the collective guilt and responsibility of Israel as a community. The basic teaching was that exiled Israel as a nation had been punished and that only a common Thuva will lift this punishment. In this doctrine was after all interwoven also a certain messianic message. And while henceforth each Jew prays for and makes his own personal Tshuva,he also expands his prayer to a Tshuva of all Israel ("Hashivenu...."). All in all the Talmud mentions individual Tshuva more frequently than a collective one,and the Sages underline that every individual has to decide for himself about his personal and definite "turn about"; but as the collective form of Tshuva is mainly advised in the O.T. the Rabbis could hardly overlook this communal responsibility and they,therefore,did also reccommend such a collective process of Tshuva.

What is the effect of Tshuva ?What is the power contained in such a "Return" ? The answer is in siple words that it erases all of a man's sins. In the biblical conception a sin is followed always by some punishment;but if God accepts a man's prayers,forgiveness is granted to him and his salvation is assured. Tshuva,the "Return",cancels all divine retaliation annuls all punishment. The Rabbis see Tshuva like the O.T. as a return to God. R.Elazar b.Shamuna pondered about the meaning of נושא and נקה לא (Ex. 34:7) and he concluded that God will not punish those who return but will

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punish those who do not return (Tos.Yoma 5:9). R.Shimeon b.Yochai said that the sentence "..do not acquit the guilty..."(Ex.23:7) means "I shall only acquit him after he has made Tshuva.."(Mekh.Ex.23:7) and R.Shimeon b. Halafta commented that this is the difference between an eartly court and the divine court: in the former you are punished if you confess, in the latter you are freed".

Everybody is offered the opportunity to make Tshuva,and according to the Rabbis this applies even to the worst among sinners. There is no specific time nor circumstance to make Tshuva,as every day and every moment is suitable and welcome. The "Ten Days of the Return" between Rosh Hashana and Yom Kippur are not the exclusive ones for such a purpose; they are reserved for Tshuva,it is true,but one should see them only as most suited for such an inner change. The Prophets as well as the Rabbis insist that a Tshuva must be a truly inner one;they demand that the repentance be deeply felt. Within such presuppositions God will accept any Tshuva in any form and at any time. He is ready,the Rabbis say,to accept as fully valid even a whispered declaration of Tshuva,one which is not perceived by or made aware to others,as long as the sinner is sincere and honest in his declaration. It does not rarely happen that an individual who has been known to all to have all his life been an outspoken enemy of God,does make a true and sincere Tshuva; also such a man,says R.Elazar b.Porath,can be sure that he will be accepted back by God. On many occasions have the Rabbis recited at length the list of punishments which God sends in order to induce a wicked man to return to Him. They mention also cases and instances when God has cancelled the threat of an impending tragedy the moment the Jews expressed true repentance. Likewise also an individual can be saved from all and any misfortune if only hemakes the right Tshuva; otherwise he will suffer as he has meritted to suffer. God gives all possible help and inducements for man to return but man has full freedom to decide for himself if he wants to make Tshuva or not. It is left to him to accept God's offer or to refuse it. Should he,however,be stubborn and refuse God's offer,he may expect punishment notonly in his lifetime but also in the Beyond. For,once th e opportunity is missed and death has intervened,nobody can count on being saved or forgiven,even if he claims special privileges because he is a Jew.

Death is the only limitation to Tshuva; after that moment neither Tshuva nor forgiveness are anymore possible. The only hope,according to R.Shammai,is left for the "Inbetweens", the בינונים who have to their credit an equal weight of good and bad deeds when they face the Divine Judge after their death; they will only have to spend twelve months' confinment in Gehenna. Some rabbis agree with such a solution although not always

regarding the length of stay in Gehenna,as they think that twelve months are not enough in such cases.

"As I live...it is the Lord that speaks...I take pleasure not in the death of the wicked man but in the turning back of the wicked man who changes his ways of life..." exclaims Ezekiel (33:11) on God's behalf. God does not want the elimination of the sinner only that of the sins; all Israel should,therefore,pray for the return of the individual sinner (Bar. 10a). "Come back,disloyal sons, I want to heal your disloyalty", cries Jeremiah (3:22). Tshuva is made effective by the grace of God as is expressed in the prayer: "..be my saviour again,renew my joy..." (Ps.51:12).

Frequently it is clearly promised in the Scriptures that after having made Tshuva,all man's sins are forgiven, e.g.:- ",,.I have dispelled your faults like a cloud,your sins like a mist,come back to me for I have redeemed you", says Isaiah (44:22).

On every occasion that Israel has sinned,Tshuva was not always available,but there was also God's expressed desire that the nation makes Tshuva. God is not only always ready to receive those who make Tshuva,but He actively calls on them to do so. He encourages them to seek Tshuva. Although there are many prayers to the effect that God may arrange the Tshuva, this does not exclude man's effort in this direction. The decision to make Tshuva is always an entirely personal one for and of every individual. In case a person is doubtful whether his pleas have been heard and whether his Tshuva has indeed been accepted,he may improve his chances to gain full forgiveness,especially if he is loaded down with particularly grave sins, by making generous charitable contributions where needed.

If I understand Jeremiah well, Tshuva cannot be effectively achieved by man's efforts alone. God must contribute to such a step in order to make it successful. "..if you come back,I will take you back into my service..." (15:9), and "..I will give them heart to aknowledge that I am the Lord.." (24:7) and"..you have disciplined me..bring me back,let me come back"(31:18) he wrote. We can also find elsewhere indications that it is God who initiates Tshuva; when an individual takes the first step towards Tshuva,itis only because God permits him to do so. But the Rabbis gave it as their opinion that although one can and does pray to God to have him "organize the Tshuva",man can do so entirely on his own initiative. The decision is in any case in man's hands. The only important precondition is that this decision must come from a man's heart.

Man is instructed to obey and preserve the Torah for "the sake of God". If we do something good,even if it is done for its own sake,it will eventually teach us how to act for the sake of God. The Rabbis taught that

one should always perform good deeds even if these are not done for their own sake or to please God or to please anybody at all. In such a way we learn the meaning of the act and finally one will understand what R.Akiva said: "he who gives to charity,especially he who supports a poor person, gives a present to God".

צדקה means righteousness and also justice. In the Bible it has the meaning of an obligatory philanthropy. R.Akiva added חסד ,love or mercy as the mental attitude with which philanthropy should be undertaken. "Deeds of lovingkindness", גמילות חסדים is seen as the supreme duty of mankind. It is a kind of divine service. The saying is that "Charity delivers from death" and in biblical times this meant the postponment of one's death. Only later, under eschatological influence,did it mean life in the Beyond. Also the Pharisees accepted this later interpretation while the Saducees rejected it. The Rabbis in turn continued the pharisean tradition.

The Rabbis taught that regular contributions to charity will erase many a sin. The amoraic rabbis were of the opinion that every Tshuva must be accompanied by prayers and alms. R.Yochanan b.Zakai said that after the destruction of the Temple מעשים טובים ,charitable works,continued to atone for the sins of Israel,in place of the sacrifices of time gone by (Abboth Nathan 4). R.Ishmael taught that alms save the soul of man from Gehenna (Gitt.7a) and R.Meir said that God has on purpose created papers so that we can give them alms and thus get freed from Gehenna. On this theme general and full agreement exists among all the rabbis,viz:- that it is characteristic of the righteous people that they accompany their Tshuva with good deeds.

It became a rabbinical law that Tshuva should always,as far as possible,be accompanied by good deeds as these assist Tshuva positively and effectively. It has always been the teaching in Israel that man acquires merits by doing good deeds. While the Churchgrants forgiveness of one avoids certain things and acts,it is acceptable to do things which are not directly forbidden. In Judaism one gains merits only by doing positively and actively good things and not by avoiding something which is considered wrong. Even a sinner who has already been judged and whose fate has been sealed,has a last chance to be saved by the merit of charitable works,says a Midrash. R.Meir taught that charity prolongs life and R.Yehuda b.Ilai taught that giving to charity grants future redemption. "Giving alms frees the soul from hell",,says the Talmud (and this is repeated in Luther's times in the rhyme of the beggar monks:"Wenn der Pfennig im Beutel klingt, die Seele aus dem Fegefeuer springt").

Ideally every Tshuva should be preceded by the performance of good deeds; they will enhance the Tshuva and prevent any chance of a threat of punishment,says R.Eliezer b. Yacov. They thoroughly clean away all our sins. The Rabbis say that good deeds act as a protective shield after death and serve as advocates before God. "Better an hour spent in Tshuva and good deeds than all the life spent in the future world",mused R.Yacov (Abboth IV:17). But the Rabbis could not agree on a value scale for good deeds, mainly those done by uneducated people,and how to place any of these good deeds in relationship to the study of the Torah which is usually a domain of the intellectuals only. They agreed in the end that the best solution would be for everybody to combine good deeds with a thorough knowledge of the Torah (Berakh.17a). A man who continues to do good deeds after having made Tshuva,is presumed to continue also with Tshuva,and if in addition he is regular with his prayers too,he is indeed on the best way to enjoy a happy sojourn in the Beyond. Study of the Torah is also more effective if it is completed by charitable contributions to needy causes, and the continuation of alms with Torah studies and prayers along with the performance of good works is indeed the best arrangement.

Tshuva,by necessity or by custom, has to be accompanied by certain additional physical expressions. One major such is fasting. This type of chastisement is preferred by many for "they are precious because they bring atonment comparable to a sacrifice",as the affect man's body and not his property (Midrash Psalms 94:2). The various fast days observed during the year are also counted as days for atonment,and on days in times past when the community fasted because some personal or communal disasters threatened or had occurred or were commemorated,people were also admonished to make Tshuva for the latter's greater effectiveness on such a day. Fasting by itself,however,is not a Tshuva. Fasting without Tshuva without Tshuva has not great meaning,it has only a great supportive effect along with prayers,charity and so on. Such was the ideology not only of the O.T. but also of the Talmud and of the Apokryphae. However,it is certain that Tshuva is successful by itself without the addition of any outer phsyical manifestations,provided it is a sincere inner "Return". Fasting was viewed as a kind of castigation and as such helpful like all the various forms of self-castigation,acts of humiliation etc. And again,also in this case,castigation on its own is not a replacement for Tshuva. "God does not see their fasting of their sackcloth", said the Rabbis, and they cited Jonah "...He saw their deeds,that they returned from their bad ways" (3:10), and Joel "..you should tear your hearts and not your clothes.." (2:13).

Among the ancient religions of the mediterranean basin it had always been the practice to link ritual acts with prayers. Ritual and cultic actions and the prayers accompanying them were considered of equal importance and this combination constituted the religious act (A.L.Oppenheim: "Ancient Mesopotamia",1964). An association of prayers with a sacrifice occurs in Deut.21:5: "..the priest must break the heifer's neck...and bless the name of the Lord...", also in Deut.26:12-15 do we find the declaration of one's innocence combined with prayers for God's blessing,and in Deut. 26:2-10 the offering of the first fruits is made with a suitable prayer. David sang and danced when he offered a sacrifice (2Chron.23:18) and during the daily sacrifice in the Temple the Levites sang and made music.When an individual confessed his sins before the priest he had usually also to make an offering in the Temple (Lev.5:5; 16:21).

Above everything prayers are important for Tshuva. There are a number of prayers that God may offer one the chance to return, that He may help man find the way to return considering the great weakness Israel has so often exhibited in withstanding temptation. Also in talmudic times did the teaching prevail that prayers to God for help in making Tshuva were essential; only at a later period do we find the rabbinic opinion expressed that Tshuva is entirely an individual initiative and that no divine assistance is needed. The Sages saw in prayers a" a service with the heart". A prayer had to be uttered with true "intention". It is an address to God performed in full awareness of Him. To underline the importance of such an "intention" and to prevent the prayer from becoming an empty formula, the Rabbis advised that one should wait with one's prayer until the right mood and the right concentration has been reached.

After the destruction of the Second Temple and the consequent abolition of the sacrificial cult a new conception of the sacrifice had to be formulated. Certain moral and religious acts like good deeds,Torah study and so on could serve as substitutes. The Rabbis promised in the name of God that even the reciting only of the instructions prescribed for the animal sacrifices in the Temple would have the same effect as the sacrifices in the past. "I will deem it as if it had been offered before me and I shall grant them forgiveness for all their iniquities" (Taan.27b). Prayer became more important than ever; it became the all-encompassing replacement of the former Temple services. "He who prays in the synagogue is as if he has performed a pure sacrifice",say the Sages (Ex.Rabb. 38:4), and "if a man makes Tshuva it is accounted to him as if he had gone up to Jerusalem and had rebuilt the Temple and the Altar and had offered there-

upon all the sacrifices prescribed in the Torah" (Lev.Rabb. 7:2)

In ancient Israel the sacrifice offered to God in the Temple was an essential part of the act of worship. It was an act of atonment, of the purification of an individual from sin,it was the cleansing away of everything which had intervened between God and man. By the priest's cultic act,by means of the blood and the smoke of the sacrificed animal the sins of man are bleached away. The חטאת-rite cleared the entire nation from sin; in the אשם-rite,after the stolen goods or other damage were restituted,the animal was slaughtered by the priest and the accused transgressor was cleaned by the placing of some of the blood of the slaughtered animal on him. The proceedings were public as was the confession of guilt made by the accused and the declaration of thanks uttered by the accuser. (Later on the confession itself was made to represent the cultic rite).

The sacrificial animal as such did not atone; it was the blood which was effective. (In a like wise the blood has sacrificial value in the sacrament of the circumcisions). The sacrificial animal does not carry the sins of the person who has offered it for his sins; when the sinner lays his hands on the head of the animal he only indicates that he is the owner ; it does not mean that he transfers his sins on the animal, for the animal itself is holy."..every offering that the sons of Israel bring back to me..is a thing most holy.." (Num.18:10). The blood of the sacrified animal is sprinkled onto the altar and on the sinner; for blood is life and the life of the animal replaces that of the sinful human being (Lev.17:11). A special role was reserved,as will beknown to you,to the scapegoat upon which all the sins of Israel were loaded;thereafter the goat was sent alive into the desert.

The early prophets advised that in order to make such a sacrifice more effective one should first purify oneself and add prayers and fasting as these would be of help. Soon,however, other prophets and later still the talmudic sages,began to criticize the exclusive reliance on such sacrifices to gain forgiveness from God. "Behold to obey is better than sacrifice and to harken better than the fat of a ram" (1Sam.15:22). Amos and the prophets who followed him stressed the superiority of moral conduct over a sacrificed animal; they insisted tjat the value of divine worship is contingent on man's moral conduct and that an act of injustice will eliminate whatever beneficial effect sacrifice and prayer may otherwise have had.

During the period of the First Temple idolatry was commonly practiced in Israel and there was little resistance against the penetration of pagan cultures from the neighbouring countries. Assimilation was rampant and there are references that entire tribes had left the community of Israel. Judaism's contact with Persian culture introduced the dualistic principle of the good fighting the evil with the assurance that in the end evil will be destroyed. The resistance against the Persian influence was expectedly great but it was never eradicated. The Babylonian exile had the effect that the Israel nation became conscious of its national origins and of its religious duties; but this period of an inner consolidation did not last long and soon again a considerable assimilatory movement sat in. This time it was towards a very attractive hellenistic culture which had engulfed the large Jewish community of Alexandria. From there it began to exert a considerable influence on Palestine. Hellenistic culture is different from Greek culture; the former began to spread after the conquest of Alexander who himself was not a Greek,but whose education had been placed into the hands of Aristotle.

In the last decades of the first century before our era the educated,mostly hellenized Jews recognized that Tshuva,the reconciliation with God, is entirely a personal matter between God and man. Tshuva meant after all one's moral rearrangement and was as such a purely personal affaire. In that intellectual environment it was hardly understandable in how far the sacrifice of an animal or the dedication of some starchy food could make a contribution in this process. A new world of ideas formed,grew and persisted within these cultured and intellectual circles,although the Temple cult still continued to be performed and the power of the priestly class had remained undiminishedly strong. More and more preference and inner meaning were given to prayer. The reformatory current was nourished by the pharisaic teachers and preachers of that period,but these men had to be very careful in their expressions and their activities,as any outspoken reformatory demand or any excessive appearing criticism would have involved them in the then still dangerous accusation of having uttered a blasphemy. It was out of this atmosphere that ever greater values attributed to Yom Kippur,the Day of Atonment,developed.

The Temple sacrifices ceased with the destruction of the Second Temple,though they remained highly regarded in retrospect. They occupy an important place in the ideology of the Rabbis. These latter decided that they could not avoid granting great significance to the sacrifical cult as it takes up so much room and is given such great signal importance in the Scriptures, and also because these detailed procedures and rules were

after all implicit commands of God Himself. For these reasons the Rabbis, even in the absence of any possibility to practise these cult actions and these sacrifices,continued to study this subject in great detail,to commen minutely upon the proceedings prescribed and described,and they added further rules and specifications in order to make sure that no error could ever occur. Whenever and wherever there was not an absolute clarity in what the Scriptures said about the various forms and meanings of the acrifices on the Temple altar,about the relationship between the type of transgression and the kind of sacrifice prescribed and so on,the Sages discussed deeply and long among themselves to find the right answers andto supplement the missing rules. We come away with the impression and assurance that they did indeed succeed to find the right answers for every problem so that incase one day the Temple was restored and a new set of priests - of course without any experience - was called to duty again,these would have a set of directives worked out for them. (Does this sound strange to you ?Or does it sound somehow familiar ? Do you know that we have today in Jerusalem a few very active Yeshivoth - one of the largest is the "Keter Cohanim Yeshiva" - whose curriculum aims exclusively to train the young generation of priests among us in the intricacies of the animal sacrifices which will be performed ina restored Third Temple). The talmudic rabbis taught that the sacrifices prolong the life of the people. These Sages had no doubt that a sacrifice will clean a man from all his sins as this has been clearly stated byGod Himself. And until this was possible in a factual way,the study of the proceedings by itself was declared as beneficial as the performance of the sacrifice proper.

Maimonides saw in the animal sacrifices in the Temple a somewhat barbaric way to approach God which had been taken over by Israel in ancient times when this procedure was viewed as the right approach to God. The Rambam advised that even though we may nowadays consider such practices barbaric in essence and effect,we should pray for the restoration of such animal sacrifices in a rebuilt temple as whatever is prescribed and defined in the Torah remains a truth and a law for ever.

Man feels safer and more effective if his approach to God takes place in a communal prayer assembly. This makes cultic proceedings a necessity. Cultic actions strengthen and support the prayer,but are likely to replace them gradually along with the displacement of the personal prayer by communal prayers. This is a pity and a true return in the sense of a real approach to one's God as well as the way to true self-understanding andself-realization can only come by personal prayer which at all times may be accompanied by but mot taken over by communal prayer.

One of the reasons why prayers are of such great help is that they are characteristically also confessions of one's guilt. Prayers had such a content only in post-biblical times. In the individual and collective complaints and lamentations so common in the O.T. we do often miss an expression of confession,of repentance andof humility relating to past misdeeds; on the contrary,not rarely do these prayers insist onthe individual's purity and innocence. "You probe my heart, examine me at night,you test me,yet you find nothing",complains the Psalmist (17:13), and again "..al this happened to us though we had not forgotten you,though we had not been disloyal to your commandments,though our hearts had not turned away.."(59:18) and also "...for no fault,no sin,no offence of mine.."(59:4) and many more such instances can be cited.

Confessions of one's misdeeds have a great psychological value. This has been recognized long ago. We know from the mysteries of Osiris that public confessions are an important part of the proceedings. The Bible indicates on many occasions that the confession of one's sins will bring about a change in our attitudes,will be the beginning of Tshuva. While Maleachi,Joel,Jona do not mention the need for man to confess his sins or to pray for forgiveness,Isaiah,Zachariah and Daniel insist on such an act."For our faults in your sight have been many and our sins are a witness against us...and we know our iniquities" Isa.59:12) and also "you were angry when we were sinners,we had long been rebels against you; we were all alike unclean men.."(Isa.64:4). Also Zachariah writes that "... God stirred against your ancestors in anger" (1:6) while we read in Daniel "..and now,Lord our God,,..we have sinned,we have done wrong".(9:15).

Confession means to reveal to and before God what we would otherwise conceal. By such a disclosure of his inner thoughts man hopes to obtain forgiveness for his sins; but God's forgiveness does not include cases of indulgence or complacency. Forgiveness is neither absolute nor unconditional. The Rabbis considered confession of guilt and prayer for forgiveness by necessity connected each with the other. It is to be expected that the kind of sins which have been "abrogated" by Tshuva are not again repeated. In certain instances it was demanded that those items and objects which were instrumental in committing the sinful actions,were destroyed and that every single item of value which the sinner had criminally obtained or from which he had wrongly benefitted in the past,be restored to his victims.

The confession of one's guilt means the acknowledgement of one's guilt and as such a step towards Tshuva. A prayer which contains such a confession is a prayer for forgiveness and it expresses a change in the attitude of the individual. The effect of such a confession and prayer is

immediate. The moment they confessed their sins,I at once turned around and had pity on them", said the Sages on behalf of God (Siphr.Levi 26:40). A confession is not complete without one's undertaking to follow in future all of ˘od's commandments. And whereas God's will and orders are laid down in the ₊orah,Tshuvameans fundamentally a return to the Torah.

The Rabbis leave us inno doubt that it is mainly the confession of one's sins and transgressions which bring forth God's forgiveness. The amoraic rabbis in particular taught that the confessions one's sins assist very much in Tshuva,and many of these Sages soon decided that nothing but the '|3'|,the confession of one's sins,is a true Tshuva. Because the '|3'| is primarily also formulated as a collective confession,a complete list of of every possible sin a man might ever commit, has to be recited repeatedly on Yom Kippur so that every sin in the register is mentioned and so that every one within the congregation can be sure that not one of the possible sins has been ommitted. In addition, every confession of sin is eo ipso accompanied by a prayer for forgiveness. It seems thus was already most likely the intention of the O.T. but credit has to go to the Rabbis who were the first to clearly define this combination. Some form of over-all confession has become an integral part of the prayer service too. A Midrash demands that "man be always afraid of sins and he should make total Tshuva to God along with his prayer for forgiveness and atonment". The Shmone Esreh Paryer (the"18-prayer), was apparently composed by the Rabbis but some scho lars think that it was already part of the lithurgy of the Second Temple.

„om Kippur is now the only occasion when the temple cult is recite in its fullness; one can say that the Avoda" is the most important ingredien of the Day of Atonment. It has,however,not that same value as Tshuva, but tere existed a certain consensu among the Rabbis that the prayers which on Yom Kippur had taken the place of the sacrifices,had only effect if they were accompanied by Tshuva. Tshuva is always essential,also on Yom Kippur, for the erasure of all kinds of man's sins and transgressions, although suff ering and finally death will ultimately clean away those sins which have bee persisting in tha absence of a true Tshuva.

Some later rabbis taught that we dispose today of a number of sub- stitutes for the sacrifices of old times: they are the regular washing of ou hands,the putting on Tfillin,the feeding of the poor (especially of poor sch lars),the circumcision and especially charity in any form,for God said: "the lovingkindness that you show to each other is dearer to me than all sacrifi- ces that Solomon offered before me" (Yalkuth Shimoni Hosea 522).

Scriptures and Rabbis mention situations in which Tshuva is not always possible and not always acceptable. A man who does not give up his evil ways and hopes to get a pardon whenever necessary by repeated and adequately timed and spaced acts of Tshuva,has not the right attitude towrds his sins and to Tshuva. God will not forgive such a man his sins (Yoma 8:9) R.Akiva takes pains to make it clear that such an individual will not be pardoned even if he has done a full Tshuva. Later Rabbis were,however,less strict. R.Elazar b.Yoseph insisted that the chance to obtain forgiveness is available to everybody under any circumstance. Another instance in which forgiveness is impossible is pictured in the legend of R.Elisha who publicly declared that if a man knows the power of God and still refutes Him,he will not again be given the opportunity to perform Tshuva; at that moment a voice from Heaven was heard which declared his statement wrong - except in the case of that very R.Elisha himself who,although he had known so well the greatness of God's power and mercy,had dared to refute and deny them.

Again and again it is pointed out that for Tshuva to be effective and to bring forth God's forgiveness,it has to be an honest and true act of Tshuva. God's forgiveness cannot be assumed to come automatically whenever a sinner repents. The Rabbis demand that Tshuva be a total involvement in repentance as otherwise it cannot have a blessed result. One should be deeply ashamed of all the sins one has committed,so that one has not to be ashamed before God in the coming world. R.Yose b.Yehuda insisted that Tshuva should be a deeply felt wish and not a mechanical act. "If a man makes a complete Tshuva which uproots his heart,than only will God forgive him". If this is expressed in a confessional prayer,the chances are that the repentance is indeed deeply felt. There were a number of Rabbis who hinted that God is not too strict in this respect,that in His goodness He will now and then overlook some defective or incomplete method of making Tshuva. For did He not bring Israel out of Egypt although He knew too well in advance that they would ,no sooner had they gained their freedom,again take up their sinful ways ?

The Rabbis have discussed in depth the question that it is not always possible to make a successful Tshuva. As I have already mentioned, this is the case whenever the intention is dishonest,when,even after having made Tshuva one continues in one's former evil ways,and whenever one offers Tshuva very frequently,i.e. whenever one has lightheartedly committed one sin after the other and hopes to escape the punishment due by making time another "Return". (The Muslims have a similar system; they have by means of the Haj pilgrimage an opportunity to gain a similar total cancellation

of their sins,and whoever is rich enough,does make such voyages repeatedly and spaces these pilgrimages in accordance with the sins accumulated in the intervals,fully hoping that he may enter the Beyond without any sins,especially if he dies on such a Haj pilgrimage. Islam knows one more advantage: one can send a depute pilgrim on Haj and also by proxy gain deliverance from all one's sins). Also people who make fun of sinning in general and of Tshuva in particular,induce God not to accept them whenever they do make Tshuva,and He makes them carry their guilt until they face Him in the Last Judgement. Among the Sages it was mainly R.AKiva who denied to such people any hope of gaining forgiveness,but,as I have already mentioned,some other tannaitic rabbis goodheartedly granted to such sinners some further opportunities.

There are other cases where the Rabbis think that Tshuva will not be effective. "Tshuva erases light sins, עבירות קלות, those of commission as well as of ommission. In the case of grave sins it effects only a delay, עד יום הכפורים until Yom Kippur when atonment will cancel all sins" (Yoma 8b). In the case of very grave sins (חילול השם), e.g. idolatry or blasphemy, Tshuva and Yom Kippur will cancel a third , suffering a third and death the remaining part of the sin,for Isaiah had said "most certainly this sin will not be atoned for until you die"(22:14)

Whoever seduces another person to a sin,will not benefit from his own Tshuva,for such a man,even if he himself has made Tshuva,could hardly be allowed to enjoy a good life in the Beyond while his own pupils and followers suffer in Hell. Furthermore, also those who have repeatedly had the opportunity to make Tshuva and have every time refused to do so,will finally be deprived onany further chance. And also those who are not serious in the way they look at Tshuva,even if they do make Tshuva after all, will not gain forgiveness for their sins. Those who feign to make Tshuva, but within themselves make fun about it,will never benefit from divine mercy. Likewise those who are well versed in the laws of the Torah,who know God's power and still intentionally counteract God's commandments,have no hope that their Tshuva will be accepted. The Rabbis use very harsh words about those who are stubborn and do not even want to contemplate all the benefits arrising from Tshuva,whatever the reasons may be these individuals adduce for their refusal.

Ethical man will hardly be satisfied with such a doctrine ! I think cognizance of man's essential sinfulness, his proneness to commit sins - or as is taught in Christianity,his carrying the "original sin" as a congenital load - should not be enough. To express repentance is not enough. Man has to find - or at least sincerely to look for - his own

contribution and responsibility to his sinful actions. He must not say "mea culpa" and be satisfied with this,,but he must truly try to feel it is indeed his "culpa", and he must find the how and why his "culpa" could originate. By simply muttering these words,by beating his breast,by engaging a good Chazan and by feeling hungry during a log day of fasting, his repentance could not be acceptable by God or man.

Tshuva is not a single event,neither a definitely circumscribed occasion. Neither is a relapse at all ane ever excluded. A person can and will sin again after having "returned",because he will all his life remain exposed to temptations which will sooner or later most likely make him succomb again. The Catholics know this too; the Church agrees even to a daily act of confession followed by the gift of the sacrament. For the Jews the Yom Kippur has in this respect great significance, and in addition to the yearly Day of Atonment there are the daily prayers which are supposed to present not only a daily act of Tshuva but possibly also an ongoing confession of one's sinfulness and guilt.

Theology views suffering not as a purpose in itself but as a divine instrument. This thesis is reflected in the ideological concept of Tshuva. of the "Return",which does fundamentally imply an inward-looking, a self-judgement,the self-discovery of characteristics which have led to the evolvement of his guilt feelings. It is such an inward searching which should be preached,should be pointed out as guideposts for each one of us in his search for his liberation from a load of guilt in our hope for forgiveness for our sins,in our intention to start a new life. The basic therapeutic action of the "Return" which Judaism so insistently preaches,should mean just this, and the prominent position given to "good deeds" and the "mitzvoth" in the context of Tshuva is only to be welcomed, if in the execution of these good deeds and the mitzvoth we render ourselves conscious of the fact that these are not a purpose in themselves,are not a voucher for a future favourable settlement of our transgressions, but ameans by which we express our remorse and try to correct our faults in an active form and in a visible manner. Such an attitude will remove that idea so often encountered that the accumulation of good deeds in our lifetime along with a suitable declaration at an appropriate moment of our making Tshuva,will cancel out all the debit side of our accounts. "If somebody says I shall sin and then return,he will not be given an opportunity to return",warns the Talmud (Yoma 8:9), but R. Elazar b.Yose is more optimistic; he believes that even such a sinner is offered three occasions on which to make Tshuva,for we are told that God will accept any man's return at any time,that He is ready to repair at any moment the relationship between Himself and the sinner broken

by that individual's sins. However,this is never possible,says the Rabbi, if there is also a break between this man and his fellowmen,unless the latters's forgiveness has also been obtained.

The Rabbis had some difficulty to make the ideas about the outcome of Tshuva,based on the biblical interpretations fit into the optimistic concepts of sin and forgiveness which began to evolve in their times. To facilitate such a comprehension they divided mankind into three categories viz:- the godless ones (רשעים),the "Inbetweens" (בינונים) and the righteous ones (צדיקים). The first two categories can repent and becom "returnees",can turn into newly religious individuals (בעלי תשובה). This group is rarely mentioned by the early rabbis,and if so,these "returnees" are placed on the same level as the righteous people,although they are never accepted as fully equal to them. A true Baal Tshuva is the individual who resists the temptation to repeat a sin which he has overcome by his Tshuva,whenever he is again exposed to the temptation to give in to such a sin,says R.Yehuda b.Yecheskel (Yoma 86b). Fundamentally, a Baal Tshuva was not stained by his sins to such a degree that all the threats and inducements which were directed against the sinners should also be applicable also to him,because it was ordered by the Rabbis that one should never urge a Baal Tshuva to recall his past life. The Baale Tshuva are certain to be granted a high position in Heaven,but never higher than that of the Zadikim who have always been very near to God. However, also in this matter no full agreement existed among the Sages. R.Abahu was of the opinion that a Baal Tshuva, "a newly religious individual",ranked even above the Righteous ones. All the Rabbis,however,were unanimous in their evaluation that God receives a Baal Tshuva with love and pleasure. R.Yehuda added a further refinement; he said that only those are in a true sense Baale Tshuva who had overcome the same temptations coming their way with the same strength of character as they did the first time. With such a definition in mind also the true Zadik can in certain circumstances be counted as a Baal Tshuva. For also the Zadik will not rarely have to make Tshuva, although according to definition,he always lives in accordance with God's commandments: he obeys the laws ,and his good deeds far outweigh his bad ones. But the "abbis have no illusions: also a Zadik commits transgressions from time to time and he has to make Tshuva for these. R.Abahu's definition characterizes a Baal Tshuva as the man who has committed all possible sins without ever resisting them,but who in the end truly re-

pents and returns to God. Other Rabbis see in a Baal Tshuva a person who has only temporarily strayed from the straight path. On his "Return" his former sins are forgotten and are no more part of his life. He starts a new moral life as his slate has been wiped clean. A Baal Tshuva is a person who has voluntarily confessed all his guilt,who acknowledges to himself that he has made mistakes,who decides to avoid in future all transgressions. He does not make penance when he makes Tshuva - he only acknowledges his sins and his guilt. With Tshuva,says Isaiah "..God blots out all transgression" (44:22). Man is blameless after having made Tshuva.

Modern psychologists raise the question how it can be explained that a true Baal Tshuva can change to such a complete degree his pattern of behaviour,suppress his former habits,disregard his established background.Such a "conversion",according toWilliam Jones is "..a process of struggling away from sin rather than of striving towards righteousness". Is it justified to accept their claims that they have been changed by the intervention of supranatural forces in form of voices,visions and so forth ? What part do subconscious forces play ? Such issues have been mainly raised with regard to Christian converts and as a rule do not concenn Jewish repentants. It is not rare to see a successful conversion explained as due to divine intervention,as a form of miraculous experiences ,even by a Jewish Baal Tshuva.

According to Christian doctrine the "Fall of Man" demands that man makes a "Return" as only by such a step can man be reinstated into God's grace. It is a "new birth". This is not a Jewish view; in Judaism at best Tshuva is a kind of rebirth,but it is not perceived as a new birth. The Baal Tshuva is not a new man but a renewed man. This is the difference between "Return" and "Conversion". Return means a completely new personality and the start of a new life,while Conversion indicates a new system of life. In Judaism "conversion" is only applied to the acceptance of the Jewish religion by a gentile,and as such it can be seen as a new birth. In fact, "he who converts is a newborn child",says the talmud (Yebamoth 22a

Somehow I cannot see in the modern Baal Tshuva the specimen the talmudic rabbis described as the vessel in which divine love,grace and forgiveness come to be collected; neither is he in general the type to be honoured and envied by his Jewish contemporaries. Of course, a minority of today's Baale Tshuva belong to the type the Sages honoured and respected but if these men and women are nowadays the centre of public attention,it is most often for negative reasons. A great number of modern Yeshivoth for Baale Tshuva is made up of rowdies,exhibitionists; often they are mentally deranged individuals. A considerable number of them are ex-convicts and ex-drug addicts, who are supported financially by the State uhder pressure

from the religious parties who keep today's Government hostage - and the State is thanked for this by no means smallsacrifice in money, fellowship with Jews and Arabs, by the outspoken anti-Zionism of this brand of Baale Tshuva. Many cases of bomb attacks, arson and other attacks against Arabs and Christian institutions have been traced back to such Baale Tshuva.

Of course, I have no intention to put all the Baale Tshuva and all their sponsors into the one and same basket. Some of the Yeshivoth have concentrated their interest on the rehabilitation of the inmates of our jails, even while they are still in jail, with the intention of turning these men and women into Baale Tshuva. Torah studies are organized within the jails. One such organization has taken the name "Bamishor" which can be literally translated as "going straight". It is under the guidance of ultra-orthodox Jews. The number of convicts, who after their -often accelerated - release show an inclination to take on Tshuva, seems to be increasing and the rabbis guiding the rehabilitation of these men have them often admitted straight away from detention into residential Jeshivoth. This is, of course, only possible with the consent of the ex-convicts who in many cases do not want to return even for a short period to their former environment; in some cases they do not even want to meet with their families.

An interrogation of these types of Baale Tshuva results in the expected varieties of replies. Some say that they want a spiritual life, some that they want to better themselves socially, some are happy because they feel they are wanted, some joyful because they have found companionship Undoubtedly there also many others, the so-called "trampists", who simulate interest and devotion in order to gain privileges.

From our point of view these men who publicly confirm and confess their guilt, who even welcome their stay in jail as this has helped them "to correct their ways" and to avoid a return to crime, are of special interest. As we expect - at least hope for - the orthodox environment into which they are planted, does not show any - or at least not much - prejudice towards these men as they have become true Baale Tshuva who, according to the Talmud, rank along with the Zadikim; and the "student program", i.e. this organization of rehabilitation of ex-convicts organizes even marriages for these ex-convicts with young girls of good families. The reports indicate that their prayers have been quite successfol so far. Whatever one may think of this organization, its motives and and itsmethods, we should be happy for even a single success, especially if we realize that otherwise a released prisoner might soon be again engulfed by his former asocial environment. Of the 2000 prisoners released each year in Israel, 70% can be expected to return to jail within a few years.

VIII.

As I have already pointed out, my main interest in this paper is to learn of the interpretation of sin and guilt in man in the light of Jewish thought and tradition, to study what has been the attitude of Judaism in the past and is today, with regard to the neutralization of guilt feelins not only as a therapeuticum but also as a prophylacticum. In this context the principle of Tshuva, the process of self-initiated but God-induced request for forgiveness of sin and crime must be the best mirro to reflect what in the course of Jewish theological history the individual and the society were offered as explanations, threats, punishments, aims and promises.

I have so far viewed this issue in a kind of vertically arranged mosaic - every one of the points of issue within its own frame. I propose to study now the various terms of interest again in a horizontal overview. In the following part of this paper I am mainly interested in the problem of Tshuva on a global plane and I herewith apologize to all who on reading this MSS may be disturbed by the discovery that so much which follows has already been mentioned before.

The following pages will persue the trail of the idea and the ideology of Tshuva, the Return, the Turn-About, the Inner Change, leading to divine pardon and forgiveness. The trail will start in the early writings of the Scriptures and encompass finally the rabbinic-talmudic literature. Ideally the study of specific theological and philosophical viewpoints should also include modern times, but lack of space, also of interest, prevent me from extending this study too far , and to be honest, also the fact that I

am mainly concerned with that type of teaching and that kind of outlook on which the majority of our religious idea-formers still base their theology and to which even the reform-inclined leaders of Jewry have turned again. I have here and there brought hints of what modern philosophers think about concepts like sin and guilt, and I can assure whomever it may interest to extend his study and research on that point on their own, that it will be very interesting and stimulating to learn what modern thinkers have written about the issues I have only superficially touched.

I for my part shall only report here what the Scriptures, also those not making part of the Jewish canon, have to say, and what the Sages of Israel who wrote and taught in the so-called talmudic-mishnaic period have decided is true and bind9ng about the unique theology of Tshuva.

Tshuva, the "Return", does not mean conversion or aronment; it means a change of heart, a turning around, a turning over of a new leaf. During the entire theological and doctrinal development of Judaism in the post-biblical period, Tshuva has always related to the conception as originally outlined in the Old Testament. It was inevitable that the atmosphere prevailing in the hellenistic period, though treated with hostility by the religious establishment, markedly influenced the principle of Tshuva in the sense that it took on a definite eschatological character. This development was further enhanced by the traumatic experience of the Exile. later on by the destruction of the Second Temple, and thereafter still more so by the defeat of the Bar Kochba Rebellion. The latter disaster brought home more even that the destroyed Temple that the Jewish Commonwealth had come to an end. These profound historic changes were to have over the centuries and influence on and to form the motif for the apokryphic and apocalyptic writings and were to be reflected also in the Mishna and the Talmuds. The ideas and values precipitated in the latter during the early centuries of our era have influenced and shaped Judaism to this day. Even though the talmudic imprints of rabbinical wisdom have been "recently" blurred by Enlightenment and Emancipation, they are still noticeable in all sharpness not only in the ideology of the orthodox and conservative movements in Jewry, but are entering more and more also the Jewish consciousness of most of the modern Jews of our days.

A priori it has to be mentioned that nowhere in the Scriptures can we find an exact definition or clear elaboration of the concepts of "Tshuva". There is nowhere an exact formulation or a philosophical clari-

fication. Only the various facets of such a "Return" are here and there mentioned. This is so because it was taken for granted that everybody knew the meaning of the "Return". The O.T. states explicitedly and repeatedly that it is the duty of the Jew to live according to God's commands; otherwise he will be punished, and it is for the endeavour to have his trangressions forgiven that man is offered an opportunity to "return". The sequence of sin-punishment-tshuva-forgiveness occurs in repeated and hardly changed versions. "..I will call heaven and earth as witness against you...you shall be utterly destroyed..and if you will seek Him with all your heart,you shall find Him...for the Lord your God is a merciful God" (Deut.4:25-41), and "..if you return to the Lord your God.the Lord will bring back your captives..and will bring you back to your land" (Deut.30). and "..if they sin against you - for there is no man who does not sin- and you are angry with them..and if they repent.. and they turn again to you.. and pray to you..forgive your people the sins they have committed"(1 Kings 8:46-51). Similar statements are also to be found in Judg.2:6 to 3:6; Ps. 51,130,143).

The concept of Tshuva is expressed in the O.T. by שוב and once as נחם ; only in the rabbinical literature does the word תשובה prevail. In the O.T. שוב is mainly used to express a total turn around of the person in a cultic as well as a moral sense. A new path has to be taken and the former sinful one abandoned. In the Pentateuch שוב is mentioned only in a religious sense as in Deut.4:30 "..and if you seek your Lord...you will find" andin 30:2 "..and if you return your to Lord. In the older parts of the Scriptures the "return" is demanded from idolatry and is addressed to the entire nation. There are also occasions when man is asked to repent his evil deeds (as in the case of David). The "Return" is intimately associated with the assurance that punishment will be cancelled or at least reduced.

In the O.T. the promise of absolution from sin and punishment along with the assurance of a redemption is never associated with any messianic message,promise or prediction. Such a kind of message can for the first time be detected in the apokryphic writings,at least in thise which the Church has been interested to preserve. It is not unlikely that in these many a specific reference to the intervention of a saviour etc. has been later added.

The complex question of Tshuva has undergone changes in the course of the Jewish theological history,as I have already pointed out in the first part of this essay. In the O.T. (Deut.28),we find that the people will be severely punished if it violates the commandments,but that it will gain greatly if it is obedient. In the days of Jeremiah and later even more so in Ezekiel the threat of a collective punishment is less pronounced. Every-

body is responsible for his own sins. Both ritual and moral sins are punishable as they interfere with the plans God has to make Israel into a holy people.

Although in the O.T. sin was mainly centred on idolatry,it encompassed also everything which alienated God's affection. God cannot permit a sin to remain unpunished. All disasters,mishaps,illnesses, death etc. which occurred,indicated the punishment for some sin or other. Punishment was not a revenge but a way to make the people,or whenever indicated the individual, repent and return to God. Punishment was intended to have mainly an educative effect. Hopefully Israel was to learn and to understand from the punishment it experienced that this was a just and well earned punishment which called for atonment and Tshuva. The people should,therefore,accept the punishment it received,should submit to all it had to suffer until its guilt had been atoned and forgiven.

Punishment and atonment were clearly classified and categorized as to their gravity and by whom they were committed; and steps were outlined how to proceed in order to gain forgiveness. "If the whole community has siined inadvertently and without being aware of it that it had done something which is forbidden by the commandments of the Lord..they (i.e. the leaders of the community) shall lay their hands on the bull's head and it must be sacrificed before The Lord" (Lev.4:11). If, on the other hand "...one of the people sins inadvertently and makes himself guilty by doing something which is forbidden by the commandments of the Lord (or if one draws the attention of the man to the sin he has committed),he has to bring a goat as an offering for the sin he has committed...and he will be forgiven" (Lev.4:27).

There are also other very clearly defined situations and remedies. !If anyone sins...by not having given evidence in case he witnessed some incident..or touches something unclean..or utters an oath to do either evil or good..he will have to confess the sin committed and he must bring a sacrifice..and the priest shall perform the rite of atonment over him and free him from sin" (Lev.5:1), and similarly " ..if anyone is guilty of fraud and sins inadvertently by not observing the Lord's sacred rights...he must bring a ram and add one fifth of its value and give it to the priest...and he will be forgiven..this is a sacrifice of reparation ..and if anyone sins and is guilty of fraud against the Lord by deceiving his neighbour over a deposit or a security,or by withholding something due to him or exploiting him,or if he finds property and denies it,or if he perjures himself...he is to restore what he has taken...then he must bring a ram as a sacrifice...and he will be forgiven whatever act for which he became answerable" (Lev.5:14 ff).

Under Josia, around the year 620 BCE, a reform took place and the Torah was raised to a place of enhanced importance. The Book of Deuteronomy is considered by many historians the consolidation of the then introduced expanded teachings. This reformatory process appears also to have increased the understanding for and the acceptance of the teachings of the Prophets. Foreign cult actions which had penetrated over the centuries were eliminated,the priestly class gained strength and power, and the Temple of Jerusalem became the exclusive forum for cultic activities, especially with regard to the temple sacrifices.

It had been Moses' plan to transform Israel into a kingdom of priests, to make it a holy nation. In his times priests formed everywhere in the world the intellectual elite,the leadership,the aristocracy of the people,and it was Moses' hope that as a nation Israel would take on the moral leadership of the world. Also the prophets did on many ab occasion address their sermons,admonishions and promises also to all the other nations of the world. A most outspoken example is Amos who pointsout that Israel has no special privileges - it has only been chosen to teach all the other peoples the ethic commandments issuing from God.

The principle of Tshuva became a great issue in the period the prophets took over the spiritual leadership of Israel. The destruction of the First Temple and the Babylonian Exile brought on profound changes in Judaism. The majority of the exiled Jews did not disappear by assimilation into the superior and more attractive babylonian environment,but they remained conscious Jews and a large part of them even nationalistic Jews. Even though only the latter made up the main mass of the returnees in the wake of Cyrus'leniency,the majority of all the Jews who had remained in exile never cut their bonds with Jerusalem. This extraordinary phenomen is certainly due mainly to the great impact the prophets of those ages had left. These prophets,Hosea,Jeremiah,Isaiah and Ezekiel had warned the people again and again that they would suffer for their sins,that they would be exiled - and this did indeed happen. but they were also promised redemption and forgiveness, and this kept their morale and their hopes alight. The belief in God's greatness and trust in His promises were the reasons that Judaism survived that great stress and danger.

The Bible tells us that curruption was rampant among the rulers and judges of Israel,and the prophets had,all in all,not much success in correcting the situations. Their position and influence had greatly increased when their prophecies became true. The prophet is Judaism's philosopher with the difference that the former does not rry to discover and to define but to warn and to predict,with history as a tool and not theanalysing armatory,the pens and their discussions. Heschel defines prophecy as our interrelationship between God andman which removes akk separation and distantiation. As we are not all prophets nor do we have strong faith on God, we can act as the prophets did in our contemplation of God's mystery. In their teaching and in the historiography of the Jewish people in general, the prophets never missed the opportunity to demand that the Jewish people, the elected people of God,should realize their spiritual destiny. Samuel was the first to inform the people of God's wishes and commands; that God does not want sacrifices but that man should follow the commandments of the Torah,and that he be just and honest towards his fellowmen. He was a type of prophet who aroused the people against the prevailing idolatry and also against the injustice committed by the King. The prophets constantly pointed out that the theological history of Israel was a record of transgressions and sins of the people,alternating with an inner return and repentance followed by divine forgiveness. In the case of Israel the interconnection was so marked that national and theological history became interchangeable. It is very impressive that the words and the ideas,the ethos and the promises which the prophets uttered more than 2500 years ago are to this day relevant and are still capable of soothing and supporting mankind. It must be evident to all that by their deep values ,which they have transmitted to us,they have had a great influence on the development of mankind's sense of morality.

From the Talmud we learn that there had been 48 prophets and seven prophetesses. These men and women were formerly called "seers" as we find mentioned in 1Sam.9:9,11. Such a person could foresee events,explain occurrences,interpet dreams; a "prophet" was sent by God with a message, with theorder to point outto the people their sins and crimes.

There were many periods in biblical history when the laws of Judaism were neglected and the gods of the neighbouring countries with their mysteries and orgies were found more attractive. Into this atmosphere stepped the prophets who in straight terms and outspoken tirades pointed out the sins and the punishment,the nation had to expect. No school of philosophers did develop as was the usual consequence whenever such a vacuum developed in other cultures. The Jews did not need philosophers who

explored the nature and the characteristics of the Godhead,of the origin of the world and of the purpose and of the end of life; they had their Bible and their prophets to assure them that they knew already all the answers. In general the prophets not only preached the demands of God, the fight against idolatry,but they fought also against injustice and against the oppressions opposed by the rulers upon the people. They warned the nations against evil and asocial behaviour. The prophets felt and talked as God's messengers sent to all mankind and not to the Jews alone; they carried the message of an ideal and idealistic world to their listeners.

The Talmud explains that "when the last prophets Haggai,Zachariah and Malachi died,the holy spirit departed from Israel" (Yoma 9b) and "since the day when the Temple was destroyed,prophecy has been taken from the prophets and given to the sages" (Megilla 17b). The essence of the prophetic writings (as well as of the later pseudo-prophetic books) is not what the people should do or not do but what the future might bring. For the talmudic rabbis the direct relationship between Go and Israel was,however, by no means disconnected after the prophets ceased to appear. These talmudic rabbis ,even when they criticized prophecy in one form or the other,never showed disrespect for the prophetic writings. All the books in the Jewish canon were considered equally important sources of divine law. The ethical,theological and messianic messages of the Prophets found resonance in the rabbinical teaching. The Prophet had been commissioned by God to transmit His word to the people and the rabbis placed the prophets next to the priest. The rabbis traced back whatever the prophets delivered to the revelations on the Sinai and in this way their own dicta became a tradition to which nothing new can be added. The Shekhina is present whenever the Talmud is studied and when good deeds are performed,says the Talmud (Jer.Erub.22b). The Rabbis perceived that it was the task of the Prophets not to expressively dondemn Israel in the name of God for its sins or to usurp the right to pronounce judgement in the name of God,but to plead for Israel in front of God. Isaiah was given the "tongue of the learned" to be an advocate for Israel (Persikha Rabb.) and the prophets are indeed often shown as praying for Israel's welfare.

The main essence of the teaching of the Prophets may be found circumscribed in their view that a sin is not an irreparable condition but rather a disturbance in the relationship between God and man which can be surmounted,which can be restored by man's return to God and by God granting him forgiveness. Guilt can be erased by a sincere repentance and Tshuva and by foregoing in future any further transgression. The Prophets saw it as their main task to bring home this less to the people. They preached

a totally new approach to man's religious and ethical duties; whatever contravened these is a sin. Tshuva,the "Return",means the correction of whatever may displease God. Man should be made to know where the limits pf morality are and where sins begins, and for this purpose he should be taught the laws and rules set up by God. The Prophets tell the people that it is important that they confess even the most minute sin,that they should at once repent their sin and that a man should not wait even a second before asking to be forgiven whenever it becomes evident to him that he is a sinner. The great feature of the prophetic sermons is the assurance to man that his sins will be forgiven if he sincerely regrets having committed them.

Hosea as well as Amos,Isaiah,Mica and Jeremiah were prophets of doom,holding out little or no hope that the punishment of Israel could be averted since Israel did not repent. Amos,who lived about 75o BCE introduced a new ethical element: ritual purity and ceremonial perfection do not please God if they are offered with an impure heart (5:21). Punishment will come not only to tge guilty individual but to the entire nation even though the higher social strata may have been mainly guilty. On the other hand also the merits acquired by a single individual will profit the entire community. Hosea,who lived at about the same time as Amos,was no less harsh in his condemnation of the"faithlessness of Israel",but he stresses God's readiness to forgive. He was outspokenly anticlerical; he accused the priest of having benefitted from the sins of the people by means of the sacrifices of atonment which the people were made to offer. Jeremiah was one of the first prophets to stress individuak rather than collective responsibility. Like all the other prophets he demands from the people that they act in a just and righteous manner with other men; but aboveall that they should follow the truth for "the Lord is truth". Hesuffered deeply by the falseness of other people. Evil,he said is rooted in the individual rather than in the corporative thought. Jeremiah was also one of the first to advise the individual to express himself in individual personalized prayer; he sees in the use of prayer the main approach to God. It is true that prayers arementioned also in some earlier biblical instances but it appears to have been an uncommon method. (Historians deduce this from the incident of the priest Eli who saw the lips of Channa move in silent prayer and had at first the suspicion that she was drunk...).

From Amos we get the advice to seek God ( ), from Hosea that we find God in knowledge ( ) and Isaiah offers clear

instructions about the ways of Tshuva. These prophets threaten that the man who refuses to accept the offer of deliverance from sin,will be afflicted with ever greater punishment,as sin is likely to attract more sin. Amos reminds the children of Israel that God sends hunger,thirst,destruction, plague,war,earthquakes as punishment to the sinful people in order to make them return (4:6). Isaiah strikes a more optimistic tone: he has no doubt whatever that,in any case and event, a part of Israel will always return to God and survive.

Tshuva is the main thems of Jeremiah's sermons. He is called by some the "Prophet of Tshuva". He mentions at one point that he has for 23 years preached to the people of Israel that they should make Tshuva. He often makes use of the term " שוב " to express a religious return. He is the first prophet to state clearly that Tshuva is of the utmost importance to Israel. He tells us that he makes this statement on the explicit order of God,who knows the most intimate thoughts of man and the guilt of all Israel. Godis the allmighty king who judges every trespass,but He is also the loving God. "..I have loved you with an everlasting love so I am constant in my affection for you..." (31:3). Jeremiah sees in evil trends the basic element leading to sin. Since time immemorial this has been Israel's main trouble (3:4). Sin is ingrained in man's heart andonly Tshuva can save mankind. "Circumcise yourselves for the Lord, off with the foreskins of your hearts", he demands (4.4); but a true inner return is essential. In his view idolatry is the worst of sins (2:23; 8:6). True and sincere refutal of all evil is important; guilt has to be acknowledged,recognized, repented in order to be forgiven.

Jeremiah sees sin in every denial of God in word and deed. Strict obedience to God's commands is necessary (8:4). God wants a personal relationship with Israel. God,in His desire for Israel's Tshuva is ready to help the process along (15:19;24:7). God often initiates the impetus to make Tshuva as an act of grace (31:18) and if a man makes such a Return many a catastrophy will be aborted (18:8; 15:7). A true Tshuva will certainly help bring along redemption (25:5;29:13)/ He denies that all the prescribed cult actions will ever save Israel. God demands a personal approach from Israel. Reliance on sacrifices is not enough. Confession of sins will result in forgiveness if it is a sincere and deeply felt confessions. A confession has also to be honest in every aspect. Nice words,even if accompanied by fasting,processions,castigations will have no effect if one does not confess in a spirit of shame and contrition. Confession should express the true recognition of one's guilt. The Prophet never fails to assure his listeners that God will always accept man's true Tshuva (8:5). At time he

speaks also of a collective acknowledgement of guilt; he demands that the entire nation of Israel makes Tshuva. However, there is also, already mentioned before, indications of demands for an individual return. The prophet requests that every individual (ל'א) on his own turns away from his errors (5:1).

Ezekiel had been exiled to Babylon, not with the masses of the people after the destruction of the Temple, but already in the year 597. He had visions, trances and may have been an epileptic. He was the first to elaborate on the theme of reward and punishment. Contrary to the renewed warnings appearing in Deuteronomy, that retribution for the sins of the collective will fall on the individuals, Ezekiel did not agree with the justification so far accepted that the individual Jews, especially those suffering most in Babylon, should be punished for sins the Jewish people as a whole had committed over the generations, and he categorically denied that God could ever have intended such an injustice. He points out - and like the Psalmists also - that a sin arrises not only from the contravention of the written laws but also from the negligence in the performance of the cult rituals. Man has to make Tshuva but God will assist him in doing this(4:4). Ezekiel addresses mainly the individual sinner, the רשע who is contrasted with the righteous man, the צדיק. If the sinner makes Tshuva, he will live and his former sins will be forgiven. He states in unequivocal terms that "..if the wicked man renounces all the sins he has committed..he will certainly live; he will not die; all the sins committed will be forgotten from then on; he shall live because of the integrity he has practiced" (18:21-23) "...and he will live" (16:35) in the same happy aura as the Zadik (33:11). The man who prays for Tshuva is assured of God's grace and there is every hope that, also with God's help, the entire nation will be induced to make Tshuva.

The most significant change which Ezekiel's prophecy induced is the new concept that everybody is responsible for his own sins only. The son will not die for the sins of the father nor the father for those of his son. Only "the soul which sinned will die". And again we are told that if the evildoer confesses his sins "he will live and not die...". It is urgentthat a sinner makes Tshuva for then "his soul will live".(18:25). because with such a "Return", with his turning a new page, a man will also start a new life. God does not desire the death of the sinner; He wants him to make Tshuva. Henceforth guilt will be no more an obstacle (עון) to deliverance. Everybody is offered a chance to cancel out every guilt by making Tshuva. Henceforth a sin is no more a permanent cause for man to stumble.(עון)

As I have mentioned,Ezekiel requires Tshuva not only for moral transgressions but also for sins resulting from irregular cult actions; this applies especially to the priests who do not perform their duties in the Temple in a correct manner. The prophet does not only condemn idolatry but also all the common sins of commission mentioned in the Torah,like disrespect for the parents,evil talk,incest and so on. The sinner has the right to decide for himself if he wants to return or if he wants to perish.

Many of the Rabbis underline that an important point in Ezekiel's theology is the expectation that a man who has once made Tshuva,has pledged a true and honest "Return",will have henceforth have to remain free from sin and guilt,because for Ezekiel Tshuva is not a single event but a continued,an ongoing process. In other words: whenever a man makes a confession of his sins,he takes also the decision not to sin anymore.

All in all for Isaiah - and especially for the Deutero-Isaiah of chapters 44 to 55 - Tshuva is a less important theme; but we do find a number of hints that those who make Tshuva will gain salvation and will partecipate in the future good fortunes of Israel. Nothing is known of Deutero Isaiah whose prophecy is added to that of Isaiah. He is certainly the most impressive and most effective of all the Prophets, At the time when Judah was for all practical purposes about to be destroyed,he brought great comfort and soothing promises of an ultimate salvation to the Jews of his time - and also to those of the later centuries. The Prophet bases his prognostication less on the victory of man over evil and sin than on his certainty that Israel is assured of an ultimate salvation as the result of God's promises (55:7)/ He demands that the Jew frees himself from all evil thoughts for the sake of God's holiness. Isaiah was the first among the prophets to teach that God is "holy" and that man too should endeavour to be holy. This will help him to avoid evil. Already Moses had told the people that "..you shall be holy..for the Lord your God is holy".(Let me mention in parenthesis that Martin Buber accuses Jewry of having diluted that which is most typically jewish,viz:- its reaching for holiness. Judaism demands holiness from the people and for the people,but by not keeping near to God,man distantiates himself from God and holiness). All will be well,says Isaiah, if Israel sins no more since all of Iarael's past sins have been fully atoned for by the prolonged exile it had to experience.

Isaiah sees it as his task to bring encouragement and consolation to Israel. God is the Redeemer,the King who is sure to forgive always, and Tshuva is the easiest way to assure oneself if God's grace and mercy. Not the laws and commandments should induce the people to make Tshuva but God's

Holiness. "...let the wicked man abandon his ways,the evil man his thoughts to our God who is rich in forgiveness; for my thoughts are not your thouths". (55:7).

Isaiah confesses his and the people's sins and guilt when he became conscious of these thoughts through God's revelation. God will punish all those who refute Him,but He will postpone this punishment because He is merciful. He has sent His prophet to induce Israel to return. Those who believe in God and return will be saved (30:15) and those who refuse will have to face judgement. A Return to God indicates faith ofthe person in God's greatness. Tshuva is a serious matter and one should endow it with great attention; there will come a time when Tshuva will not be anymore possible. Sin creates more sin and may in the long run enslave mankind. God will accept a prayer only after the sin,the barrier between man and his God is removed. "...your iniquities have made a gulf between you and your God. Your sins have made Him veil His face" (59:1) Israel will inevitably be punished for its stubbornness. However,there will always be left a part of which will be saved because of Tshuva. To indicate this belief Isaiah called his son "Shear Jeshuv",which means " a remnant will return" (7:3) and he mentions also that "..a remant will return, a remnant of Jacob" (10:21).

Hosea was another major prophet who preached Tshuva. He lived at the time of Amos and like him pointed to God's justice which is less rigid towards His people as it is tempered by love. "I wish for love and not sacrifices ,and knowledge of God rather than burnt offerings", preached. He demanded that the people be sincere with regard to Tshuva. "..the sons of Israel will come back,,they will come trmbling to God" (3:5) and furthermore "..come,let us return to God.."(6:1) and so on. The people of Israel should ask for forgiveness for their sins and should confess their guilt. "Samaria must atone for rebelling against her God...Israel come back to your God,your iniquity was the cause for your downfall.."(14:1). Sacrifices will not help but prayers will. "..provide yourself with words and come back to God.." (14:3). Sincere prayers will gain God's forgiveness. Redemption is assured for those who return.(3:5; 5:15).

The theme of Tshuva occurs also in the sermons of later prophets Job has sinned and for this his children had to die. Job had to find an explanation for his sufferings and his friends only knew of Tshuva for him to gain absolution for his sins. He is asked to make Tshuva and his sufferings should induce him to agree (33:19), but to be effective it has to be a sincere and true "Return". Also Joel demands a true and inner

Tshuva (2:12). More than any other pre-exilic prophet he insists that crying,lamenting,fasting and the wearing of sackcloth are essential ingredients of the Tshuva complex. He reccommends that special days be reserved for Tshuva and he is certain that his is the best approach to gain God's forgiveness. Also Jona demands that a special day be reserved as a Day of Repentance and Atonment; he finds fasting a helpful vehicle for the prayers. He insists that also the household animals should fast on such days and share their master's sufferings. Similar demands are raised by Daniel. He was the first of the seers to appear after the last of the prophets,Malachi,had died. He is the only of the many known seers who has been incorporated into the Jewish canon. It is now known that the Book of Daniel has been composed during the Maccabi revolt. Daniel demanded that fasting, lamenting,sackcloth should accompany the prayers of Tshuva. Mandatory is that one should express one's shame while confessing his sins and when requesting God's forgiveness. Prayers will give expression to such requests and such sentiments,

Zacharia, however, does not follow such concepts. He demands that fasting be abolished and that the fast days be turned into feast days (8:18). He preaches that Tshuva can be performed through good deeds and a clear faith.

The Psalms were intended as prayers and as hymns, and as such they express an established or desired inner contact with God. Only a few of the psalms occupy themselves with Tshuva. We encounter more often calls for repentance,regret and atonment (Ps.32,51,130,143).

"For I am well aware of my faults,
I have my sins constantly in mind,
Having sinned none other than you against
Having done what you consider wrong"
"...you know that I was born guilty
A sinner from the moment of conception"(51-3-5)

"The Lord is interested only in those who fear Him,
In those who rely on His love".(147:17)

Man realizes his sinfulness which has estranged him from God; from birth he has sinned and more and more sins areconstantly accumulating Everybody is a sinner and God knows this very well. Man has to acknowledge his sins,has to confess them (32:5) and therewith he will gain forgiveness Great suffering will quite often induce an individual to confess his sins. When man is sincerely humbled in and by his sins and confessions, he will ask God to forgive him - which is making Tshuva - and thus he will be freedfrom his sins and his guilt. He will turn into a happy and harmonious person. Tshuvais not a single event. It has tobe a continuous process. The

sacrifices in the Temple had the same effect as prayers today,but never a greater one..We should always be conscious of our sins and ask daily for forgiveness for them (16:8; 51:5).

Judaism was given more or less the shape and content it has today through the efforts of Ezra the Scribe. He resinforced,established possibly the priestly code and gave back to the Torah theplace in Judaism which it was about to forego,and he placed the Temple cult into the centre of Judaism. Above all his merit seems to have been the installation of the synagogal system,i.e. the stablishment of places of learning and prayer which could and did exist wherever Jews felt inclined to have a place of assembly but where none of the animal sacrifices were permitted. These cultic activities were exclusively reserved for the Temple of Jerusalem . The system and the principle of prayer services,the institution of the various holidays and festivals,including Yom Kippur,date from that time and are based on the institution of the synagogue within Jewish communal concentrations. Early synagogues as substitutes for the Temple were used fro group worship; the institution was started in Babylonia, but synagogues continued to exist even when the Second Temple functioned. It is said that next to the Temple some 4-500 synagogues existed in Jerusalem. It is known that these synagogues did not count a rabbi among the various functionaries emploed. The synagogues served as a home for worship as well as of learning; it was a school for all age groups and a community centre. It must be clearly understood that there was in those periods no separation between social and religious life in a community.

In the history of the Jewish people a complete lacuna exists for about one hundred years following the time of Ezra. We know,however, that religion was the central interest during the entire Second Temple period,and inevitably it also brought strife and disputes in the interpretation of the religious dicta. We know also that in the first one or two centruies of the Second Temple period the sacrifices and the priests ruled supreme. The priests of that period tried to make the Torah and all it stood for,the undisputed central interest and exclusive guide of the nation,while the rapidly developing intelligenzia fought to adapt the Torah to the exigencies of daily and modern life. Most of the psalms originate from that period, as well as the "Wisdom Literature". It was the time when the "Scribes" ruled supreme. The conservative Saducees faced the progressive Pharisees. Points of law were the basis of acrimonious discussions,but the issue of the resurrection after death caused the greatest dissent,as the Saducees refused the doctrine which became hence the testing stone of one's religious adherence. The third party then in

existence,the Essenes,were not politically organized or active; they were, after all,what one would today describe as a fraternity or a monk order; they refused to enter into any dispute or discussion with the lay public. Ultimately the Pharisees did gain superiority in political power and their ideology was duly accepted; they thereby deprived the ecclesiastic party of much power. By virtue of the newly won authority the rabbis and the "Oral Law" became important institutions of Judaism and this in turn facilitated the introduction of democratic principles into the fabric of Jewish communal and doctrinal life.

It is evident that it is not enough to rely only on the biblical sources and the talmudic literature for an understanding of the ideas which prevailed in the jewish-hellenistic world of the Second Temple period. Even though the Jewish canon does not accept as suited and as holy the series of books which go under the name of "apokryphae" and "apocalypsae", it is certain that these reflect the ideas,the ideologies and the concepts of their time. The same applies to the Jewish philosophers and historians of that epoch whose works are preserved. I have indeed to concede,after having studied some of the easily available and easily understood books of that kind,that I could better comprehend the ideas of the tannaitic and amoraic rabbis as well as the concepts and the methods which are elaborated in the Midrash and the Talmud.

There is not the time nor this the place to do more than to mention a few items out of that large and fascinating material. Anybody interested in greater details will have no difficulties to find suitable literature for further study of his own.

Philo of Alexandria who lived at the end of the last century of the Antique,reflects well the hellenization which had affected Judaism at that time,especially in the diaspora environment. The Jewishness of Philo is greatly coloured by his hellenistic approach. It disturbed him that the Bible often represents a concept of the Universe which was unacceptable to and incompatible with the prevailing Greek cosmology and astronomy. Philo's solution was to allegorize the Bible in the hope that this would make it acceptable to his sophisticated hellenistic world.

He called on the Jews to turn away from idolatry and to return to the faith of the true God. He told them that the return from a sinful life to a virtuous one is the aim of every righteous person. He pointed

out that such a change of life and conduct will fill man's mind with a deep harmony which will in turn become apparent in the way that person acts and speaks. The former,by necessity unharmonious life,will in future become a harmonious one. By nature man is inclined to evil; sin is his companion from birth. The wicked man has no life,while the just have eternallife. Sin means estrangement from God and is an unwise reliance on one's own power. The Jew who disobeys God's laws is sure to be punished. All the chastisements a person experiances in his life should be seen by him as a warning and not as a threat of perdition. If a Jew repents and acknowledges his sins "he will find favour with God,the Saviour and Merciful".

Philo preaches the conservative aspect of the contemporary Jewish theology. A man can change his life through Tshuva,through repentance and the confession of his sins. In his repentance the individual should express his deep pain about his wasted life. Whenever possible a man should confess his sins in public,and the synagogue,which is open to all, is most suited. Philo's call for Tshuva was directed to the Jewish people as a whole; he hardly ever addresses the individual with his admonitions. In his doctrine of Tshuva we can still discover the ancient concept that the process has to be initiated by God. He hints that those who have sinned much and for a long time will not be forgiven even if they undergo a sincere Tshuva; otherwise, he promises, that there are no sins which cannot be forgivenin due course.

Philo sees the "Return" as the abandonment of a sinful life for an unblemished one. Sin is a human fault whose cause should be eradicated. Once Tshuva is made,any further sinning is impossible because God sees everything and He will help man in his efforts to avoid committing further sins. Therefore man should strive to be always pious and just, and he should love God. After Tshuva the soul is cleansed and readied for God to reside therein. Tshuva is a duty everybody has to take on and although even after such a thorough cleansing process certain scar-like residues will remain noticeable, Godwill overlook whatever is leftb over from a former sinful life because a Baal Tshuva is as near to God as any Zadik, as any righteous man who has never committed a sin in his life. All of man's guilt and sin is forgiven is his Tshuva is accompanied by a public confession; for this reason God is sure to forgive all those who pray sincerely on Yom Kippur.

Philo does not know of the atoning value attributed by the talmudic rabbis to suffering. Suffering and punishment have for him only value as calls to make Tshuva. He cares little about the search for forgiveness for minor transgressions; his main interest is prophylactic.

Under the influence of his hellenistic environment and in particular clearly influanced by the prevailing mystery cults,Philo developed the concept that man is a stranger here on earth and that he must live here for the true life which begins after death. Therefore in his philosophy forgiveness does not mean eradication of guilt and sin but the elimination of the evil elements within man and life the preparation for the rebirth of a new personality.

Jospehus Flavious, a Pharisean with an essenic education,the former Jewish general who had surrendered to the Romans,wrote about Jewish history with the intention to win from the Romans respect for his own people and it is evident that he was careful not to irritate his new friends and masters. He expresses the ideas prevailing in his days. It would be wrong to view in him only a historian; he is in addition also a religious writer in no way different from all those known and unknown authors who contributed to the literature of the Second Temple period with "publications" of a bible-like nature. His religious concepts are those of the Pharisees and his philosophical ideas those of his hellenistic environment. He occupies himself also with Tshuva and his ideas reflect those found in the O.T. He demands not only that one avoids every transgression and return to God's ways,but that one expresses also open repentance and confesses unrestrictedly one's sins. When man recalls his sins he should feel pain and shame and the confessions should be accompanied by lamentations,crying and fasting. Josephus does not elaborate in his books the principle that the outcome of Tshuva is total divine forgiveness. He does not even clearly define the function of Yom Kippur in this respect. Neither has fasting for him any particular ideological meaning. He accepts however, that God is pleased by man's Tshuva. Tshuva is a virtuous act and God's acceptance of it and His pleasure may become manifest in some befitting lucky event thereafter experienced by the Baal Tshuva. Should this happen the recipient will have every reason to conclude that God is no more angry with him.

Jospehus writes at length about the various biblical figures, like David and Ahab, who have made Tshuva. He also cites the Tshuva of Israel as a whole. He sees in the contravention of the laws of the Torah a sin and as such a break with God. Tshuva will then restore man to his former position in God's grace. In his eyes the fate of the Jews beleaguered by the Romans was due to their sinful past,to their having violated the religious laws. Only Tshuva, the return to a life of purity,might have been of help. Any expression of repentance is a priori of importance.It should be a total one and thus make a relapse impossible. Man has the free will to make Tshuva or not p but in the latter case he will have

to bear all the consequences. However, Jospehus appears not to have been too sure if Tshuva will erase all of mankind's sins, not even on Yom Kippur

The discovery of the Qumran manuscripts has thrown much light in every aspect on the ideas prevailing in the last 1-2 centuries of the Antique in this particular sect. We do not find here any of the general optimism which one can discover in the literature of of the last few centuriesof the Second Temple period. We are here mainly interested in this sect's attitude to sin,guilt and Tshuva. These have undoubtedly found an echo in the christian theology and possibly also in the apokryphic and apocalyptic writings. It is also quitelikely that the thought processes of the mishnaic rabbis were influenced by the doctrinal atmosphere of Qumran. It is well established that the sect had a separatist and isolated existence and lived according to an ideology in which eschatological expectations occupied the foreground.

The Essenes' theology had strong mystic undercurrents; they had expreme images of the punishment and the rewards which expect man after his death, and they had a deep belief in a life after death. They insisted also that everything which we do and which occurs in our lives had been predestined from birth. The Rabbis conceded that certain things are indeed predetermined but that in general man has a free will to form and lead his own life, that he can chose between good and evil. Otherwise a sin would be a divinely arranged act and event and a righteous man could not claim due recognition of his virtues as this would make him a righteous man because God has predestined him to be thus.

Every novice under education to join the sect counted as a righteous man but he remained a vessel of sin as long as the ruler of "Belial" the enemy of the "Sonsof Light" continues. Alllife is predestined,that of the righteous as well as that of the wicked. Evil isa powerful force and it seduces the righteous too. Only strict obedience to the commandments pf the Torah and the knowledge of the power of God can help man to resist temptation. With God's help the evil in man is eradicated. God Himself atons the sins of man by the spirit of His eternal wisdom. Life in Qumran revolved around the Torah. Torah studies continued day and night and they have the character of a true cultic act. Torah study is an act of Tshuva. Nowhere is the dualistic doctrine of Qumran indicative that man's good deeds can atone for his sins.

The community is the "holy remains" saved from destruction, "for the sake of the Fathers". All mankind,including themen of Qumran, are a priori sinners, but God has sent them a "Teacher of Justice" to bring them back onto the right path. Redemption can only come throug this god-sent

Teacher. The miracles God did to Israel in the past in the desert are of no importance at all. The Teacher says "...I am a trap for the wicked, salvation to those who turn away from sin,and I am wisdom for the simple-minded..." Mystic thoughts appear in the sayings of the Teacher; he has been taught the marvellous secrets by God Himself, so that he can appear in a "sevenfolded light" and he has lighted up many faces. (Thisexaggerated sounding claim of the Teacher is not in any way surprising; itis a theme and a language which is common to most writings of that period). The transfer from darkness to light,from death to life takes place when one's sins have been forgiven. Man sins because of his lowliness and of his inferiority. He should tremble with fear whenever he imagins the fate which awaits him on Yom Kippur.

IX.

The remarkable changes which took place in Jewish theology in the early post-biblical period are reflected in - if not influenced by - the apokryphic, epigraphic and apocalyptic writers and later still more so by the rabbinical literature of the mishna and talmud period. In post-exilic Judaism the first clearly defined reformatory views came into the foreground in Deuteronomy, viz:- that God had been just in the way He punished Israel from time to time as the people had every time earned such a harsh punishment. But God had again and again shown mercy as soon as the people repented and had made Tshuva.

Certain Christian researchers prefer to view the Apokryphae as the only legitimate continuation of the O.T.; they consider the talmudic writings a deviation from the spirit evolving at that period and not the documented inheritance of the true and deep wisdom present in the Jewish world in the last centuries of the Antique and the first ones of our era. The apokryphic writers do not in any particular way illuminate God's love for His sinful people in the manner and the style which the Rabbis of the tannaitic period like to apply. A general characteristic of the apokryphic writers is their marked optimism, their certainty that the Jewish people is blessed by God and assured of a happy future. The Jews of the Talmud andof the Apokryphae feel superior to all the rest of the world. Also in the Apokryphae do we read that the individual who obeys the divine commandments has nothing but a blissful future ahead while the sinner will be punished. The apokryphal literature shows only few exceptions to this rule. Unless the sinner makes Tshuva, he will be condemned to eternal condemnation and damnation; the wicked - contrary to the teachings of the Rabbis - will not have a share in the coming redemption. But we are also assured by the Apokryphae that those who seriously intend to return are granted the benefits of Tshuva, that God will forgive and forget.

The apokryphic literature of the lastcenturies of the pre-christian era, however,does not deal with the problem of Tshuva in any deeper sense of a theological kind. It does,however,discuss at length the problem of sin and elaborates on the responsibility of a sinful life for the painful experiences the Jewish people had to suffer in the course of its history, and for the sorrowful fate so many individual Jews had to undergo in their lifetime. The writers pointout that all the sins a man can commit are mentioned in the frequently recited confessions of guilt. In these confessions a man should truly suffer at the thought of the guilt he carries, otherwise they would be nothing but lipservice and a superficial statement made only in the hope to escape punishment. When an individual prays for forgiveness he indicates that he is conscious of his having loaded a sin upon himself and if it is truly and deeply felt prayer he will have taken the first step towards Tshuva. Already in the 2-3 centuries preceding the destruction of the Temple did prayers of repentance,alongside the Temple sacrifices,form an important feature of the lithurgy. The inclination to discover in any advserse experience or in any misfortune evidence of some individual or collective guilt,must have originated at the time of the Babylonian Exile which the Prophets had explained as the consequence of the sin and the guilt which Israel had accumulated over the ages; and the final favourable outcome,foreseen and foretold as certain by the Prophets,was also to be attributed to and viewed as evidence of God's love and ultimate forgiveness. The prayers of repentance which were formulated around that period were in the following centuries to form the prototype for those of Tshuva. In the epoch which the apokryphae produced, the individual had been made conscious of his tendency to sin and to transgress,and he was warned of the dire consequences,in form of divine punishment he may expect, unless he neutralized his crimes by a true and acceptable form of Tshuva. By the time the Maccabeans ruled the land,speicifc days of repentance had been instituted in which the individual could,in the company of his community,pray for his and the entire nation's forgiveness by God.

In the Wisdom Literature it is mainly the individual who is addressed and warned and taught,whose fate and deeds are analyzed. Israel's history, its misfortunes and sufferings very definitely reflect God's justice and this is why He has punished Israel for its sins. The punishment Israel and the Israelites have to suffer should serve them for their education; they have not the purpose to cause their ruin or destruction,because it is sure that God's ultimate compassion and mercy will bring them back into His grace. However, also in this literature the culmination of the admonitions and of all the punishments is in the demand to make Tshuva. Tshuva is a great blessing for

Israel and the Israelites; this institution has been granted to them only because God loves His people. It is offered only to Israel for the sake of the Fathers and for the sake of the Holy Temple.

The entire epoch ending with the destruction of the Second Temple is full of confidence in the superior position and of pride in the preferred fate of Israel. Israel is a people whose future is assured. Whoever obeys God's commands will benefit greatly. Whoever disobeys them commits a sin and he will be punished. Whoever has sinned and makes Tshuva is assured of divine forgiveness. This is the quintessence of Tshuva and it is now theologically very well defined in the extra-biblical literature. The individual sinner who has not "returned" will perish and will have no share in the redemption of Israel which is sure to come soon. Nothing, not even the worst misdemeanour of Israel as a whole can ever cancel the promise of such a redemption; but it can be and is delayed again and again because of the unwillingness of Israel to finally and definitely repent and to return to God's ways. However, the promise of a general and ultimate pardon does not apply to the individual Jew; if he sins and does not make Tshuva suitably,he will perish for ever. The elimination of any number of unsuitable and uncorrigible elements from the community of the Jews will have no debilitating effect on Israel as a whole.

Also the Book of Jubilees writes that God has never forsaken Israel though it has so often contravened His laws. Certain sins cause "expulsion and rooting out of Israel" and for such sins not atonment is possible. These violation comprise desecration of the Shabbath,eating meat containing blood, avoiding circumcision,giving one's daughter into marriage with a Gentile. The Book of Baruch,which originated after the war with Rome,explains that Israel's sufferings are due to its transgressions. This author sees in the suffering a source of beneficial effects: it sanctifies the individual affected and removes the necessity of a punishment after death. Reward for the Righteous is as sure as punishment for the wicked.

Optimistic viewpoints are,however, not the general rule in the apokryphic literature. Some of these books offer a less optimistic prognosis: all the benefits of divine mercy and of Tshuva are restricted to the nation as a collective unit and to the righteous individuals among the Jews, while the individual sinner,even if he makes Tshuva in full,is without mercy destined to perish. A sinner has the chance to be forgiven is he is generally a righteous person and has committed only now and then an occasional sin. But, as I have mentioned above, the majority of the post-biblical writers is quite kindhearted; they all promise that God's love for Israel is supreme and that He will permit the "Baal Tshuva" to return whereupon God will forgive him and

and will receive him back. For there is after all to be found in the Scriptures the divine promise that a true and full Tshuva will grant full and total forgiveness.

All these ideas,doctrines and concepts of the apokryphae we can find in some form also precipitated in the opinions of the Rabbis of the talmudic era. One can say,in general, that the apocryphic -as well as the apocalyptic,the epigraphic and pseudo-epigraphic writers had a great impact on their times and a considerable influence on the thinking of the rabbis.

Up to the time of Isaiah God had sent regularly messages through the mouth of human beings. Thereafter the documentation and the divine intentions were issued as prophetic pronouncements in apocalyptic form. "Apocalyptic" means literally "uncovering", but it is best translated as"Revelation". These writings show the influence of the dualistic ideology which had penetrated from Persia. The apocalyptic school made its appearance during the last century preseding our era, and although this literature too has not found acceptance in the Jewish biblical canon,all these books are carefully studied by the Jewish theologians and historians. There cannot be any doubt that the thoughts expressed in these books with regard to eschatology,cosmology and even theosophy - and possibly also to gnosticism - reappear in the ideologies of the contemporary as well as the future Jewish sages and philosophers. This fact applied especially to what is said therein about sin,guilt,redemption, atonment and forgiveness, i.e.the theological concepts in which we are here mostly interested. They have essentially contributed to the formation and final formulation- and for me personally to a better understanding - of the judaistic conceptions of Tshuva.

I have already mentioned before that the influence of a current of mysticism had become evident in the talmudic period. It appears that it was to some degree due to an involvement with gnosticism and it is also possible to find here and there indications of a certain dualism in the teachings of the rabbis of that period. That vague mysticism found expression in a kind of antrhopomorphism somehow allegorized and rationalized into certain philosophical abstractions taken from the then prevalent aritotelian system. The rabbinic opposition to the penetration of the mystic ideas then becoming manifest,was expressed in their underlining the need for an absolute obedience to the divine commandments and in their pointing out the dangers which even the slightest transgression might bring forth. Until that period neither the Scriptures nor the classical Judaism of the Talmud indicated that any particular significance had been attributed to demonology or magic, but under the influen-

ce of this early mysticism some such metaphysical ideas did gain a foothold.

The rabbis of the talmudic period - contrary to the position their successors later took -did not show any active hostility to the early mysticism which made its appearance in their circles but they insisted that the study of the metaphysics be restricted to a limited group of mentally balanced and intellectually superior individuals. They allegorized their warnings in the story of the four rabbis who entered "the garden of the mystic experience" from which only one, Rabbi Akiva, returned with his mind intact and balanced.

The main feature of the apocalyptic writings is that they grant mysticism an important position. It is generally accepted that the sudden appearance of mysticism is due introduction from similar schools which flourished in Greece,Persia,India,Egypt at that time. It isequally considered certain that the mystic ideas contained in the apocalyptic literature were later on crystallized and manifested in the Cabbalah and later still in Chassidism. I was,therefore, not surprised tolearn from Gerschom Scholem that Jewish mysticism and the roots of Cabbalah are to be searched for in the thoughts and writings of the mystic schools of the second century of our era.

"Apocalypse" is applied generally to mean the foreeing of the future; before the prophets appeared on the scene,there were "seers" ("Roeh", "Chozeh" or "Tzofeh"),i.e. persons who saw or beheld. The apocalyptic author is a seer and not a prophet; he may have visions,may have dreams,but he is not a messenger sent by God with a task and a duty.

The apocalyptic literature is above all strongly influenced by Persia , The Syrian oppression was greatly felt and no prophet did arrise to guide the people in the name of God. The promise of the great Prophets that after the rebuilding of the new Temple a glorious time would come to the Jewish people had not been realized. The consolation now offered was the assurance of an ultimate reward,the promise of a Messiah bringing redemption,and the new doctrine now introduced of a survival after death and of an ultimate resurrection was the message carried in the apocalyptic literature. These books attempted to revive some of the methods formerly used by the prophets, and this may have been the reason that the rabbis opposed this type of literature, which already in the pre-Hasmonaean days had preached the approach of the Day of Judgement and had warned mankind to prepare for the end of the world. These books with their visions and mystic descriptions and with their great use of symbolisms, reflect the enormous impact the hellenistic culture had on the intellectual life of that period, but they never had such an importance from a Jewish point of view. This is different with regard to the Christian outlook and for this reason a number of these books has been incorporated into the Christian canon.

Notwithstanding this fact these ideas of the apoclyptic writers are clearly reflected in the talmudic literature. It is not difficult to discover such evidence. "...the evil done will ultimately affect the evildoer". From now on the newly evolving rules of divine justice become more prominent. God's ire against the sinner forms a great part of the apocalyptic writings,though God's mercy -which is no less great than his majesty -is also frequently underlined. God the just Judge,the great and strict King,and similar definitions and appellations of God,occur frequently in the Wisdom Literature and the apocalyptic and other writings which date from the centuries around the beginning of our era.

In a general way one can say that the apocalyptic literature is filled with a pessimistic attitude regarding this world - and the rabbis may have feared that this literature could lower Jewry's will to fight for its survival,whould they be allowed to study these books as part of the holy literature. In the time of Gaonim ,some time between 600 and 1000 of the Common Era,many other minor apocalyptic works were published in which the coming of the Messiah in the near future was predicted. These publications coincided with a new wave of mysticism within and around the Jewish intelligent and intellectual circles.

The apocalyptic writers base their eschatological forecasts on the claim of possessing a deep knowledge of the divine mysteries and secrets. They presume that sin and evil have a cosmic basis. The views they present about sin and evil are similar to those of the tannaitic rabbis,viz:- that divine mergy is granted only to those who are righteous while the sinner will without doubt be punished. Such wicked people will be eradicated; they will be condemned to eternal hell. Their terrible sufferings will start soon after their death. A Jew has no right to think that he can demand exclusive or special treatment. Jewish sinners will be punished no less than those of other nations. The Righteous among the Gentiles will gain the same favourable treatment as the Jewish Righteous. The originally promised favoured treatment for Jews was now cancelled, because Israel has not learned from its past misfortunes and has not listened to the many admonitions it has received. The basic theological principle which was later evolved by the Rabbis that all Israel has a share in the future world, is not encountered in the apocalypsae.

Tshuva is not given any clearer definition nor any extended treatment in these writings. We learn that man no chance anymore to make Tshuva once he faces the Last Judgement; but before his death every sinner has such a chance and opportunity. The apocalypticic writers do not show any sympathy for the sufferings of the condemned sinners. Now and then we encounter warnings to make Tshuva but they are mostly addressed to Israel as a whole and

hardly ever to an individual. In short,the general theme is that everybody has a chance to make Tshuva. If one misses this opportunity one has only himself to blame. Hardly is ever mention made of God's great interest to see man make Tshuva. Redemption is the main motif in which the apocalyptic writers were interested.

One explanation given in this literature why the writers take such a harsh attotude is that it appeared during the reign of the Hasmoneans when religious infighting between the orthodox and the moderns,i.e. the adherents and the opponents of Hellenism,influenced the political as well as the religious arena. These apocalyptic books reflect the hopes and the prayers of the conservative elements among the contemporary Jews that the reformers and the faithless will be punished,and none of the conservative groups or the orthodox schools had any interest in making a promise to the "moderns", whom they classified in any case as sinners and as wicked people,that they might ever gain God's favour and forgiveness.

It should not appear strange to you that I should feel it necessary to add now a few lines about the ideas which Christianity has developed about the originally Jewish concept of Tshuva,of sin,guilt and forgiveness. You recall that the first Christians were Jews and that perforce the early Christian writings had to reflect contemporary Jewish thinking. Even in the opposition to traditional Judaism which grew out of Paul's missionary activities we can discover ideas and precepts - poisonous though they often are - which will help us in our understanding of the way Jewish religious beliefs in Tshuva evolved. It should not surprise us either if we find many of the original Jewish ethical and eschatological ideas reappear not only in the sayings of the Rabbis but that they were also preached by Jesus and Paul.

Jesus preached (Matt.18:23-35) that God will forgive man his great debts provided he in turn forgets the debts and also the guilt of his fellowme Man has no right to demand anything from God; he has to live his life to please God (Matt.10:35). Prayers are the medium by which man's inner attitudes are revealed (Luk.18:9-14). A regular theme of Jesus' sermons was that Tshuva means the total involvement of man (Luk.13:1-5).

Jesus' preaching was similar to that of the other rabbis of his time, though he used - at least according to the Gospels - a more revolutionary language which we might call,socialistic,should we want to apply modern terms. Whoever sins against God and does not make Tshuva in order to return to God,will be condemned to eternal suffering; but whoever believes in Jesus as the messenger of God,will live forever. The punishment which awaits the sinner will be terrible (Luk.14:11-14) but every man is given the chance to gain eternal life (Matt.21:31). Jesus' teachings were based on the principle of retribution,i.e.

there is compensation in the world to come for the good deeds and for the bad deeds performed during one's lifetime on earth. Belief in God and His son was essential - a doctrine later further elaborated by Paul.

Many of the statements made by Jesus represent the standard opinions which the teachers of his time were wont to preach; there are not many among the sayings of Jesus which his Jewish contemporaries could not and did not accept,because he and his followers were after all believing Jews. Jesus shared also the prevailing outlook of the Jews of his time on Tshuva. On the other hand he developed in many other matters his own ideas and thoughts. His baptism at the hand of John was seen by him as a step in the direction of the coming redemption and he accepted and identified with the Baptist's prophecies. He preached that God punishes and awards uninfluenced by the gravity of the evil done or by the position of the person. It is not revealed to man how God acts and reacts; one should never judge God's intervention from the event itself."God sends rain and sunshine for sinners as well as for the righteous" (Matt.5:45). A fortunate man is not necessarily virtuous and an unlucky one is not always a sinner (Luk.16:19). The literary observation of the Torah does not always mean the fulfilment of God's wishes (Matt.4:17).

We discover in Jesus' preaching the basic teaching of the O.T.,that man has to serve God and that he should always be conscious of his tendency to commit a sin. Jesus accepts the Jew who feels he has done his duty by fulfilling the lawsof the Torah and he agrees with King Solomon that "there is no man who has not sinned". He prays that "God help me sinner" (Luk18:13). Man has to do justice,exercise love and walk humbly before God. It is not enough to differentiate between a sinner and a righteous person (Mark.2:17) as everybody is guilty towards God (Luk.7:40) and one should never cease to beg for forgiveness (Matt. 6:12). In the course of Paul's process of reorganization,we know, the Judaeo-Christian character of the early Christian community underwent a change. Of course, I am not going to delve deeper into this issue,but a few words about Paul's concepts may be of interest here.

Jesus tried to reform certain aspects of Judaism which he had considered unsuitable to his times; but he never wanted to abrogate the Torah. The aim and hope of Paul was, on the contrary, to cut off completely any association or connection with Jewish laws and traditions. From this never ending and unrelenting hostility to Judaism,so apparent in his teaching and preaching,has resulted the hostility and enmity of the Church which thereafter has unrestrictedly accepted and faithfully followed Paul's policy. Paul insist that man is inclined to sin. Allpeople are sinners, he says. He generalizes thispessimistic view much more than Jesus ever did. Paul preached that Jesus had overcome sin and death. Good and evil are judged by God and not by man -

a concept which is uancceptable by Judaism. If man lives without having accep ted the Cross,he is condemned to eternal death. If man accepts the Cross,he will gain salvation. This,in simple words, is the Christian doctrine. Christ protects man from the Devil. Whoever does not believe in Jesus remains a sinner,even if he lives the most righteous and moral life.

It would be possibly instructive to bring further material and that in greater detail from the Gospels and other early Christian literature, including that attrobuted to Paul,as modern christian exegesis has so successfully exploited the influence of the O.T. and the post-biblical literature have on the formation of Christianity. In this century of ours a new christian interpretation of the O.T. has been introduced which can be called truly revolutionary. Itis of great scientific value,and not as many think, only a compensatory gesture to ease the guilt the Churches feel they have loaded upon themselves with their antisemitic past. These recent christian publications have suddenly discovered and with great surprise found that John was indeed justified in hisdeclaration that "salvation comes from the Jews"(4:22).

After the canonic compilation of the Scriptures Judaism has known manyideological currents and has experienced many theological changes. Not rarely these were politically introduced. These evolutions are reflected in various contemporary religious writings and philosophical currents but little of a concrete nature has been transmitted to us. The historians and religious researchers of the last few generations have dedicated much time and effort to elaborate a somewhat understandable picture of the period ranging from the Babylonian exile to the destruction of the Second Temple. It is generally accepted opinion that large areas of the period have so far remained blank.

When after the death of Alexander the Great the hellenistic and the greco-roman culture mmerged from the so far dominant philosophical school religious movements or popular associations, also a new type of intellectual virtuosi among the rabbis came to the foreground,who claimed for themselves, along with an overwhelming knowledge of the Scriptures and an intuitive understanding of the problems of every day life,the right to guide and to affect in their own image the future direction of Judaism and Jewry. These rabbis were legalistically minded men with a tendency towards casuistic thinking and reasoning in their finely made distinctions and exactly circumscribed definitions.

Christian historians claim that the theological and philosophical ideas of these rabbis had been greatly influenced by their contact with the

christian world which had begun to develop and to flourish at the period. Jewish historians maintain that there is hardly a basis to justify such a theory, as the antagonism between these two groups was far too great as to permit any contact,intercourse,influence or identification of ideas. The rabbis of the first two centuries of our era were far too much inward turned, far too much tradition-bound and far too much conservatively inclined as to accept any kind of modernizing trends from a reformatory religious movement - which in turn had already concluded that no friendly collaboration with the Jews was either desirable nor possible. Both these two religious branches, the Jews and the Christians, realized that any approach or reconciliation was possible only if the one or the other were to abandon any of its fundamental beliefs. And we know that none of them were ready to do so.

The Rabbis' authority derived from the Torah which had been revealed at Mount Sinai; they felt called upon to to interpret the Torah in the spirit of that revelation. The people see therefore in the writings of the Talmud a direct line with the laws promulgated in the Torah,and the Torah and the Mitzvoth were thus the useful maans to gain salvation. The Rabbis, the executives of the Jewish religion on earth owe their influence and their respect in part at least to the assurance ,to the help they gave to the people,to gain a place in the future world, to the support they provided to the people in overcoming the dread of death,to their soothing the pangs of guilt which tormented the people,the dispension they provided for the people in their fear that their sins might jeopardise their future life in the world to come.

And thus it came to pass that from the time of the talmudic rabbis onwards no innovations,no reforms could be and were introduced. The Mishna and the Talmud,the so-called Oral Law" and all the laws and rulings transmitted by the Tannaim and the Amoraim grew out of the biblical tradition. The orthodox and even the conservative elements in Jewry consider these writings of the Sages as equally godgiven as the Torah; these writings were declared revelations already made on Mount Sinai which had been communicated by God to Moses orally along with the Torah, and transmitted by word of mouth since then until they were written down in ther final version in the Talmud. Everything in the Talmud demanded or cammanded is a law for every Jew to obey in full. Thereafter the rule was established that whoever did not follow what the Torah had established as God's laws and commandments and what the Rabbis haddictated as God's intentions and deeper thoughts,was a priori an apostate and had automatically ceased to be a Jew. This iron grip was losened when Enlightenment opened new vistas to the Jews and when Emancipation made Jews aspire to enter a new world. For those who broke free the ancient rabbis and

their wisdom had lost their former force and sanctity. However, large masses of Jews continued to trust and believe in them and i6 is of great interest to me that even some of the reformative and progressive groups which had entered the stage of Jewish life and had denounced as unacceptable,unreasonable and unusable all that which was not rational anymore in accordance with the modern philosophical thinking of the non-jewish environment, have now retraced their steps to the observanceof the Halacha;and to a new generation of theologians in Judaism there is the hope that this new attitude will prove sufficien to attract the young generation of Jews back through the process of a kind of Tshuva.

In the last 3-4 centuries BCE Israel, under the occupation of foreign powers,torn by inner conflicts,still suffering from the after-effects of the Exile and with large parts of its people assimilating to the pagan cults of the neighbouring countries, knew only one explanation for all its misfortunes: it had sinned gravely,had transgressed God's commandments. Israel knew of only one way to remedy this situation,viz:- that of Tshuva throug which by God's mercy it could hope to be forgiven and redeemed. Mercy as the operative conception became henceforth the main theme in the creed of Tshuva presented by the Rabbis. This encompassed the call to repent one's sins,to do good works,to follow the precepts of the Torah. All and everything could be gained or lost for the individual and through him for Israel as a whole, with the study or the neglect of the Torah. The Torah wasplaced into the centre of all teaching and it formed the guideline for mankind's life,actions and behaviour. "Would Israel had forsaken me and kept the Torah",was according to R.Hiyya b.Abba (Jer.Hagiga 76c) God's lament. It was kind of logical that the "Oral Torah", the "Mideoraita",the ordinances issued through the rabbinical interpretation of the written Torah, and the "Midearabbanan", the rules issued by the rabbis themselves were nowdecreed as godgiven or at least divinely inspired and given now nearly equal authority to the Torah itself.

A clear picture of the intellectual situation and the theological position is available from the last 2-3 centuries of the Second Temple onward This is due to the activities - in ruling and writing - of the rabbis of those days,who felt called upon to carry on the study and the tradition of the Torah, and to protect Judaism under grave and often desperate circumstances. The rabbis folled the "scribes" who after the return from the exile in Babylonia had served as experts in the interpretation of the Torah, "Rabbi" means teacher. The Rabbi continued to study the Torah and the "unwritten law"

The talmudic rabbis were at first mainly legal experts; they became also, after the destruction of the Temple, religious experts. At all times,howver, they endeavoured not to change what is written anywhere in the Scriptures. It is understandable that they fought hard to keep out all changes andreforms that they saw in the preservation of all that Israel stood for,had been selected for,their main duty. They forcefully intedded to bring about a standstill in the prevailing trend to introduce religious developments,and they saw only a possibility to achieve this by congealing Judaism and its theology within the existing religious borders.

The Jews returning from the Babylonian Exile were changed people; they were determined to turn a new leaf. The idolatry which was so common among them beofre the Temple was destroyed,was no more permissible. Those elements of the Jewish people which were less conscious of their Jewishness and tended to assimilate,had remained in Babylon,had not made use of the offer to come back to Jerusalem. The men who placed themselves at the head of the returnees as leaders and teachers, Zacharia,Haggai,Malachi,Ezra and Nehemia,were followed by the Scribes and the "Men of the Great Assembly". They all worked hard at the remodelling and strengthening of Judaism and to restore in it the former values and characteristics.

The Scribes had a devisive importance in the reformation of the Jewish nation; they were to be the future Pharisees. They followed in the minutest detail the precepts of the Torah and instructed the people in every religious rule and law. They formed the Great Synod which reformed the fundamentals of Judaism. They were in turn succeeded by the Tannaim whose dominating influence began with Simon the Just and their epoch ended with R.Judah the Prince. In all they taught for some 500 years during which they accomplished the Mishna. That epoch encompassed most of the Second Temple period in which giants like Hillel and R.Yochanan b.Zakai taught. The Rabbis of that period are given the name "Tannaim", a word which in translation means "to hand down" or "to teach,to study".

The Tannaim were Pharisees,as already mentioned, who saw Judaism not as a religion to be followed in a dogmatic fashion but as a way to teach the rules of conduct of everyday life. This made it permissible and also essential to adapt the ancient biblical rules and commandments as well as as the doctrine of punishment and rewards to the principles of the prevailing times. They preached that certain biblical laws should not be taken literal; it would hardly have been possible,even in their time, forexample to exact "an eye for an eye" as the Bible demands.

The Tannaim taught thatit is a much more difficult undertaking and indicative of greater wisdom and intelligence to correct a biblical law than

to follow it blindly and without raising the question if it is suitable to the day in which one lives. Their teaching was in contrast and in deep opposition to that of the Saducees who considered the laws and instructions of the Torah as they were written down,binding for ever, and this group of religious individuals could never agree to nor tolerate the slightest change. The Essenes,according to Philo and Jospehus,interpreted the Torah with even still greater literalness,but as they did not enter into discussions or disputes with the other political currents,they could live undisturbed according to their philosophy.

I have already pointed out that the tannaitic period witnessed and was traumatized by two great events,viz:- the destruction of the Temple and the defeat of Bar Kochba. And I have also pointed out that the tehological system preached by the Rabbis and their view of the needs of their times for the Jewish people were strongly coloured by these experiences.

The Talmud has been compiled by the Tannaim and the Amoraim in the course of about 850 years,from about 350 years before the Common era until the year 500 of our era. It consists of the Mishna of the Tannaim and the Gemorrha of the Amoraim. Tannaim are teachers of the Jewish laws and of the Torah. Amoraim are "interpreters" or lecturers of the Talmud. These two groups of rabbis viewed their own work as equally important as and worthy of respect as the Torah. R. Gamaliel declared that "Judaism has two books of the Law: one a written one and one an oral one".

The Palestinian Amoraim were given the title "Rabbi",my teacher, while those in Babylonia were aclled "Rav", teacher or simply "Mar",Mister. The amoraic rabbis 2ho explain and interpret the Mishna" are a group of Sages who taught from the time of the completion of the Mishna under the tannanim (ca 200 CE). Their period of activity and influenced ranged until the Babylonian Talmud (end of the 4th century) and the Jerusalem Talmud (end of the 5th century) were completed. The Jerusalem Talmud has been less studied and is, therefore,less enlarged by commentaries; however, it is given no less respect and veneration than the Babylonian Talmud. The Amoraim never disputed a statement of the Tannaim of a doctrine of the Mishna. They busied themselves with the halakhic as well as with the haggadic parts of the Talmud,but with regard to the latter there is no sharp delimitation from the Tannaim.

The Amoraim too studied with care and discussed at length the entire complex of Tshuva,but there was not much they could and did add. One of their major contributions was the advice that whoever meets with a misfortune or anything which looks like a punishment from heaven,should investigate his

past in order to discover any wrongdoing or guilt (Berach.5a). At the same time the sufferer must also see in these "castigations" evidence of Gd's love and not the outcome of one's guilt. R.Yochanan b. Eleazar said: "Great is Tshuva as it prolongs life of man". A sinner is better off in this world if he makes Tshuva than a righteous man who dies with his sins anatoned. The righteous have to die so that the sinners may not be induced to make insincere attempts at Tshuva. The righteous remains alive because he has accumulated mitzvoth and other good deeds.

A new philosophical concept was introduced by the Amoraim,most likely dictated by the growing influence and strength of the Christians during the 3rd and 4th centuries. The occasional prediction that the Gentiles would be tratedas favourably and as gently as the Jews if they were righteous individuals in their own ways of life, was now totally reversed. The rabbis began to preach that the Torah belongs entirely and exclusively to Israel and that even the Gentiles who occupy themselves with the study of the Scriptures and who live according to the tennets of the Torah,should and will be punished.

The talmudic rabbis were followed by the "Saboraim" (or "the men capable of reasoning") who completed the Talmud with the sayings of the Amoraim. They were active for some 50 years or so.and they were in turn followed by the "Geonim" of the academies of Babylon. This period lasted up to about the year 1000. During the time of the Saboraim and the Gaonim there arose repeatedly movements against the talmudic teachings and prerogatives. The first such protest movement was started by Abu Isa Obadiah of Ispahan. He was followed by many others,some of whom,like Yodgan,calimed even to be prophets. The Karaites, of whom later more,became a force to be reckoned with for some time. Remnants of this sect have survived to this day,notwithstanding the often unethical fight the rabbis waged against them.

When Christianity reached its full powerful position in its alliance with Rome,Israel became a truly exiled nation and its theology called upon to explain an extra-histoircal existence. Many of the talmudic sayings and mishnaic interpretations are today explained as polemics against the christian teachings of that time. Judaism's existing borders were strengthened,more of these were erected by the Mishna of the tannaic rabbis,and these borders and limits were finalized by the amoraic rabbis with the help of the Jerusalem and Babylonian Talmuds.

The Mishna is the foundation of the rabbinic canon; it was composed from the first century before CE until 200 CE. Although the rabbis of the Mishna occppied themselves hardly ever with national and international

politics,their age and also their fate were influenced by the two catastrophes - the destruction of the Temple and the defeat of the Bar Kochba Rebellion (in the years 70 resp, 135) -which had deeply wounding economic,political and social consequences. The Temple and all its stood for culturally and politically,was for ever eliminated, and a new theological guideline had to be provided for the people.

The Mishna like most other rabbinical literature deals in short passages with self-contained particular topics of halachic interest. Often conflicting interests are reflected in the opinions of the various rabbis. After the Mishna was completed and the Talmud closed,generations of commentators and interpreters entered the stage,but they never made any changes in the rulings and guidelines of the "Sages" whose declarations and teachings were made unchangeable by their being placed next to the Torah as divinely dictated or inspired material. Whenever somebody dared to propose or make changes in the Jewish-rabbinical thinking,even if this was done by men of the calibre of a Maimonides,the fear that this might possibly shake lose the established rules and rigidified laws induced waves of hostility. Such an apostasy was and is severely condemned - to this day.

In rabbinic Judaism all religious doctrine was under the impact of a total obedience to the Torah and life existed in expectation of an early redemption. The Sages discussed over centuries whether a righteous action should be counted superior to the study of theTorah, i.e. if "the performance of the Law was superior to the study of the Law" and they came finally to the agreed conclusion that the study of the Torah gained greater merits. The world rests on the Torah,and R.Meir said that a heathen who studied the Torah was to be likened to a High Priest, but R.Yochanan of Tiberias strongly opposed this statement; in his opinion such a heathen should be killed. Life had become difficult enough if not intolerable for the followers of the Torah among the Jews. This made the Tannaim develop a new doctrine of the Messiah. It was embodied in the hope pf Israel that a redemption was to come. It meant not only that every individual can expect punishment or reward according to his merits,butit included also the future resurrection of the dead. The messianic idea of such a specifically Jewish conception was taken over by most neighbouring cultures.

The messianic idea found a fertile soil among the Jews at a time when it had to face one catastrophy after the other. Hope grew that a Prince of the House of David would appear to redeeem the people and to bring it back to its ancient homeland where the Temple would be reconstituted and where a king would reign. Jeremiah in his lamentations and Ezekiel with his mystic

images were the main bearers of the messianic message,which basically promised an end to the Babylonic exile.

The early talmudic rabbis,however,did not agree with the idea of a messiah to come; they did not even mention it in the Mishna. It is possible that after the conclusion of the Mishna Juda the Prince did take the opposite stand in reaction to the growing christian influence and gave space to the messianic hope when the Talmud was completed. The messiah was sure to come soon to make life bearable to all. This was part of the temporary thought and everybody knew and accepted it as absolutely true that every individual,however manifold and grave his sins,has the opportunity to make Tshuva and to gain thereby forgiveness for his sins. The apokryphic writers' leitmotif had been that redemption was soon to come for all Israel. Now a great change was introduced: the punishment to which a sinner was thought inexorably exposed after his death,was now abandoned and it was replaced by the recall of the pledge God had given to His people in general and to every Jew in person, that all sins and crimes would be forgiven no sooner a personal Tshuva was made. From the time of the Exile onward Jewish religion promised to every Jew,even to those who lived in the diaspora, a reward for good behaviour. Judaism did not anymore approach the individual Jew with threats and condemnation but by means of teaching,admonition,promises.

This development led to the strengthening and the deepening of the complex theology of Tshuva. Forgiveness of all sins through Tshuva became the main theme of the rabbinic literature: God's mercy will remove sin and guilt from His people. The word and the meaning of Tshuva was already known and used in the time of R.Gamliel II,i.e. before the destruction of the Second Temple when it was used in the שמונה עשרה, the 18-prayer: השיבנו אבינו תורתך From that same Temple period dates also the אבינו מלכנו prayer in which God is asked סלח לנו מחל לנו כפר לנו

In the tannaitic midrashim to the Torah (i.e. the halachic midrashim) God is represented as the essence of the God of Justice אל צדק and the God of Mercy אל רחום וחנון. These characteristics derive from the O.T.. The Rabbis' basic ideology rested onthe axiom that God can never be supposed to have done anything unjust and that on this fundamental factthe world rests. The main characteristics of God - which are also used as God's various appelations - are concentrated in the "13 Middoth". R.Akiva taught that God's judgement is composed of and at the same time influenced by His goodness and mercy , and it is determined by the way and manner in which Israel behaves and reacts. According to these rabbis the measure of the good which God applies is always greater than the measure of punishment מדת הרחמים גדולה ממדת הדין

In the same "openhanded" way God grants also His rewards; these are always greater that what the individual has earned.

In the rabbinical writings we findmnay references to the way God has mercifully interpreted the scale of what God's people Israel has done right or wrong, a clear indiication of the great love He has for Israel. He calls them at time His sons,even when they have severely tried His patience. Like a father who punishes His children thus also the punishment Israel gets from God are meant to have an educational value. And it is most impressively clear and worth remembering that however severely Israel may have been punished in the past,it has never been destroyed. The statement occurrs again and again in the pronouncements of the Tannaim,that obeyance of the commandments of the Torah will be rewarded and disobedience will be punished. God has taken upon Himself the decision that this will be forever the rule. He has in this respect a kind of contract with the House of Israel.

Sin started with the act of disobedience of Adam and has remained with us ever since. We are born without sin and we are ourselves responsible for the fact that we have acquired sin thereafter. Everybody is born with an inclination towards evil,the "Yezer Harah", which begins to act on the individual soon after his birth. This sinful trend is counteracted by man's good intentions,the Yezer Hatov". In this struggle one is supported by divine help but only if we ourselves take the initiative to fight our evil tendencies. R.Ben Azai said: "It is easier to rule over the entire world than it is to change those who are wicked but clothe themselves in the cloak of piety".

Israel has been offered so many opportunities to learn the path of virtue and righteousness,and it would be only logical that the sins it has committed should count heavier than would otherwise be the case; but the contrary can in fact be seen. At all times Israel has been treated with great leniency and its transgressions have been cancelled whenever there was the slighest opportunity.

The Rabbis were under no illusion that it is difficult for man to live according to all of God's commandments; this induced them to develop the principle of Tshuva to an until then unknown perfection. The Tannaim and the Amoraim insisted on an active form of Tshuva accompanied by various acts of atonment. They hardly evermention other assurances known to the people e.g. that the regular observance of the mitzvoth is also a guarantee of a secured place in the world to come, and that also the total dedication to the study of the Torah carries such great merits that these make everything else superfluous. They insisted instead on Tshuva as the main path to a state of grace

which will lead to a life of bliss in the Hereafter.

"What is the penalty to be imposed on the sinner"?, is asked. Wisdom and Prophecy reply " making a retribution". The Torah proposes a sacrifice. God,transcending the Torah,gives the final answer" "Let him make Tshuva and he will be forgiven". This is a typical statement of the kind one encounters in the Talmud (Yerush.Makk.31d). Although Tshuva is one of tha major and lenghtily discussed themes in the rabbinic literature,no consensus regarding any specifics has in truth crystallized with regard to the doctrine of Tshuva. Most rabbinical schools have produced their own variations and extensions of what their contemporaries or predecessors had formulated. Thus many a Rabbi sees in the prayer of atonment the true meaning of Tshuva as by it one can in suitable words express one's inner feelings and convicttions. Others want in addition physical demonstrations like fasting,castigations etc. Some rabbis favour a definite moment in one's life as best suited for Tshuva. Most agree,however, that one should consider oneself involvedin Tshuva every day of one's life; others argue that Tshuva should be made every time one has committed a sin. All these criteria were objects of intense discussions among the Sages. "Whoever commits a sin and repents at once, he will be forgive", is the general opinion among the tannaic as well as the ammoraic rabbis. Man has to suspect that he sins every day in some way, and therefore every religious Jew prays "Return us to you, o Lord,so that we may return", i.e. Tshuva to be made possible on a daily basis. It is in general agreed among the Rabbis also that one can make a total Tshuva repeatedly as is indicated by the number of days of atonment available to a person not only during the year but also in the course of one's lifetime.

The Jew of modern times benefits from having a religion in which the O.T. has been given an ethical configuration by the Prophets and arranged in a popularized and systematized,as well as simplified plan by the rabbis of the Talmud. The resulting system os rigidified insofar as it allows no kind of lattitude nor the challenge of of changes or expansion O but it provides sufficient depth to permit a full immersion into an apprarently godpleasing way of life with a codified guarantee of success in the grant of a superior life after death. The rabbis have granted all those who follow the rules laid down by them,enough of an escape route but they never relaxed the reins sufficiently to explore freely anything which might go on in the outside world. They gave,however, the man who agreed to be guided by these masters of psychology a hint that his cleverness would,though discovered and known,never be counted against him , as well as an escape from the rigid path behind a bush for a good rest was,apparently,not viewed with too much misgi-

giving, The somewhat cynical appearing attitude of the rabbis was apparently that the rules had to be made very harsh in the knowledge that nobody would in any case fully obey them so that some laxness was unavoidable and therefore acceptable - and could always be used in evidence and as a lever against the transgressor.

Let me add some further important points the Rabbis made regarding Tshuva.

I have already mentioned the solution the rabbis introduced to solve certain puzzling inconssistencies,by adding the group of the "intermediate sinners", the בינונים ,to that of the reighteous ones, the צדיקים , and the wicked ones,the רשעים . R.Joshua b.Baba gave great importance to the offer God had made to the children of Israel during their migration through the desert: "Make Tshuva and Ishall accept you ". R.Meir preached that the sin of a single individual may damage the entire nation and viceversa. (Yoma 86b): "Make Tshuva for with every one who makes Tshuva God will forgive the entire world". R.Shimeon b.Yochai taught that "..if a man has been a criminal all his life and at the end does make Tshuva, he will be accepted by God". and R.Yehuda b.Elai said that Yom Kippur in association with death will atone for every sin as Tshuva atones with death and death with Tshuva. R.Eleezer b.Yaqov assured his followers that "who fulfills a command aqcuires an advocate and who commits a sinner an accuser. Tshuva and good deeds are a protection against any punishment,against any harsh judgement God may otherwise on him!.

The principle of Tshuva in its most complete form (תשובה גמורה) is mentioned already in the writings of the earliest tannaic rabbis; they elaborate therewith further what the ancient prayers of "Avinu Malkenu" and the "Shmone Esreh", dating from the Babylonian exile andin use to this day, try to express. The prayers say in effect that the sinful acts of which we are desirous to be cleansed will in future not be repeated again, that all the former activities which had led to transgressions and sins will be avoided, that we are ready to restore all unlawful and sinful gains,that we have undergone a radical change of hearts. The Rabbis, mainly the Ammoraim, put this "complete return" in contrast with a "deceitful return" which is made with dishonest intentions and in which there is usually a refusal to make restitutions.

With the onset of the talmudic era the concept of sin was enlarged. All contraventions against the laws of the State or of the society were also viewed as sins. Formerly such a classification applied only to transgressions

against the religious laws. Tshuva was now demanded for every amoral and every asocial behaviour. There is now also the additional demand that the transgressor who has now become conscious that he is a part of the society, feels ashamed for his misdeeds so that he will not have to be ashamed before God when He faces Him in the coming world. This new concept the rabbis had created radically changed the original biblical injunctions which had concentrated mainly on cultic transgressions,into a definite social and ethical direction. This influence of the rabbis has to be acknowledged with due respect. The social and ethic laws were givenequal rank with the divinely pronounced cultic laws,be they in the nature of ommission or of commission. Man was instructed that he should avoid all and everything which is sinful. It is no use to invoke the "Yezer Harah" (יצר הרע) as an excuse saying that the evil in our hearts has been planted there by God Himself,because we have also been provided with the "Yezer Hatov" (יצר הטוב) to fight against the evil,and because,in addition,we have been provided with the opportunity to do Tshuva.

I have mentioned already that many Sages taught that the atonment of our sins is only effective if the act of Tshuva is given suitable additional support. There is a Midrash which says that suffering in itself works like an act of penance (Kiddushim 81b). Every transgression demands a כפרה and a תפלה. R.Raba ended his prayers with the words: "...may it be Thy will,o Lord,that henceforth I shall not sin anymore andwhatever I have transgressed in your eyes,please remove with your great mercy but not through castigations and through unpleasant disasters" (Ber,17a).. Some rabbis advise that the best way to make penance is by imposing fines on oneself; however, the majority of the rabbis was of the opinion that neither additional suffering nor any fines have necessarily to be added to one's decision to make Tshuva. Tshuva is such a powerful instrument that all by itself it brings forgiveness. Even if one makes Tshuva one day before one's death,all one's sins of a lifetime are cancelled. Therefore everybody should make Tshuva "one day before one's death", preached R.Eleezer b. Hyrkanos - and this means in reality that we should spend all our life in Tshuva.

One group of Sages who taught around the turn of the first century of our era (R.Eleezer b.Hyrkanos,R.Joshua b.Chanina etc) have in particular discussed the question of Tshuva at length. R.Eleezer said that "if Israel returns it will be redeemed" and if Israel does not return it will not be redeemed, but R.Joshua was less rigid: "If they make Tshuva or not,when the

day comes they will be redeemed", he asserted.It was the same R.Eleezer mentioned above who taught also (Abboth 2:10) that one should make Tshuva every day of one's life. R.Ishmael b.Elisha insisted that Tshuva made during the course of the year can only suspend the execution of a punishment due, but that the true atonment will have to take place on Yom Kippur only. In his opinion in those cases which merit the death penality the punishment can only be suspended with the help of Tshuva and Yom Kippur but that the punishment as such cannot be avoided. Also in the case of a desecration of God's name neither vom Kippur nor Tshuva are of any help - in this case only death can serve for atonment. The Mishna says,however,elsewhere (Yoma 8:8) that in Temple times the rule existed that Tshuva could cancel light sins of ommission and commission but that in grave cases atonemtn was postponed until vom Kippur when also these were forgiven. R.Ishmael warns further that neither the Temple sacrifices nor Yom Kippur,not even death have any effect in truth,unless atonment is associated with Tshuva,for it is written that only if your return will you be atoned (Lev.23:22). It is true that such were the rules at the time when the Temple still stood and functioned,but these very same rules are to be considered valid even in times when there is no Temple.

If a man sins against a positive commandment of commission and he repents,he is at once forgiven, say the Rabbis (Yoma 25); if he transgresses a negative command of omission and he repents,he has to wait for the proceedings of atonment on Yom Kippur to gain forgiveness (Lev.16:40). Some other rabbis preached that if his sin is grave and would have earned him the death penalty, sincere repentance and act of atonment on Yom Kippur will suspend the punishment, but only certain additional sufferings will make the atonment complete, for it is written "...I will punish their sins with the rod and their crimes with the whip..."(Ps.89:33). Also this judgement is hedged: he who desecrates the name of God can only expect a final atonment of his sins through death. Yom Kippur and all the possible additional sufferings and castigations will only suspend the unavoidable punishment (Yoma 86b).

Man is endowed with the tendency to do good as well as evil; it is for him to make his choice. God Himself, says the Talmud (Berach.32a),gives man the opportunity to sin by making him rich,by placing evil into his breast Such was the argument which Cain,Moses,Eliahu,Job and others brought forth in their defence. ("...after all God is Himself the ultimate cause of sin.") However, God has in addition to the Yezer Hatov provided man also with additional means to fight the evil he harbours; He has made available to mankind

three important weapons: Torah,Avoda and Zedaka. The result is that death is sure to remove one day all one's sins, that man has also the opportunity to repent,has the right to atone on Yom Kippur,has the right to study Torah all the year round and to do good deeds, as well as to perform mitzvoth. With all this he will gain favour in the eyes of God and he will improve his chances to gain access to a blissful Beyond. But again and again it is pointed out that above all there is Tshuva,the sure way to return to God at any time in the year and at any moment in one's life, an absolute assurance that with such a step one will be forgiven all one's sins.

Tshuva, many of the Rabbis teach,can, however, only take place with the help of God's intervention. Man has to request God to help him take the step to Tshuva; this request may be made mainly in the form of a prayer, and such prayers request not only help for the individual's return but also of that of the entire community. ("Hashiveny elecha...) Although God's help and man's own initiative are mentioned as possible approaches in the Scriptures,the principle that God's help is necessary for making Tshuva is clearly defined for the first time in the rabbinic literature. After long discussions the rabbis agreed that this was indeed the only right approach.

The one issue on which all the Rabbis were also of one mind was that God's mercy was so immense that He could hardly make children responsible for the sins committed by their fathers. This doctrine had already found opposition in the Bible (Deuteronomy and Ezekiel), but on the other hand the rabbis found it impossible totally to ignore what is written in the Bible,and so they constructed a system which contained a new principle in the form of certain exceptions to the general rule: e.g. they declared that if among the generation or generations which follow such a sinner there arrises a single Zadik, the curse imposed on that family will be totally lifted (Midr.Tann.Deut.5:9). Other rabbis decided that without exception every responsibility of the descendents ceases after three generations.

One of the proverbial ongoing generally cited discussions between the schools of Hillel and that of Shamai was about the division of mankind into the Righteous,the Wicked and the "In-Betweens". Persons belonging to the latter group, who are called in the Tosephoth בינונים, i.e. those whose sins and good deeds are balanced, have an equal amount of good and wicked deeds to their credit and their behaviour in the nearest future - i.e. at any time before their death - will decide into

which direction the scales will move. As usual Shammai was less lenient than Hillel. He decided that the "In-Betweens" - even if their good deeds predominate - will have in any case to complete a certain period of purification in Gehenna, but he conceded that thereafter they will be allowed to claim their share of bliss in the coming world.

In the general rabbinical view Tshuva may be a one-time act but it has not necessarily to be thus. To make Tshuva is a worthy matter and it is especially effective if it is made shortly before one's death. Some rabbis have urged that frequent acts of Tshuva are acceptable as every single transgression can be separately cleared by individual Tshuvas. Even though Tshuva cannot guaranty forgiveness in the case of the grave sins of deseeration of God's name, it may still be of a certain help in many an instance.

Also R.Ishmael taught that every single sin can be cancelled by a separate Tshuva and he cites the example of the youth who " has committed a sin at night"; he cannot wait until he has accumulated more sins but should be permitted to make Tshuva immediately the next morning. This accords with the generalized statement of R.Chanina that whoever commits a sin and immediately makes Tshuva,is assured of divine forgiveness. It seems to be a matter of interpretation how often one can make use of such an opportunity,as there are many rabbis who said that whoever makes Tshuva too often forfeits its effectiveness. These pessimistic rabbis did not explain how this fits in with the frequent days of atonment spread over the year when atonment along with Tshuva was promised to have a positive result.

Jeremiah had preached that Tshuva is helped by,at least should be started with, a prayer (31:18) and the Rabbis went a step further and assured us that prayer itself is Tshuva. They saw in prayer accompanied by the confession of one's sins and the request for forgiveness a daily dialogue with God; for this reason prayer can be defined as containing all the ingredients of Tshuva. According to these Sages the main significance of this prayer is the confession of one's sins. (This insistence on the value of a confession indicates to me the great psychological insight these men possessed,for ,after all, a confession sincerely made, even within a silent prayer,can lead a sensitive and religious man to the recognition of his guilt and to the feeling of a need to repent which may lead him to search out and to avoid falling victim to future temptations to repeat similar sinful actions). The Mishna comments that

a confession brings punishment from society but reward from God. The Rabbis discussed long and arduously whether such confessions had to to enumerate all possible sins ever formulated in order to make a confessional prayer effective. No agreement was reached, not even with regard to Yom Kippur.

Most of the prayers in the prayerbooks in use today date from ancient times,i.e. they originated in the Mishnaic era. Other prayers were introduced by the Amoraim. The first "Sidur" was composed in the time of Saadia Gaon about 1000 years ago. We owe most of the beautiful prayers for the holidays to the lithurgists of the Spanish era. The "Shmone Esreh" and the Sham Paryers have been in use already during the Second Temple period and are most likely attributable to Ezra the Scribe who appears also to have introduced the Talith and the Tfillin into the prayer service. The "Piyutim" used between the High Holidays were introduced in the 8th century.

Tshuva is available to everybody and can be performed at any moment in one's life. "The gates of prayer are at times open,at times closed, but the doors of Tshuva are always open" (Midr.Deut.3:4). The ten days between Rosh Hashana and Yom Kippur are best suited for Tshuva but they are not exlcusively reserved for making Tshuva. Death is the endpoint when Tshuva is no more possible. In the Beyond no Tshuva can anymore be made (Ber.9:11). Later on this verdict was less strictly interpreted. Hillel and Shammai taught that even an unrepenting sinner will not anymore thrown into Gehenna without being shown some mercy: light sinners will be restricted to Hell for a limited period only but for the grave sinners not even Hillel holds out any hopes for a mild judgement.

God has never ceased to insist that mankind make Tshuva; whenever He did not do so Himself,He did so through the mouth of the Prophet or that of one of His angels. The demand to make Tshuva does not always come from heaven or from outside; it may be initiated by the goodness every human harbours within himself. At times a wicked neighbour may be helped to a decision to make Tshuva through the prayers of his neighbours; one may even try to recruit the help of kind angels to help in such a mission.

The Rabbis teach that those who repent and return out of fear are considered as if their sins have been committed unintentionally; but those who repent out of love for God will have their sins counted as merits,i.e. their past life is not only forgiven but it is transfor-

med into a virtuous past. A man has the natural need to make Tshuva; it is a characteristic of his being human. In Jewish doctrine Tshuva is not a cataclysmatic event due to a sudden enlightenment or change of mind due to some miraculous experience in the way many Christians have described their inducement and decision to undergo conversion.

Under the influence of the Rabbis Tshuva came to be viewed as an act of repentance associated with the recognition of one's guilt accompanied by the promise to effect a change in one's life in future. Thus Tshuva became basically the recognition of one's guilt and divine forgiveness depended on a true repentance. The Rabbis demanded that "the heart be involved", as otherwise there cannot be that indispensable "inner Tshuva".

In the later Middle Ages great Jewish philosophers and theologians can be found in most every century; for all of them the relationship of God with man,and the eternally present tendency of man, of the Jew in particular, to disturb this relationship,was one of the main, often even the central issue of their pondering and teaching.

By the 7th and 8th centuries of our era the Babylonian Talmud had become the standard authority for Jewry; it was supervised and administered by the Geonim,the heads of the Jewish Academies in Babylon. The Talmud had acquired the status of a work of divine inspiration. By this time the centre of the Jewish world began to shift from the Talmudic Academies of Sura and Pumbeditha in Babylonia to Andalusia in Spain, where Jewish life was to flourish for nearly 500 years,i.e. until 1492. The Caliphs acknowledged the supremacy of the Jewish leadership in their Empire - be it in Babylonia be it in Spain - incorporated in the "Prince of the Exile", and any kind of opposition was therefore impossible. An exception was granted to the Karaite movement which arose at that period as a kind of reaction to the dictatorship of the Geonim under the leadership of Anan ben David,Benjamin of Nahawend and Daniel Al-Kumisi. The ideology of the Karaites was quite similar to that of the then predominant Muslim school of the Mutazilites whose philosophy tried to maintain the purity of the Q'ran and who searched at the same time to purify the rather gross concept of the Godhead in the Q'ran with the help of the higher developed Greek philosophical ideals. The Mutazilides preached also that there is no predestination and that every

man is free to modulate his own destiny. Anand ben David applied this ideology to Jewish theology. He preached a type of individual religiosity or better said of religious individuality; a person will be punished only for a violation of those principles which arrise from what he himself thinks is right or wrong. In the 10th century David ben Merwan objected strongly against the rabbinical promise that after death a sinner will be punished only for one year. The world is without end,he preached and the fate of the world to come is eternal and therefore all bliss and all sorrow must be eternal too. A man who does evil and violates God's laws shows that he does not fear God; he dishonours God's name and for this he must be punished for all eternity. A contemporary Jewish philosopher, Isaac Israeli (850-950) who was considered second only to Maimonides,preached that the soul of the just will pass without damage through the "fire of the heavenly sphere" into the upper region of the "cosmic soul" while the soul of the wicked ,weighed down by the load of evil accumulated during life,could not rise to reach the eternal etheral soul.

Over the centuries the Jewish religion has kept up with the doctrine of Tshuva as one of its essential factors and ingredients. It is difficult to imagine Judaism without its promise and consolation to have remained vital through all the years of the diaspora, i.e. throughout the 1500 years since the Talmud was completed. Until Enlightenment with Emancipation in its wake broke the hold of the Talmud on the Jewish way of life,the fences were unbreached and whoever wanted to bring about a synthesis between any new ideas and modern concepts on the one hand and the unrelenting rules which the system of the Rabbis had established upon and around the Torah on the other hand,was rewarded for his temerity by being branded an apostate and by finding himself outside the Jewish totality.

The newly evolving principles of Jewish theology with regard to man's guilt,to man's duty,to man's responsibility, in other words, his relationship with God and mankind, which became manifest after the introduction of the Enlightenment, can hardly be called a new Jewish theology. They were an adaption to the new ideas of the environment, to the ideas of the newly opened and rapidly forward moving world to which a suitable interpretation was given so that it could ease the modern Jew's passage into the gentile society,and so that it could make the Jew and his religion if not acceptable at least understandable to that very same gentile ambience.

In the early part of this paper I have mentioned some of the ideas of a few modern philosophers,in particular about their conception of sin and guilt. It would require far more space,time and patience than I have available,to add a more representative extract of the ideas which have in modern times been evolved about the theme of this essay. I can at best only mention my impression that even if I had the chance to put together such an overview if could hardly be of the essence as most of the ideas I could bring would be less primarily Jewish ones than Jewish adaptions.

However, I think this chapter should not be closed without my making mention of a few men who have made quite some contributions of value.

We know already how great were the contributions which Jews made to every branch of culture in islamic Spain. We must keep in mind that rabbinical Judaism had until then provided all the guidance aand advice for the moral and the religious life of the Jew. However,there had so far never been a formulation of a formal,clearly circumscribed Jewish creed. The Rabbis had concentrated Judaism to a minimum of beliefs and interpretations to make it easily acceptable and applied by the Jewish masses. It was Maimonides,the Rambam,who for the first time formulated a formal creed and who opened new vistas for the coming generations of philosophers and theologians.

There are surprisingly still today orthodox circles which totally reject Maimonides' ideas , and their hostility reaches even an outspoken condemnation. I do not deny that a religious traditionalist may disagree with the philosophy of the Rambam but the men who do so cannot be large in number. The majority of these vociferous opponents have most likely never read the books this great medieval sage left for our guidance. They prefer to accept as gospel truth,or let us say as divinely inspired,the sayings and the rulings of the talmudic rabbis and undoubtedly these are easier to follow and more soothing to contemplate. Maimonides tried to give a rational explanation of biblical and rabbinical passages which conflict with reason,by translating these from allegoric and metaphoric language into the language of reason. In his Mishne Torah he renders the entire body of rabbinic interpretation easier understood by means of a simple codification. He condemns those who took in a literary sense the figurative language used in the Bible with regard to God. However,he pointed out to his readers,that though such a way of interpretation could only antagonize God,that this was the only way by which God could be made real to the masses of uneducat-

3d people. Maimonides' rational philosophy aroused much antagonism which,as I mentioned already, has not entirely subsided today. His advsrsaries attacked him mainly for alienating Jewish scholars from the traditional system of biblical studies. A further objection raised against him was that he had created rigid principles regarding Jewish practices and that he had introduced a specifically philosophical conception of God in contrast to the until then dominant popular anthropomorphic one.

Maimonides studied,of course,also the question of Tshuva. In one of the chapters of his book "Sefer Ha'ameda" he asks what the proper motives for making Tshuva might be. Is it guilt,fear or love ?, he asks. What kind of penance must a sinner do along with his change of heart and his new resolves ? How should the sinner relate himself to his past and his former environment ? Can he become as perfect as the one who has never committed a sin ? Which sins require forgiveness by man as well as by God ? Which are the sins for which there can never be any forgiveness ? Can man make Tshuvaon his own or is divine intervention required ?

The problem of sin in man and the issue of forgiveness through Tshuva took up in the Rambam's days as much of the foreground as was the case a thousand years before him when the rabbis searched for the suitable formula and even a thousand years before them when the prophets were the guides in the field of Jewish doctrine. Maimonides granted the Prophets that they had based their sermons on reason and were therefore intellectually acceptable; he supported also Halacha as a guide in the daily activities of the Jew.

For most of the contemporary philosophers of Maimonides Tshuva, sin and repentance were important issues to discuss. It is interesting that also the islamic philosophers pondered and wrote about this problem Abu Hamid al-Ghazzali,the great msslim philosopher of the 11th century saw sin born in the pursuit and love of the secular world. Sin is disobedience to God's revealed will and with this alienation from God results. The same sin committed by a simple man and by a learned man burden the latter more than the former. By repentance and Tshuva man corrects his erros of the past. Tshuva consists for this muslim sage of three stages - knowledge of the magnitude of one's sins,regret for having sinned, and action to correct whatever damage the sin has caused. It is quit clear that the muslim and jewish intellectuals and philosophers had influenced each other's ideas. Maimonides taught that man has a free will which allows him to abstain from sin and which makes him understand the

implications of sin. No man has ever in the long run been free from sin. Good and evil are balanced against each other. Tshuvais necessary to balance a man's deeds in a favourable sense. The mitzvoth,both those made up of commands and those of prohibitions,are God's revealed will. The divine revelation gave us the rabbinic legislations which every Jew must obey; whoever trespasses ,by ommission or commission,these commandments, commits a sin. Every sinner will be punished according to the gravity of his sins; the punishment may be mild,may be severe. It depends on his nature how easily man can face and overcome his sins. No sin leaves any absolute or permanent damage. Everything can be overcome by Tshuva. Thsuva makes man look inwards, makes him take psychological or physical measures to avoid a repetition of such sins in future. The Rambam speaks,like Ghazzali, of a stage of acknowledgement of one's sins followed by a negation of the sin in deed and thought - which means an emotional realization of one's sins. It is the expression of regret which accepts responsibility for the sinful act and its consequences, an internalization of the guilt crowned by the decision to avoid any future repetition.

Thus Maimonides sees a conscious self-direction to the act of repentance as the essence of Tshuva. Man is a free agent and he can freely determine how he wants to formulate his religious philosophy. Tshuva is effected by one's own initiative and power. "Free choice is an important principle,the pillar of the Torah andthecommandments, as it is said: 'See,I get before Thee today life and good,death and evil...". The power is in our hands, God does not force us. Man has not to be redeemed by some outer force from his evil conscious self. God has implanted into mankind the divine gift of constant moral awareness. No outer power can subvert or guaranty man's moral integrity. Man is also in addition himself responsible for his own moral dignity and worth. Repentance is very important "...for it brings man near to the Divine Presence".

While many of his sincerest followers may disagree with some of the ideas opined in his "Guide for the Perplexed", Maimonides work "Jad Hachasaka" ,along with his his Commentary to the Mishnayoth is considered by more or less verybody as supreme and as acceptable. It is not rare to hear him called a "Freethinker" because certain "truths" which he had declared,contradicted with those of the Torah, but he considered the Torah great enough to allow new interpretations which were made necessary by the newly introduced knowledge .

Saadia ben Jospeh,born in 882, another luminary among the Jewish philosophers, stressed man's freedom to obey or to disobey God's will. Although God knows full well how good or evil can and will be in his actions or reactions, He does in no way interfere. Every individual can make freely his own decisions. His reward or his punishment man will receive after his death; it is only to provide an example of what is to come after death that some of the rewards or punishments are already given in our lifetime. In general it is impossible for all the retributions to take place in one's lifetime. Saadia taught also that Tshuva is achieved by man's free will alone and Tshuva is only possible by the maximal application of man's own higher conscience and conscious powers. The most one can expect from God is forgiveness and the ability to use these personal powers freely. Not the gift of faith but the will for faith will bring Tshuva. This is the reason why lack of faith is for Saadia as well as for Maimonides the most serious and most irreparable of sins.

Saadia formulated ten points of belief in his treatise "Beliefs and Opinions"; they are that God created the Universe,that God is One, that a Jew has to believe that he owns a soul,that the Torah was given to Israel by God,that the Torah will be for ever,that the Prophets have been sent by God,that the Jew believes he has a free will,that man will be rewarded or punished according to his deeds,that the Jewish nation will one day be redeemed and that a Jew must believe in the resurrection of the dead.

A giant among the talmudists and the commentators who lived in the 11th century was Rabbi Solomon Yizchaki,the Rashi; he and his pupils added much to the knowledge of the Bible. These pupils were called the "Tosafists". They followed a set of learned commentators, who around the year 1000 undertook to provide answers to the questions sent to them for rabbinical interpretation. These men,the "Psokim" or Commentators, issued well-reasoned decisions on religious matters, the "Responsa" which to this day have maintained their final value.

A prominent philosopher of the outgoing Middle Ages worth mentioning for his views was Hasdai b.Abraham Crescas (1340-1410) who classified the prophets as the highest among men as they were nearest to God. Crescas taught that although all philosophers agreed that man is free and that this imposes a certain restriction on God's power,we should never forget that God is all-knowledgeable and all-powerful. But He is also responsible for all the evil in the world and also for the evil every single man does. Any punishment which might be inflicted on man in the Beyond is therefore unjust as the individual cannot be

made responsible for his sins; he is driven to commit these sins without having a control over them. If, however, we do not hold God responsible, He cannot be all-powerful. (Maimonides who was well acquainted with such arguments reacted by saying that one cannot compare God's knowledge with that of man, and as we do not know what God's knowledge is,we should not make a problem of it). In his book "The Light of the Lord" Crescas refuted the usual proposition that faith in God is a principle of Judaism. He states that we have no "faith" but only a "Torah", i.e. a doctrine. Indeed many rabbinical teachers and Jewish philosophers point out that the teachings of the Torah are based on reason and that the commandments and instructions are all reasonable. This rule has been maintained by the Tannaim and the Amoraim and all later commentators,teachers and philosophers. To this day this principle is adhered to by the ruling rabbinical leaders of the varieas schools and dynasties. Crescas was otherwise firm in his belief that God as the cause of all that exists,knows everything which is going on and He leaves man some free will so that reward and punishment can become possible.

A leading medieval philosopher,Joseph Albo (1380-1444) taught that "also pious men from other nations" will be honoured in the Beyond. Dante reciprocatedin a certain sense as he provided for the Jews who could,of course not be admitted to the Paradise,a " a comfortable place outside Paradise"/

After the expulsion of the Jews from Spain a rapid cultural deterioration set in notwithstanding the association of the Jewish intelligenzia with the christian one in Italy and the transfer of the sephardi intellectual elite to Amsterdam. Dek Medigo, a Renaissance philosopher, criticized the talmudic interpretation of the Bible as philosophically invalid. Baruch Spinoza was born in 1632 in Amsterdam. His father had immigrated from Spain. Baruch was a follower of Descartes' philosophy, but some historians think that his pantehistic ideas derive from his studies of the Cabbala and also from the concept of Solomon ben Gvirol that there is an oneness of God and the world. Spinoza thought that as philosophy is not incompatible with pure belief,even the religious man must study philosophy. In the words of John the Baptist he stated that "..we feel that we are in God and that God is in us only if we understan that He has endowed us with some of His own spirit,namely thw capacity for higher thought..." The clergy of all religions "..make pretty speeches about the Bible bxt they do not understand the true meaning of the Bible and to teach the people". He disagrees with Maimonides about the

prophets receiving God's words. He believed,however, that God had spoken to Moses and had revealed Himself to the people of Israel at Sinai. These to the Jewish people acceptable words gave way to apostasy when he declared that it was not Moses but Jesus to whom God had in truth revealed Himself, and when he concluded that "the words of Jesus Christ are the wordsof God Himself". Such a kind of pronouncement and many similar ones were sufficient cause for the Jewish authorities of Amsterdam to excommunicate him.

Spinoza further thought that the survival of the Jews over the centuries was not an expression of God's grace but was due to the hatred of the Christians. It appears that he came to hate the Jewish religion. "If it were not for the Jewish religion which saps the strengt of the Jewish people", he wrote, "I might truly have come to believe that a time might come when,due to changed circumstances,the Jews would return to their homeland,establish an independent state and once again become the chosen people of the Lord." Spinoza agreed with Maimonides so far as both viewed the blind disobedience to the precepts of the Torah of a lower ethical order than a reflective intelligent view of the necessity of the Torah.

It did not take long after his death that Spinoza nd his philosophy were forgotten,until they were rediscovered by Goethe who, along with Herder established him into an important place as philosopher. This place Spinoza occupies to this day.

When at the end of the 18th century the benefits of the Enlightenment had been absorbed also by the Jews of Europe,the formerly strongly knit community of the Jews became everywhere losened and weakened. Wherever the Jews were received in a friendly or even in an indifferent manner,they felt obliged to repay their hosts with expressions and manifestations of a distantiation from their traditional Jewish bacjground. Not allthose who embraced Enlightenment and its benefits moved into assimilation,but the major part of those who immersed themselves enthusiastically into the current of Enlightenment made use of the earliest opportunity to pass through the process of assimilation into the chhistian churches.

Enlightenment benefitted mainly the educated and intellectual circles among the Jews who absorbed the newly offered knowledge with a sponge-like eagerness. The process of emancipation was not restricted to the above mentioned groups but benefitted also in an even more effective manner more or less all the Jews. In this process the equalization of the Jews into co-citizens was granted from a legal and governmental leadership and did not depend on the personal inclinations of the

christian citizens. It is typical of the Enlightenment that it tended to remove the influence andoppression which organized religion had exerted on the population, and this did not mean only the christian religion but every religion. The Jews to a great part,especially in Germany and France,eagerly submitted to this basic change.

Enlightenment had a deep impact on the Jews not only because it offered the entrance to a society and to a culture so far totally closed to them, but with the new horizons before their eyes it made also surface those doubts and criticisms which until then had never been voiced. A phenomen which had often occurred in Jewish history again became manifest: those Jews who had been at the periphey but had remained part of the Jewish people because they had nowhere else to go but into the total isolation of apostasy, were not shown the possibility to enter and later to disappear into a society which in its superiority had temporarily suppressed whatever the negative attitude had been they had felt towards the alien elements pressing forward from the outside.

The Jews of Poland and Russia, the so-called "Ostjuden", were most eager to embrace the new culture offered by Enlightenment. These changes led far less to conversion and apostasy than in the West.

The growing Jewish culture and the continued study of Judaism had been mainly in the hands of German Jews; in the 18th century the American Jews took over the main task of study and research in Jewish matters. English,French,Dutch,Italian etc. Jews had become non-contributory partners of the Jewish world and they showed little interest in the study or promotion of Judaism which meant a steady trend towards emancipation and assimilation. The vast masses of the eastern Jews were divided into the conservativ-orthddox groups which continued to make up and support the chassidic and rabbinical schools of Judaism - but whose conservatism did not indicate a regression and not even a stagnation - and the "modern",the assimilated groups which retained their association with Jewry but who turned their energies as well as their hopes and aspirations into mundane political interpretations and activities.

It is clear to me that without the seriously deteriorating situation of European Jewry and in addition the growing cultural poverty which throttled the formerly flourishing study of Jewish matters, a zionist movement could not have evolved. You may define it as the right crisis at the right moment leading into the right direction,or you may diagnose it not a newly flowering aspiration to fulfil Israel's destiny or a move towards the hoped for redemption but the vacuum luckily created and fortunately perceived which had been brought on by an unsatisfy-

ing emancipation and an unsatisfyined assimilation and which looked for and worked for a resolution and a rehabilitation in a new form of political messianism under the banner of Zionism.

Here we have to mention an interesting figure created by the contact of Jewry with Enlightenment: Moses Mendelsohn. He established his reputation as a philosopher with his book "Phaedon" in which he discusses the idea of an after-life for whose existence or non-existence he does not find any proof,so that in his opinion everybody can make up his own mind in this respect. In his "Jerusalem" he follows the method of the Jewish philosophers of the Spanish Period in proving the existence of God. He objects to Spinoza's philosophy and he rejects the materialistic conception of manwhich was prevalent in his days; he believes that as man thinks,feels and perceives he is more than a machine. He denies that Judaism is a religion like others,because it is based on the Torah which means "knowledge and teaching" and not "faith or belief". Nowhere in the Torah is to be found the instruction that man has to believe. The Torah is a revelation as how to behave according to God's commands. The Mosaic Society" had been destroyed,the laws of the Torah do not anymore apply to the personal conduct of mankind. Biblical and talmudic codes should continue to govern the Jews' moral and religious life while the rules of the State should regulate their political and social life.

X.

I hope you have learned as much as I have from the survey I have just completed and that you too have come to realize that the Scriptures and our Sages have constructed a system in which man can be made to live with his guilt,and that this system offers him also the consolation which only religion gives uncritically and for which philosophy can only offer the basis for discussion. The philosophers have long since taken over the task of explaining life,of making death tolerable, of smothering sin and of dispersing guilt. Have they indeed succeeded ? How many of us, how many of their most astute and trusty followers have indeed accepted and integrated the philosophical rail system into their own world of belief and hope ? How great is today the intellectual distance between philosophical wisdom and religious faith ? The latter may appear to you and me very primitive in certain aspects but you will agree that it is far more effective in resolving that very task which the religions as well as the philosophies persue,viz:- to bring happiness to mankind. You may say that you cannot believe in the things,the concepts,the beliefs which the priests,the rabbi,the preacher present, but you should not come forward withe the argument that it is so because their ideology is too primitive for your intellectual horizon. Many a great mind did not think thus,because they dod not only think - they saw,they observed and they felt more than they calculated.

In ancient times when the Jewish people lived within a functioning commonwealth,religion by itself was all that was needed to satisfy whatever question about life or death,how to regulate one's passage through life,how to solve the never absent problems of life, how to come to terms with any of the constantly arrising intellectual or psychological questions. In every

aspect and sphere the Bible was the infallible guide and though it was held in principle inviolable certain adjustments were here and there made;prophets arose to introduce new concepts. Thereafter the Rabbis took over; they constructed rigid channels into which they guided the lifestyle of Israel; they demanded the strictest obedience to the most detailed rules which they had added,established or reinforced. For many centuries these were the acceptable and the accepted guidelines. Whenever the laws of the rabbis were not accepted there was only one acceptable solution: the separation of the dissident from the main trunk of the Jewish people. For the sayings and the musing of the Rabbis had become the rulings and commandments of the Sages. Their Mishna and Talmud were granted divine sanction and as such placed on equal footing with the Scriptures.

The Talmud applies old laws to new situations. At the time of the talmudic rabbis situations had arrisen to which the biblical principles of justice could not anymore be applied and this is reflected in the set of rules established in the Mishna and the Talmud. Certain biblical laws were given a different formulation in view of the newly arrisen sensibilities. An example is the replacement of the demand on an eye for an eye by the institution of monetary compensation for physical injuries. Since the completion of the Talmud so many more changes have occurred in the world which make the adaption of the Halacha an absolute necessity,but, unfortunately,the strict objection and the express hostility of the orthodox element in Judaism which continues to dominate such decisions and rules,have become so totally and absolutely rigidified since the ideas of Enlightenment have been so vigorously knocking against the walls of their fortress that often wuite incomprehensible situations are created.

The authority of the talmudic rabbis reached great heights during their own lifetime and has since never been placed in dount,not even in our days,certainly not by the ortodox elements in Judaism, nor by the conservative Jews who see in the Scriptures evidence of divine revelation and because they extend the sanctity of divine inspiration also to the Rabbis. For the observat Jew the rules and the prescriptions of the talmudic rabbis are to this day fully in force. The Torah, though still the chief authority,is accepted in the way it is interpreted by the Talmud. The "Oral Law" is not to be considered only a commentary on the Torah but is also filled with commonsense explanations,new aspects of the ancient laws,adaptions of antiquated rules to the conditions of life which faced the rabbis in their time. Even the most "modern"-minded progressive and refomed Jewish theologians of our days express great respect for the wisdom contained in the Talmud,although these progressive elements in Judaism will not agree that the "Oral Law",as

the series of additional commands and rules of the Talmud are labelled, had already been communicated to Moses on Sinai along with the Torah, had been transmitted otally since then through the generations until they were written down by the Sages in the form of the Talmud. It is doubtful if the Tannaic Rabbis considered themselves such god-inspired luminaries; they appear to have seen themselves more as guides to the people, as interpreters of the Torah. They never pretended to figure as priests or as intermediaries between God and men. They did not even accept the role which the Jewish populace has later granted to thei Zadikim and their Chassidic rabbis. The talmudic rabbis possessed a profound knowledge of the Scriptures and this made them automatically the guides of Israel,not only with regard to God's will but also in the profane matters relating to everyday's life. They proclaimed the Torah the leading power in man's life,within the world,and also of the world to come. "The world was created for the sake of the Torah",said R.Yochanan b. Zakai (Abboth 2:9), and a later rabbi added that the whole world is not worth one single word of the Torah. The Rabbis bothered little about the apocalyptic prophecies; although a number of these rabbis did occupy themselves with mysticism ,they were never permitted to speak in public about these matters.

The talmudic rabbis who had overcome the new threats which faced their Jewish world,strengthened the principles of Judiasm by disallowing any renewals,any changes,any commentaries which could endanger the survival of Jewry. They did so by surrounding the laws with a wall and by producing a set of legal interpretations,eschatological promises and ethical standards which revealed much psychological insight,much kindheartedness and a deep understanding of human weaknesses. Modern orthodox Jews who consider themselves guardians of the Jewish tradition - one can hardly support their contention that they face the same psychological problems and the very threats to survival as the classical rabbis - are not only very rigid but also aggressively so without any thought of granting a compromise at any time.

The Rabbis decreed what was allowed and what was disallowed, what was holy and what profane,what was good and what evil. By the fence they built around the Torah they wanted to keep out all foreign influences. This has stiffled progress and has sanctified tradition, it is true, but it has also prevented the development of a true religiosity because the latter is always a personal evolvement of an involvement in a faith. The rabbis limited the range of the permissible,classified and graded sins,outlined the methods and issued the permits to gain redemption and forgiveness for sinss. They taught the Jew how to overcome his guilt,how to live with himself and his world,even when loaded down with guilt. These rabbis were very clever men indeed. They composed the Mishna and the Talmud, the Shulchan Aruch and all the other guides and they led the Jews of the diaspora through the labyrinth of life and

fortified them against the temptations offered by conversion. They had a very good insight into the psychological recesses of their people. They were cleverer than the men of the Church because they showed more respect for the people than the Chnnch did. They did not adopt the Confessional as a way to achieve passive atonment; instead they made every individual work and strive for and by himself for divine forgiveness and for the restoration of an unblemished life. Tshuva,the "Return",the Comback was, as we have learned, a theological concept konwon since long in the Bible,but the Rabbis made it into a central issue,formed it into a most effective therapeuticum. It worked well. It not only made every Jew conscious of his value to his Creator and to his environment, but also of the responsibility to himself and to his fellowmen. It kept his self-respect intact, his pride inviolated. and that spirit of vocation alive without which a Jew would not have understood his experiences,would not have withstood the temptations,would not have anymore believed in his destiny,and would not have stayed on in the battleranks under his own flag.

The theology so carefully and so minutely evolved by the Rabbis has survived to this day. Since the intrusion of Enlightenment it has not been anymore recognized by progressive Jews as sufficient because they did not think it anymore adequate to our times. But a large section of Jewry still follows strictly and in every detail the rules and the regulations - and along with it the philosophy - which were established in and for the requirements of the early centuries of our era and have thereafter been rigidified into sanctity. Orthodox Jewry accepts everyone of the laws laid down in the Shulahan Aruch as still binding though the set of punishments for ritaal transgressions is today not only not applicable but also not excusable. The same applies to the status of,to the restrictions imposed on women in Jewish society. Even the most orthodox circles must perceive many of the rules outdated. The Reform Movement, be they the"Reformists", the"Progressives", the "Reconstructionists", the "Conservatives" in their various shades, have understood the problems which face Judaism and the Jewish post-Enlightenment generations, and they have made great efforts to find a solution.

While the Reform Jews and the Conservative Jews have been able to find a modus vivendi with their secular duties and environment, it has been the orthodox Jews' constant struggle to grant only the minimal allowance possible to any secular interference which might restrict their field of activity and vision. As a rule this orthodox group could maintain within well organized collectives their schizophrenia-like activities,but there must exist considerable tensions within these orthodox communities,especially their youth,many of them shift into asocial activities.

Whenever admiration for modern techniques and the realizations of the modern sciences affecting our existence lead a person to suppose and divine some deeper values in life,and bring back the remembrance of some great heritage from the Jewish past, he may dedicate himself to the exploration of the philosophical contents and the study of the ethical bases of his religious,national or social views of Judaism. An involved seeker may even today find an answer to his questions and a guide for his life in modern Judaism's interpretations,teachings, views and presentations. Few are the independent minded explorers who successfully construct their own world views. The majority of believing Jews think they do their duty by simply obeying in an uncritical manner as far as feasible the commandments and by diligently fulfilling all the mitzvoth. These men and women are blessed for they take literally what Jeremiah had told had been God's complaint and guideline: "They have forsaken me and have not kept my laws" (6:11). However,they will be the first to concede that they are by no means themselves sure that they have found the satisfactory solution or the right formulas or the best approach. The new ideological movements in Judaism provide us with much material for thought. It is a fact that these men and women have exhibited much knowledge and wisdom in the way they understand the fundamental problems of modern Judaism,in the way they discuss the remedies urgently needed to revive and to keep alive a Judaism worth living and striving for.

Modern religious minded Jewry has,methinks, been turned into a rationalistically oriented flock of synagogue visitors. They rationalize that they can be good Jews without a regular partecipation in communal prayers. At times some inner disquiet may urge a visit to a synagogue at more frequent intervals than the holidays. This type of Jews has been able to persuade himself that he has found,at least for himself,an acceptable approach to Judaism. The spiritual leaders of the modern Jews may have been able to persuade an impressive array of the Jewish intelligenazia that their recipe is worthy of application,but they have not been able to provide the Jewish masses,the majority which wants to be provided with a ready-cooked theologica menue,with that modus vivendi which allows them to feel,without great intellectual effort but with a certain degree of primitive involvementon an emotional basis, a prideful possession,a satisfactory life complement and a reliable guide through the complex,often embarrassing and still more often painful situations throughout life.

The modern Jew,especially the one living in the diaspora,is confused by conflicting fidelities, but this hardly bothers the orthodox Jews,the majority of whom is not even inclined to search in Zionism a modus vivendi. The secular Jews will not recognize a solution, or the will to do so for reasons which to their own satisfaction are entirely rationalistic,political or technical, while the modern thinking ,still religiously bound Jew Zionism as a possible solution for the problems arrising out of his existential situation.

Nodern currents in Jewish religious conception not only prescribe and advise new interpretations but they deny the justification of whatever had been the prevailing belief in the pre-emancipation period and they do not concede that these now "unfashionable" concepts were the very elements which until now had made possible the survival of Judaism. Modern viewpoint interprets today religion as a "way of life",but for the Jew it was until recently life itself, a guide to the ultimate goal which they perceived as the "life hereafter". The times in which we live have confronted us with many new problems, and religion,every religion,has to make adjustments. The Torah contains immense and valuable moral teachings and is worth of respect today as it has always been. For the believing Jew,for the Jew certain of himself,these teachings guide the Jewish people,make them feel they are being called upon to become a holy people,just and morally pure. Such a Jew makes the effort to avoid contravening all moral laws as well all the religious ones. Such a Jew controls his Yezer Harah. Such a Jew checks on his guilt feelings. Also Buddhism urges man to overcome his desires and instincts; the Greeks showed man the way to happiness by an approach to god-like knowledge; and Christianity tries to make man appreciate his waiting for his award in the coming world. But Judaism teaches how to live a morally impeccable and ethical life now and here on earth. The task facing Judaism is possibly greater than that of all other religions,as so far religion has been the most important factor in Judaism. It is a pity that the newly added nationalism and the strength coming from a new liberal self-assurance which should have been reinforcing factors,begin to turn out to have a weakening effect. The various new "-isms" which now come to the foreground in Judaism reveal their weakness, warn of their danger. None of these modern movements succeeded in arresting the deterioration in the strength of the faith among the Jews. I have the impression that only the rigidly orthodox group will remain untouched by the danger a dilution of religious principle is bound to produce. They know this; they fear this for their youth and the are on their guard. These orthodox groups,in order to be totally certain that they will never be endangered,have become even more intolerant and

intolerant and rigid. They seem to have instinctively realized that their major strength derives from the bad conscience, from the uncertainty of how to adapt, from the religious insecurity of the "modern Jews" and also of the irreligious groups and individuals among the Jews.

The philosophers, from the time of Saadia until that of the Rambam, had to face the challenge of Islam along with the claim of the Church to exclusive truth. Judaism succeeded in proving the validity at least of its assertions. Likewise was Judaism in the West - from Germany to Russia- forced to examine its values and to strengthen its roots when it faced in the 18th and 19th centuries an absorption of western culture into Jewish values, an effort at reorientation of the Jewish intelligenzia under the influence of Enlightenment and of Rationalism. The strenuous efforts to assimilate Jewish traditions into the attractions of emancipation placed the inner equilibrium of the individual Jewishness under stress. Jews had to find a formula by which assimilation could be presented as a non-treasonable step. The onslought of western attractions exposed Judaism to severe trials, and there were no more the defences formerly provided by the ghetto walls nor the support of a theology which could force philosophy into submission. Civil laws had to be granted precedence over religious laws; social laws and demands allowed to overcome theological restraints and inhibitions. A solution had to be found for the inevitable clash between worldly and talmudic viewpoints. The Elders could not anymore issue guidelines and transmit them in secret to the communities. Also christian theologians eagerly studied the Talmud and this somehow clothed the halo of the rabbinical authorities into objective and scientific vestments. Such criticism was often made to hurt and wound. The relative ignorance and poor education of the average Jew with regard to his own religion when he was confronted by well instructed and well informed christian theologians, was a quite unplessant experience, and this made the blessings of the Emancipation appear at times not so very welcome. This applies still more to the educated, the reformed, the modern elements of the 20th century who believed themselves advanced in the culture and the symbolism of Jewish doctrin These reformed and modern Jews were surprised when their ignorance in the realm of their own ancient culture associated with their eagerness to adopt the manners and views of their environment did not receive that acclaim they had hoped would be forthcoming. One consequence was that in many a country those very same Jews who had so feverishly agitated for the rights of the underpriviledged among the population when they themselves belonged to that category, changed direction and formed a strong support for conservative movements and attitudes.

Modern Jewry has been deprived of one of the most important ingredients for survival without assimilation and emancipation which had so far permitted -at least encompassing the generations following the Enlightenment until the foundation of the State of Israel - to resist apostasy and to grant survival: the eschatological belief that whatever might happen to him here on earth,every Jew is assured of a blissful survival in the coming world. Modern Jewry, still exposed to and bombarded by the rational ideas of the Enlightenment has had to reconstruct its Jewish theology in the light of these encounters. The Jewish philosophers of the Middle Ages,the Rabbis and their schools had preached Judaism's supernatural connections,aspirations and expectations, but to a odern mind these do not anymore sound true. The Reformers of the past century categorically refuted such an ideology and they replaced it with "modern ideas" only to discover that the Jewry they had tried to organize and to save in an intellectually acceptable organization had begun to show a steady deterioration.

Reform Judaism occupies today an important place in world Jewry; it is to be taken into respectful consideration in every discussion about the future of Judaism. The position it now occupies could only have been reached by a total reversion of its former policies and a total reconstruction of its former program. It is easy to detect among its leaders to this day a certain self-consciousness whenever the earliest reform programs and methods of German Jewry and later those of the USA Jewry are mentioned. On the other hand it is nothing but hypocrisy from the side of the orthodox establishment to continue to speak of the former "sins" of Reform Judaism in a way and in a manner as if these were still today the program of Reform Judaism. The latter are not innocent either,as the methods with which they fight the Orthodox were neither in the past nor are they today,paradigms of fair fighting.

The Reform Movement broke with the traditional belief that life on earth is in the main a preparation for the Hereafter to which,according to Judaism, every Jew is entitled by virtue of his being the heir to the recipients of revelations directly from God. The "Movement" replaced this force which had maintained Jewry for nearly 2000 years with a rationally directed and humanistically inspired philosopphical,socially formulated, concept of religion. To this doctrine later circumstances made it prudent to add a belief in and a duty to the State of Israel. Not only the Modern Reform Movement" but also the "Progressive Movement" of today may or may not have had their origin in the early Reform or Liberal Movements of the last century, but they do not identify today with the so-called Pittsburgh Declaration.

They both do not anymore accept the belief in a bodily resurrection,nor the belief in a paradise or in a hell, and they deny,therefore, the doctrine of reward and punishment after death. This makes it rather superfluous to concentrate as in the past on an ethical life here on earth in preparation for the admission to a happy "Hereafter".

Mordechai Kaplan was a modern thinker whose religious philosophy has already had an impact; only the future will show for how long and to what effect. He sets out from the idea that the Judaism which had continued uninterruptedly without major ideological changes for thousands of years, does not exist anymore since the early part of the 19th century. It has fundamentally changed by the intervention of new conditions and decisive events and it had not the time nor the opportunity to adjust in time to these changes. Before the Enlightenment the Jewish world was governed by a belief in a world created by a Superior Force and ruled by the absolute power of a Divinity. One effect of the Enlightenment was that the Superior Essence was deprived of its absolute and exclusive power; it was henceforth critical reason which defined what was true. Jewry and Judaism had great difficulties initially to adjust to the new world which was ruled by reason and governed by science. In Kaplan's view that classical Judaism which adhered to an unacceptable Supernatural Power was built on a wrong basis. He condemned Supernaturalism, a naive doctrine of revelation combined with theurgy (a supernatural agency affecting human affairs) and with magic,incompatible with the knowledge provided by the natural sciences,by psychology and by the science of history. The evolutions through which the Bible,Jewish philosophy and Jewish customs and Jewish sociology have passed,deprived orthodoxy of its basis, and required that Judaism be reconstructed. With this reconstructionist process Judaism is neither damaged nor destroyed. The Jewish religion is that adhesive which holds the Jewish people together; it is not God but the people which keep Judaism alive. Religion,according to Kaplan, is a social instrument by means of which the primitive instincts of mankind are transformed into ethical comportment and self-improvement. Religion is a social matter, a communal affair. The people, the human element,will always form the main source of the salvation and the principal means to make religion work.

Kaplan set out to create a religion in which the personal relationship with God and the individual faith are unimportant and unprofitable, and where the social relationship and a popular form of religion become the accepted form. God's transcendence is manifested in His uncomprehensibility to man, a fact which is due to mankind's spiritual insufficiency and its incompetency of understand God. God is that "Force" which inspires mankind to develop its inner and its ehtical faculties,which otherwise has no direct contact with mankind, but whose beneficial effect are supreme.

God is of such a kind and of such a force as mankind wants to see in Him,and the concept of God and what the people want of God,will change with every advance and every change in the development of mankind and the state of civilization. What God is to and means to the people,depends on what the people need at that moment in history. Inevitably every generation and every nation will therefore form its own God anew from time to time. It does really not matter what kind of God thus becomes prominent and what his main characteristics are,as these change from time to time. An ideology is not a philosophy nor the product of a revelation; it is a changeable and replaceable system of ideas, and it can be discarded if the arguments in its defence prove wrong or insufficient.

With his system Kaplan does not intend to reconstruct the Jewish religion but the Jewish people. The Jewish people have to survive and whatever shape their faith will take from time to time is unimportant,provided always it reflects the conscience and the history of the people. The peoplehood and not the faith has to be rendered eternal,as otherwise its history,its experience and sufferings could not be explainable. The Jewish people is today endangered by its adherence to the rigid rules established by those religious teachers to whom religion is of central importance, and maintained by those mundane leaders to whom antisemitism is a sufficient cause to bind together the social community.

In Kaplan's view the Jewish people is the centre of Jewish civilizatior No particular mystic or any otherwise unique value is specific for the Jewish people. Kaplan denies also the selection of Israel. However, should there be or have been a bsais for an esoteric viewpoint,it has long ago been destroyed during the years in exile and in the diaspora. A new Judaism in the shape of a popular civilization has been created by Enlightenment and the newly developing nationalisms in the world. Whatever the mystic selection of Israel by God it is replaced now by a mystic selection through a historic process and through historical and natural events.

As I said already,only the future years and history in general will prove if Kaplan's theories are right and if the survival of the Jewish people will be possible and due to an adaption to the conditions and changes of its environment. The fact that Judaism has survived from the destruction of its Commonwealth to this day is not explained nor rendered understandable by this theory. To my mind the survival of Israel-to this day and eo ipso also in furu re - is only explainable by and with its specific position within the order of things,is only understandable by by its having been destined and predestine by some to us incomprehensible Power - and this means to me a God existing within the centre of things. No further and no more exact definitions are

possible for my point of view nor are they necessary because an answer which provides the full truth and any complete knowledge could only do great harm; for we have to recognize as a specific human gift and a divine grant the fact that we can ask questions for which an answer is impossible and the knowledge is unavailable to humankind. Man may construct for himself metaphysical systems which stand apart from religious faith; he may change these and transform them from time to time without endangering his faith, and he can erect,whenever it suits him, supportive metaphysical or philosophical structures to reinforce his theological system.

Kaplan criticises Reform Judaism for being satisfied with having transformed Judaism into a new church- or sectlike institution.excluding whatever national Jewish element there might have been. He saw in Conservative Judaism a mixture between the liberal wing of the orthodox and the orthodox side of Reform Judaism. In his opinion Judaism is a civilization in which religion is of a central and indispensable value along with literary,artistic,legal and ethnic factors. Jewish life has to contain nationalism as well as religion. He denies that the Torah is of divine origin and he does not think the ceremonial laws,though they are of some importance, absolutely indispensable. Everybody should observe the dietary laws at home,but not of necessity outside, if these clash with the facts of life within the gentile world. The concept of God is made up of many factors; one cannot call God a self-existent Being. Whatever one's religious affiliation or views may be, everyone who states that he is a Jew should be admitted to a Jewish community.

North America had been the centre of Judaism in the diaspora for many decades now, but only a fraction of the American Jews felt sufficiently interested in their religion and attached to their traditions to assure a numerical and ideological sirvival for the coming generations. The majority of thes Jews showed that degree of indifference in this respect that their total assimilation and ultimate conversion to Christianity has to be expected. The American Jewish youth showed their lack of attachement to Judaism by joining one or the other of the many cults in vogue.

The former significance of European Jewry has gone forever. The centr of gravidity is now in America and in Israel, and it appears to me that the collaboration between these two Jewish centres has proved successful,because they have a mutual respect for the other's competency. The elipse formed by the intellectual collaboration of these two centres is promising not so much for any possible future results but for the support of an actual survival.

Abraham Heschel represents a firm source of supportive ideas in the plethora of Jewish thinkers in America. He taught that it is dishonest not to believe in the xistence of God. You can be honest, however, and state

that you are incapable to believe - until circumstances and experiences will make you believe in the reality of God or of the absurdity to deny Him. Whoever denies God lives in a world which God has left.

I have all along been very cautious in the way I have expressed myself as I know quite well that when it comes to religious matters it is often very difficult,if not impossible, to apply rules of logic or to enter into a balanced discussion; not rarely such a discussion,which does not even have to amount to a criticism,will be branded blasphemy. I become conscious of the various issues I have touched upon whenever I sit among our Jews in the usually crowded prayerrooms during the High Holidays,i.e. during Rosh Hashana and Yom Kippur. Over the years I have been one of the congregants in the synagogues of nearly every shade of Jewish religion in these our days. On every occasion I found that the prayerbooks had hardly changed from the one my grandparents had used. They all offer the same lithurgy most of which had originated in the Middle Ages; and what I found most surprising was that very often the mentality of the "faithful" was clearly not only not different from that of generations and ages ago, but was also,psychologically and even intellectually evaluated,not different in the synagogues or prayerrooms of the many shades of Jewish theology,be they orthodox or reformists,conservatives or progressives.

These thoughts have induced me to study and to research the question what makes up the psychological and theological background of Yom Kippur, how the concepts of sin and forgiveness,the problem of guilt feelings and above all the ideology of Tshuva are managed in the Jewish religion. You have, I think, so far been able to learn all what Imyself have been able to learn. You may have been amused or surprised by the material I have collected so far,but I cannot share such a reaction of yours. I have come to see Judaism's view of the principle of guilt and sin on one side and that of Tshuva on the other as a very good one, but I see also that it is not very well"managed." I do not think that the simple Jew of our days - by this I do not mind only the unintellectual or the religiously simple-minded Jew - is given the right guidance by those who have been appointed to do so, i.e. by those whose profession should make us non-professionals gain that understanding and that insight - but not in that complicated language and in those lofty constructions which the philosophers use with such gusto to persuade at best themselves only.

XI.

Following this diversion,let me now return to my original theme:

The ideology of Tshuva whose foundations were laid in the Scriptures and on which it was completed into a very complex and ornate building by the talmudic rabbis (on which structures later sages like the Rambam have added decorations and into which the philosophers and theologians of the latest generations have added a number of modern gadgets) possess great psychological value and could be of great help to every man and woman of every religious and philosophical persuasion, if only it could be given a turn of 180°, by which I mean to say that one is taught to contribute himself actively to the repair,the treatment and the cure of his faults. Fundamentally things and views have not changed to a great degree. To this day we are told by our spiritual guides and out intellectual leaders that there is sin and evil in us, that there is also much good and moral in us. We are urged that we should fight against the evil trends within us,should adjust our restless instincts,that we have to "bring our ID into harmony with our SUPER-EGO".

We are informed that the guilt feelings which grow up in us and which disturb us,result from our having given in to evil. Priests and judges , psychologists and criminologists try to help us overcome our guilt; each in his particular way offers to help and everyone of the prescribed methods how to neutralize our sense of guilt is well argued. They are all agreed that the feeling of guilt one harbours is a disturbing,often harmful,usually masochistic complex of sensations of which we should free ourselves with every means at our disposal.

It is surprising how often one encounters certain archetypes in the conceptions of guilt in the rituals applied for its eradication, as well as in the views about sin and its atonment. These archetypes appear in various colours and outlines in the doctrines and the ideologies,in the philosophies and the theologies which dominate one century after the other and are hidden in statements and therapies,instructions and threats.

There are various conceptions how guilt is felt and perceived.

To the psychologist guilt is a subjective experience of the sufferer. To the lawyer and the moralist it means culpability deserving sanction from the side of the society. Also the theologians expect punishment of guilt or at least atonment. The psychotherapist's role is to analyze and lay bare displaced guilt feelings; he can make the individual conscious of his guilt, make him understand it,but he cannot remove such guilt. True guilt caused by

an act of commisssion or by the fact of ommission is hardly ever resolved by an active intervention. It may be atoned with the help of the interpretation of religion. Even in the case of a legal guilt which is punished through the machinery of law, the individual's sin and guilt are by no means atoned.

Everybody will agree that guilt feelings can be disturbing, can be a great nuisance, can be a cause of much unhappiness. But guild feelings can present such characteristics and have such effects only as long as they are not solved, are not dissolved, are not satisfied,are not liberated by our realization that we have done something wrong,that we are responsible for having committed a wrong,and that it is now our duty to right this wrong. Once we are faced with a sensation of guilt we should welcome it, as the accompanying anxiety sensation not only wanns us that we are approaching a wrongful decision, that we are about to take a wrong step, or undertaking some unjustified decision, but tells us also when we have harmed somebody,when we have overstepped the rules of law and ethics. Guilt and anxiety sensations tell us also that we have not yet eliminated the guilt,as we have not yet corrected what we have done wrong, and we shall feel anxious and uneasy as long as we are amiss in the repair of the damage we have caused. Once we take such a view of our guilt feelings and act accordingly,i.e. as our moral sense demands of us, we shall see our guilt feelings evaporate. If we heed their warnings and avoid a repetition of our misdeeds,if we stop before we take again that unethical or criminal step which has caused us a certain harm in the past, we shall not only see our guilt sensations leave us,shall feel not only that anxious pressure on our chest fade, that worry probing in our mind leave us, but we shall also experience a feeling of victory, gain a sense of happiness which otherwise and in such an intensity is a very rare event indeed.

Modern man does not require intervention of the professionals of the religious organizations to teach him ethics; he can get more clearly and exactly circumscribed rules in this regard from the study of the modern philosophers. He can, if he is inclined to do so, claim with some justification that the finely tuned conscience of an ethical man will tell him what to do. This is a golden rule which is not as utopian as it sounds, but it is acceptable only if the individual renders himself conscious that this conscience is godgiven, that it guides him in any case in the way religion did and does otherwise use to make a person know what is right and what is wrong. If such is his perception,such a person should not have difficulty in accepting also that he has also to permit experience to guide

him and not only books and teachers to show him where good differs from evil, where he is not his own master but is urged on by his instincts,driven by his immoral trends,tripped up by the faults in his character. By such insight and from such experiences he should also learn how to avoid and how to neutralize such trends,how to erase the esnuing sins and how to overcome the resulting sense of guilt. By becoming cognizant of the causes and the ingrediences leading him into sin, he can conquer sin - and guilt. Guilt is ,therefore,not only to be understood but also to be accepted,yes even to be welcomed, as long as it is recognized as a warning signal and a teaching medium and not a concession to one's masochism.

According to Aristotle tragedy requires guilt,unavoidable guilt on the part of a person of high moral or spiritual status. Such should be the guidelines given us by our spiritual leaders. We should not be fed the assurance that prayers and fasting,the spending of an entire day in the synagogue,will leave us clean inside as if we had gone through a laundering procedure.

We are told that God's forgiveness is ours - and I think that there is no greater happiness for a religious individual than this; but such an assurance will bring us peace of mind only if we are blessed with a primitive soul and are not individuals who aspire to a complete inner peace. The primitive unsophisticated attempt to eliminate a man's guilt with the promise of an assured act of divine forgiveness,will in an ethical person result only in an undissolved,an unrelieved,a suppressed guilt complex. It will often invite some kind of self-punishment and it might end in a neurosis.

It is wrong to view guilt as the final evidence of an unredeemable moral loss; it should be perceived as a warning that we have strayed and that we should retunr to the path leading to a correction of our faults. Such a guilt feeling should teach us as far as possible not to repeat in future that very same error in conduct and perception. Guilt should not be blindly dissipated or suffocated without a certain guarantee being asked for. Guilt should be recognized,its roots be understood, and hopefully catharsis and resolution will or should result from this. This will not happen with the application of a sponge in the shape of consolations dispensed by religion or the promises of an absolutely certain divine pardon,nor in the approach favoured by the psychotherapists. The forgiveness the theologians of the various religions offer through the various processes of atonment they offer, does not require a deep probe into the causes of the sin or the guilt mechanisms,since a positive effect is instantly assured and achieved. As a rule

that "positive effect" will last only a short time. I simply cannot see how by the use of such a method any sin can ever be prevented or any guilt ever eradicated and how the cure,the liberation can ever be true and lasting.

Guilt is a moral reaction to and not a punishment for an act of sin. But it is not necessarily caused by a "sin" or transgression. Every physician can recall occasions when he has failed or erred - and quite often with dire and irreparable consequences. Is such a man guilty ? Even thoughin the eyes of the law he might not be guilty,he himself should feel guilty. He should clearly and unequivocably feel that he carries a guilt on his shoulders. He should not engage himself to find excuses and explanations; he should not produce statistics. But neither should he clothe himself in sackcloth and sprinkle ashes on his head. By giving his conscience his due,by accepting his responsibility,even if only to himself, he should learn all that can be learned from this mistake. He is sure to sense a warning signal within himself whenever a similar situation arrises. And he should also make ammends where such are due - and possible. He should learn from his own studies and through the experiences of others where he has gone wrong, and he will assuredly be a better person, a cleverer physician and a more understanding individual in future. This advise you find in the above lines is different from what, if you are a religious Jew, yourrabbi might have told you,viz:- to put in a few fast days,to recite the Psalms,to make some charitable contributions, to wait till Yom Kippur when making a complete confession of all possible sins and declaring your Tshuva, you will certainly gain final and full forgiveness for whatever sin of commission and ommission you may have been guilty of.

We all know that guilt can be displaced and thereafter beoome manifest in psychosomatic manifestations or anxiety symptoms. These symptoms and syndromes as well as their treatment belong into the realm of the psychiatrist. Not rarely does the Church try to give help through the Confessional. Other religions hope for success with the various rituals and ceremonials they practise, at times even by methods which cannot but call "magic arts". The most impressive weapon in the armoury of the Church is the one branded as the Original Sin", and which the Catholic will in some form associate with everyone of his own sins. Tillich thinks that we experience existential anxiety whenever we feel we are estranged from what we really are or ought to be. This feeling of anxiety,this cause of guilt,this estrangement from our ethical basis gives us the feeling of having failed.

Anxiety arrises within us whenever we do not act and behave in the way it is expected from us. If we are ethical individuals and we act in discord with what in our view is morally right and what is not, and if we continue

to act in such a manner,and if we do not make an active effort to change our behaviour,and if we do not correct that which we have done wrong, or do not at least decide to repair and to correct whatever we have done wrong as soon as possible, anxiety will grow into a sense of guilt. Our sense of morality urges us to repair and to change,or at least to acknowledge to ourselves that it is our duty and that it is within our capacity to correct the disregard of the moral limits we know are ours, and to make the required ammends. We should be mature enough to refuse the belief that we have a free pardon,based on the promise made by God, whenever we invoke God's mercy and forgiveness because we have made the right set of repentance with the suitable expressions of contrition and the decision to turn a new leaf, be it in a confessional be it during a Yom Kippur fast.

Not only to psychiatry but also to theology is the dissipation of guilt the main task. Dissipation of guilt feelings means to the theologian a reconciliation with God. In a man of religion a direct prayer to this effect may suffice to achieve this. A man's faith leads him to desire reconciliation with God and from this desire to free himself from guilt he expects forgiveness, a full pardon. A Christian has a greater opportunity to gain a satisfactory solution: he has only to identify with Jesus on the Cross, has to agree that Jesus has taken on his sins. An expression of contrition and the request and the acceptance of the role as an intermediary is to the faithful Christian fully effective in the atonment of all his sins, and a true repentance will bring him reconciliation with God.

I have in my readings not found so far an indication that theologians concede that guilt feelings have a positive constructive role to play. I gained rather the impression that theologians want the guilt feelings. which result from the realization of one's sinfulness, and often originate in the teaching and the preaching of the priests, to go on increasing in intensity until a degree of suffering is reached which will serve as a further incentive to induce the sinner to repent and to atone. It is not rare that very intense suffering, that a concentration on one's guilt,that the search for an outlet from one's guilt,will deviate into a neurosis or even a psychosis. Furthermore,the insistence of the theological establishment that sin and guilt will bring on unpleasant consequences and severe punishment, can induce many a person to hide his sins,deny them even to himself. This development too is liable to produce a condtion of pschopathy. On the other hand also the use of unsuitable disciplinary methods with the intention to make a person fully conscious of his faults, has

no less a chance to deteriorate into abnormal results. Tillich writes that religious self-criticism is an integral part of religious life, but the relationship wo the religious experience proper is about the same as immedite experience relates to conceptual understanding.

Neither guilt nor sin call for punishment although the person who indulges in a feeling of guilt usually does not believe he can become free again without some kind of punishment from a superior source,usually a divine one. In many an instance it is the realization or only the fear that we have failed in our moral duty to ourselves,to God,to our fellowmen,to our concept of ethics which we think should be punished. Theology teaches that by asking for pardon,forgiveness and making atonment the former relationship with one's God,one's fellowmen will be restored. I have not found anywhere an indication and advice how one can find a way out of such a dilemma,which I perceive only possible through the search for,if not the discovery of the realization and the understanding of the causative factors. I am in no doubt that this method which I think important,cannot be applied to and by everybody. A psychosomathic personality may be victimed into a breakdown by his attempts to explore his guilt feelings - which he does after all his best to hide or to to deny or to sublimate or to rationalize - and he may land in the hands of the psychotherapist or psychiatrist. But in a certain way everyone of us,even an intellectually poorly endowed person,even the one with a labile character, can be induced to use such an insight even though to some limited degree - limited by his personality, of course - with the help of a theological approach,and of the theologians properly trained for such a more responsibletask than they are entrusted with now. In other words,priestly and rabbinical guidance should helpthe individual gain an insight and the dissolution of one's guilt should be entrusted to an interior psycholagical laboratory process.

It is within this frame of meaning that Tshuva should be offered, demanded,presented and interpreted. Tshuva has to be weighed as a religious symbol and for it to be effective an inner prepairedness is necessary, an inner collaboration, a personal contribution. Tshuva speaks a symbolic language and the vocabulary used by the Rabbis has not been much enriched by the interpretation and the therapeutic approaches of modern philosophers and psychologists,especially when they deal with the Jewish concept of the Return. Modern viewpoints of absolution from guilt transform the deeply perceived concept of the "Return" into a reflex-like action and in most instances do not produce anymore that elevating reverberation within the person undergoing the process of Tshuva which once upon a time had turned it into a lasting and never forgotten experience. The language used today in all what applies

to and what is meant with Tshuva is unchanged from the past, but it is so often a mechanical process; it is not anymore in every instance admixed with that allegory and that symbolism which made the Tshuva into a personal dialogue. It does not have anymore that spontaneity which a personalized declaration and offering could and would have, although even a mechanical formula could be made to transmit this.

The belief in and the meaning of Tshuva will have to be freed from conceptions and formulations, from its restrictions and its limitations; these have for us only a historic value. Like so much in Judaism also Tshuva will have to be brought into harmony with modern views and perceptions. The traditional form has to my mind degenerated into superficiality, has become an empty formula only. The entire complex of the Tshuva has been today suffocated within a dogmatic perimeter. It does not ask for a personal involvement, a direct partecipation,an intimate responsibility,a personal effort. a true inner realization , an analysis of one's contribution. It does not indicate a true decision to change,to turn a new leaf.

We should not expect our salvation to come by proxy; it will come by our understanding that even a small threspass may cause the great machinery of guiltfeeling to go into high gear whenever our relationship with our moral values,you may say with our God, is strained. If you want to gain salvation with the threatened intervention of supernatural powers, or by the rigors of the law, you will delay or suppress your rehabilitation and you will in truth create a state of anxiety within yourself.

Let me give the word again to Rav Kook who taught that "deep within ourselves is the mystery of life. It is a most wonderful ability to delve deep into the innermost part of ourselves"; and he writes on another occasion "Man is not conscious of his evil traits and his character; all of us think we are righteous people. However, if the individual's inner ethical faculties are weakened,the light of the soul is immediately revealed. His heart suffers great anxiety over the lack of perfection".

And finally let us listen to Karl Jasper who rejected prayer and also compassion as these are communications; and communications can only exist between man and man and not between man and God. But he firmly believed that "without a Return, without Tshuva,the life of man is lost".

Now that I am coming to the end of this paper it begins to dawn on me that even if we succeed to gain a complete realization of our sinfulness and of our weaknesses ,and even if this leads to a full comprehension of how much we ourselves are responsible for the way our guilt feelings act and react,and even if we comprehend how much our guilt feelings influence so much of what goes on around us,we are far from being prepaired and readied

to benefit from all this. We are not yet ready. Very few of us are geared to view ourselves and all that surrounds us from that mental,moral and intellectual viewpoint, very few have acquired that strength which bans selfishness and concentrates on the wellbeing of others. We may at times comeś to think that we know ourselves,that we have worked on our self-improvement all through our mature years and have evened out the irregularities of our character, so that we may have been fitted into that ethical structure which mankind has to become before anything resembling redemption in any theological,ethical,social or philosophical sense can even be thought of. There is ,however,within me that vague but terrifying feeling that we Jews harbour within ourselves a self-destroying enzyme which becomes activated every time we have been given the opportunity to develop into a nation of banner-carriers of morality,amity,brotherly love and self-denial. Surely, you will not think you have to ask me for details,nor even of the meaning of the words which I have just now used; you have only to look around you, peruse one single issue of your daily newspaper and you will find therein all the answers you may wish for. You will find therein evidence of the moral decay of Israel's political,religious,social leadership. "Light to the Nations" indeed ! If you do not think that material in one single issue of one single newspaper is enough, recall the series of the series of international Jewish congresses convened here only during thelast year. They have taught me at least how illusory my thinking has been until recently. Whatever spark of optimism may appear from time to time is always soon eradicated,radically extinguished when I listen to the proceedings in the Knesseth,when I partecipate in anym political discussion or listen to any discussion of daily issues in the radio program. I know then that we are still far away from any kind of redemption - and I know that we have again failed in making use of another opportunity.

If you, my reader, had hoped to find a guideline for any of your own decisions or an outline for any kind of a personalprogram,or if you did want to be provided with a measuring rod for your own behaviour,your own beliefs, you must have been disappointed. I have here compiled only the material and the facts which I had to have at mydisposal so that I might come to understand what Judaism has taught its people in the past,so that I might be able to comprehend what is going on in the religious life of Jewry today. I wanted to understand what has kept Jewry alive so far and if that same elixir is still available to us. I did not intend to discoveror to uncover material in order to make up my mind if I myself could fit into such a program of Tshuva. The result of my study is that we posses within ourselves a force which facilitates what Tshuvais meant to be after all, the

recognition of and the guidance to our feeling guilt as a conduct to an ethical standard to which, fundamentally, religion wants to bring us.

If there has been any unexpected gain for me - possibly also for you - in this study it was the realization that our ancestors were made to suspect that misfortunes, disasters, illnesses and so on should be viewed as punishments of and for crimes and sins committed individually or collectively, and that to counteractsuch punishments and to neutralize its consequences Tshuva was demanded, andin the same breath it was also offered, and in this manner absolution was granted for the evil to which the person had succombed. I have often tried to find an explanation for the events of the recent past and all that has come over our people in the long history of the "Jewish People in Exile", with its repetitive persecutions and sufferings interrupted by an occasional restauration to brillancy of life and fortune, but which have never led to a total annihilation. I have explained to myself, and to myself alone , this phenomen with the theory that the Jewish people have on many occasions been submitted to a kind of shock therapy with the intent to awaken it to its inherent duties, values and morals. Whenever this happened the cost to the Jews was great but it has never had any decisive or permanent effect. It is quite apparent that all through the centuries the world at large had expected from us Jews different reactions to the events in Jewish and general history than what we did offer; and also today the world still does expect today greatness and morality, spiritual purity and ethical completeness to satisfy its own eschatological program and aim. Look at the "Reborn Christians" of our days who express their wishes for Israel's repentance and the following restauration in such unmistakeable terms, nevermind that they hope that by such a development their own Redeemer will at last be given the green light fr his return. Today, on the other hand, the majority of the inhabitants of this earth believes itself entitled to the conclusion that Israel has again not learned its lesson. In some complex subconscious way the world has again turned hostile, has made itself vaingloriously the executor of the punishment to be inflicted on Israel by divine dispensation. The ideological process is the more penetratingly rendered effective as it represents for these peoples also an act of self-atonment, and they have dressed up their ingrained olf antisemitism into the new garment of anti-Zionism and anti-Israelism.

Mark Twain, who meant well, once said: "The Jews are pretty much like every one else which is just the worst thing you can say about them".

I realize more and more that I started this paper with the question "how can the Jewish people carry on with the guilt they should perceive because they have forgone the great opportunity granted by the restauration of the State of Israel" ? For the first time in nearly 2000 years they have been given the means and been offered the opportunity that the complaints of persecution,humiliation,sufferings they had against their host countries in the diaspora had indeed been justified - and they are certainly justified - and that they will not in their turn repeat and apply them now that they are at the dispensing end.

What have I had to conclude ?With sorrow and pain every rightly thinking person has to conclude that Israel has certainly wasted this opportunity, that this generation of Jews has proved itself unfit for the task allotted. That we modern Jews have shown that we lack the ethics, the greatness for which we have been created,for which wehave lived and for which we have been preserved. Yes, ethically Israel has failed. It has unforgiveably wasted another opportunity. It has loaded upon itself many a sin,carries a large load of guilt. Is there still some remedy in the form of some kind of Tshuva or has it lost even the desire, the awareness of the way of Tshuva ?

I do not understand the image this people of Israel had in the past and has also now of a petty God, of a jealous God. This is not at all the way the Rabbis have presented the Godhead. At least not all the Rabbis. But the God I know will no less welcome Tshuva by self-improvement and insight. And all of Israel,the State of Israel, can make today Tshuva by assuming its role as a guide to the realization of the world's conscience. Only such a Tshuva can justify Israel's survival. Also the survival of the world ?

XII.

Should you have had the perseverance to followme up to this point, you will have some justification to ask me what had in a first instance induced me to start out on such a long and apparently limitless study of the doctrinal theology in general and Judaism in particular regarding sin and guilt, about reward and punishment,about repentance and forgiveness and above all about Tshuva.

The fact is that initially I had been curious to learn the conception Judaism has developed regarding human sin and guilt, and how Tshuva,the Return, is not only theologically founded but also how it is made palatable to Jewish men and women,who over the centuries appear to hav e found satisfaction,hope and also consolation along with inner peace within this haven provided by theology; and I endeavoured to find out what has made possible in our own days the creation of the not inconsiderable army of "Baale Tshuva" of newly religious individuals, of repentants who have decided to return to a new religious life and to the full obedience to Jewish laws and mitzvot.

However,in the course of my reading and writing about these issues another question has emerged, has been pressing upqards and has demanded an answer - a question which is not entirely the outgrowth of what I have confronted in the material studied but one which has on many occasions and in many shapes aroused in me a curiosity not seldom free of indignation.

The question which has been bothering me for more than ten years and which this paper,which I have somehow completed now,has made still more urgent, is based on my impossibility to explain the low moral level which the general Israeli public exhibits in our days. I do not mean "moral" to indicate the courage to face issues or to overcome difficulties, but the level of ethics,the readiness to sacrifice advantages, the lack of an urge to live on a higher standard of morality. I confess that in these my criticisms and demands I have set my sight far higher than what is accepted as

normal,desirable and even admirable in other civilized societies.

I am ready to agree with your observation that my judgement and my criticism are due to my unrealistic opinion of the role Judaism and Jewry should play in guiding the spiritual life of this world and that out of this romantic outlook and idealistic viewpoint has grown which is bound to collide with reality and normalcy and which with justification and inevitability is going to bring me nothing but disappointment. If it is also going to hurt me,to wound me will depend entirely on my own capability to preserve or at least to regain my balance and sanity of mind.

It is true that I have exposed myself to such a criticism as I have all my life looked at Judaism with idealistic spectacles,as I have always understood Judaism as a specifically endowed entity and Israel and Jewry as recipients,as beneficiaries of special grants and graces.

Don't ask how and why I could have arrived at such an opinion and such an evaluation which are in no way justified by facts and in no sense proven by reality past and present,and which is also in no way acceptable by sanity. But if you do press me I will answer your querry with the simple though unrealistic explanation that from what I feel within myself and from what I understand is around me - not from what I see around me today but also from what I thought I could see when I was far away from any Jewish environemnt - that the Israeli nation and the Jewish individual definitely do occupy today a special place in the scheme of things,that the fate and history of Jewry in the past are indicative of a special selected position in the world order,and that all and everything points to a specifically different and unusual destiny in whatever the future of mankind may be.

All this is, of course, pronouncable,understandable and acceptable only if I view myself,my world and my existence as a religious man and you yourself are endwoed with at least that quality of religiosity which renders you capable of gasping at the wonderous things around you,at the unbelievable beauty within you and at the surprising events in your own, your people's and the world's past. In short, you will not understand me and every second you spend on following my reasoning and my arguments is wasted if you have an "explanation" for everything which was,is and will most likely happen as physical, "logical" and mechanical effects and reactions.

With these preliminaries I have introduced not only a certain kind of selection among any possible readers but especially among the individual Jews and the intellectual,social,religious groups with which I am not so much "dealing" as through whom I am attempting to build up my theory.

So far I have only hinted at my belief that the Jewish people not so much occupy a certain unusual position on the world of today,as that they still continue in their specific role as a "chosen people" which has brought ethics into this world.has made monotheism place man into a direct relationship with the Supreme,but has also made Israel into a mirror in which the peoples on this earth can detect their ugliness, has offered Israel as a wetstone on which the nations can hone their character. I cannot explain what was and is,nor can I accept what is going on or understand why anything is going on at all,without the help of a religious interpretation, and if you agree on this point with me,you will also accept an axiom that no religious explanation can satisfy if it is not constructed along a definite esoteric design. You may be satisfied withe beautifully shaped,daringlyconstructed and in verbose acrobatics presented philosophies,but these do hardly more than dissect and analyse - they do not offer you a place within and with which you can live.

I hope you do not feel restrained or polite or self-conscious and I do not mind if you will answer me now that what you see around me,what you have known of the Jews here and elsewhere,and what you feel yourself feel in yourself as a Jew hardly hardly confirms what I have said just now of Jewry and Judaism,that it in no way proves what I have projected into Israel and its people,and that it is inapplicable to the Jewish and non-Jewish world you know.

I can enter into an argument with you only if you give me these replies in a wondering,incredulous,even argumentative manner,because this would make me suppose that there is some kind of resonance in you,that at times you too have been wondering about yourself and about the "all of us" of Jewry, Should you,however, laugh about my words,shrug them off,engage in some blustering cynicism,this will indicate to me that you do not understand what what I wanted to make you feel,and that there is no common basis for a dialogue between us.

But try to see if you comprehend the motif in what I am going to say. I ask you,if you understand what I want to express; I do not ask that you agree with me. If you understand my point of view in my question and do not agree with my point of view in my philosophy or with my point of wonderment, I shall be satisfied and I shall continue to approach you with my arguments, for I can give you in this case the advantage that you will have already put those very questions to yourself,will do so now - or that you have since some

time found an answer and a solution. In this case I would be very interested indeed to learn from you.

If you are a sensitive person - and I maintain that every Jew is such a one as otherwise he would not say that he is a Jew,would not have remained with us to say so - you must have wondered or formed for yourself the explanation or at least accepted the standard issues of replies why Jewry has survived to this day,why Judaism has overcome all the enormous obstacles and continues to flourish,continues to be a pivotal question in all theological,philosophical and general intellectual spheres. However, I do not want to enlarge on all these questions and all these issues,as otherwise we shall never have the time to complete the debate.

I want to take you straight into the actual time,into the generation of which you and I are a part,as here all questions can be seen reflected, all the problems are reflected and represented and into which all the replies can be packaged. I am by no means going to address all the Jews in Israel or in the diaspora, and if you go along with me you will see that we cannot have all the Jews,all of you Jews as discussion partners. Of course, all Israel and all the world is welcome as audience - and if this audience understands what is going on in the discussions and does not make it into a dispute, I will interpret it as a blessing and a hope.

We live here in Israel,in the State of Israel, the Jewish State of Israel,the independent Jewish State of Israel as a recognized and independent Jewish Commonwealth,the first of this nature since nearly 1900 years.

Do you agree that this is a wonderous event ? Do you also feel that this is something miraculous and not something "technically explainable ?" If you do not,there is no basis for us to continueour talk. But if you do, then you must explain the survival of Jewry,the continued strength of Judaism, the establishment of the State as a unique phenomen within the long series of unusual happenings in the history of the Jewish people,and an event which could not and did not happen to any other nation or people or entity ever. And if you feel satisfied to call it a miracle and turn away satisfied with yourself and your reply,there is little purpose in your trying to follow my arguments, because I am going to say and to explain that this "miracle" with the to me proven fact which frees me in future of any further need of proof - that we have been selected,chosen and destined for a specific task and that

our survival against all odds,our incessant sufferings and persecutions are to be explained as tests and as selection processes, as warnings and as reminders.

The modern religious Jew knows of Darwin,Kant,Freud,Kierkegaard and may have acquired a creeping admiration for Spinoza too, but this does not make him self-conscious or confused; he knows what position he takes up as a Jew. I do not think that the explanation for his Jewishness has to be drawn from the sphere of the metaphysical. I do not think that even the many secular Jews who may entertain such a kind of conception ,have all of them sublimated this philosophy in their adherence to Zionism. There are large numbers of secular Jews in Israel and as their total identification with Zionism outside a religious confession indicates to me that they are here because of some primordial Jewish instinct, one can define this "instinct" as something metaphysical.

We are at the moment witnesses of momentous events in the history and destiny of the Jewish people. The stablishment of the State of Israel is seen by many a religious Jew as one of the "signs and wonders" heralding the "beginning of Redemption"/ Religious Zionists indeed think so,believe that God speaks in this manner to the people of Isarel through history. No prophet has appeared to tell this message to the Israel nation,but facts speak very clearly in this sense. But there is no indication that the standard of moral living,of ethic activity is equal to the demands of the events or to the requirements of the hour. At the moment it is the religious Jew with Zionism as his historical philosophy and guide,who fully agrees with the signs of the hour and who - blind to the requirements and eaf to the inherent duties - who relies on a self-deceiving suitably performed Tshuva to remove whatever obstacle he himself has erected in the path of Redemption for Israel. The moment a Jew here and in the diaspora perceives the newborn State Of Israel as his "beginning Redemption" his duty and his responsibility should eo ipso be clear to him.

I do not know what you feel and think about these words,but even if you are a "secular Jew" or if you are a religious individual you do disagree with whatever "organized religious Judaism" tries to impose on you, you must still believe that there is some higher instance directing mankind and that in this direction we Jews are specifically marked for a definite destiny and duty. If,however, you do not think along such lines,or even if you are "religiously" inclined or endowed but do not accept the doctrine of Israel's selection to lead mankind to redemption,you have all my respect and all my understanding; but whatever I continue to say now will not be addressed to you and will not be acceptable to you in any case.

But if you belong to that large group of people who believe in God and His world, to those whose religion is not a mechanical feature but the vehicle for a true sensation of religiosity, let me talk to you,ask your opinion,crave for your explanation. And if I include among you also those who visit the synagogue only on the High Holidays, who suddenly feel lonely, gripped,worried and in need of some of the consolation religion offers and who feel threatened and afraid whenever a disaster,a death or a disease faces you or who go along with the Jewish ritualistics of the marriage or the Brith Milah ceremonies for reasons they do not investigate, in short all those who now and then open a prayerbook and voice an occasional prayer,then, I would think, I am addressing the majority of Jews here in Israel. For I am not discussing here the ethics,the psychology nor the mentality of the diaspora Jew, only the one living in Israel,the one who is involved inthe daily life,the regular activities,the intellectual processes,the religious duties and the political scene in Israel,those believe in the God of Israel,those who think they are Jews,those who think they are god Jews,those who think they fulfil all their religious duties and perform all the mitzvoth and who think they will escape from the punishment others will have to suffer ,and who expect to get all the rewards in this and the coming world reserved for the Righteous. For they think they are indeed righteous people,good Jews, sincere followers of God's commandments.

Are they really such good and godfearing people ? Are they indeed men and women who behave in the way their religion commands them,their duties prescribe,the Torah orders,the Rabbis defined ?

Judaism does not concentrate on the past history of the Jewish people but continues to work in the life of every living Jew who reacts to his destiny and fate not only in his actions but also in his absetntions. Judaism's greatness is that every Jew can come forward and claim the right to come into direct contact with the Divine; that he has an immediate approach,by means of his language,by means of his prayers,by means of his total dedication. He does not require an intermediary; there is no need to bring along gifts or sacrifices.

Religion encompasses the life of total man or the total life of man and therefore a division between the spiritual and the worldly in man's life is not possible. Even part of the day should be under the rays of man's religiosity. We see instead a compartmentalization whereby the profane part of the daily life is conducted without the minimal ethical control without which life cannot be justified as ranging above the level of the animal. It may sound a harsh judgement but has this system not been adopted by a large part

of the religious elements in our society ? It will be hard to find individual who apply their religious guidelines to and in all stages of their daily life, while one should think that such a totality of involvement between life and religion can be taken as the most basic rule of a religious person's life. Observe the individuals who exhibit to themselves,to all nearby and most likely also to God in Heaven that they are religious Jews! I have quite often been taken aback by the brutal,crude,rude and selfish rules such people adopt and apply in their daily conduct of business,their politics and other social activities. These same persons, as if this involves no greater effort than a change of their clothes,turn into religious,pious,ethical individuals when they leave the hustle and the stress of the daily life.
I agree that I am judging harshly in my generalization,and I confess that I concentrate my irritation on the behaviour of the religios elements even if this does not differ in any way from that of the secular one here and elsewhere. The reason why I react thus should be obvious: I do not grant any religious Jew the right to decide for himself what limites he can accept for himself in the interpretation of his religious duties if thereby any other individual is affected. For this implies his personal interpretation of his Judaism,of my Judaism,of the laws of the Torah,the guidelines of the Talmud, the ordinances of the civilized society, the standards of established ethics and the welfare of his neighbours. One cannot be a cheat and a liar, a twister and an egotist in one's conduct of the daily affairs and claim to be a pious and just man at other times - and claim in addition to be entitled to impose one's views and rules on the totality of the country's inhabitants as if one were not only the favourite but also the executive of the Godhead. Religion and all it stands for should and must embrace the whole life of the Jeww.

A Jew who claims he is justified to divide his life between a spiritual and a worldly part,has no right to claim his Jewish inheritance,for Jewish religious education,Jewish religous standards do not grant him this kind of latitude which might be a way of life for whose who are not Jews or no more Jews. A clearcut division between the religious and the secular ways of life is an arrangement which cannot satisfy an honest Jew. There were hard and difficult times when such a division was dictated by necessity and also today man a diaspora Jew is still forced to live such a life.Thus a mitzva can be postponed,ommitted or devalued in certain circumstances. Its execution can be postponed indefinitely. If there is a valid explanation and excuse -even if this is the view of the person involved alone - a religious Jew could and can postpone the execution of any mitzvah. Such pragmatic views may have been adequate elsewhere but are not applicable in Israel. I do not mean to say that a Jew has to follow the symbolic rules of the traditional religious,

i.e. he has not to waar a kippa at all times - but he has to be conscious in whatever he does that he owes a duty to his ethical being in deed as well as in word.

The Israel nation has been existing because it has been created for a purpose. Israel has been summoned for an important task. Israel has survived because it has been appointed for a duty and Israel must continue to exist also in future unless that purpose, that task and aim are forever vacated because of Israel's failure. The purpose, task and duty imposed upon Israel as a people, as a nation, is a collective purpose, task and duty and not an individual one. Should the leadership of Israel not know this at a conscious level, it should sense this at least instinctively. This leadership has failed so far to weld the Commonwealth of Israel and the Jewish Diaspora into a completed Jewish society in symbiotic coexistence withthe Arab world. This leadership has, be it by ignorant neglect, be it by a callous inattention to public opinion allowed Israel to separate into two deeply divided camps within which the typically individualistic Jews field not always very complex individual aspirations. It is above all the comportment of the religious Establishment and the rigidity of interpretation with which the religious leadership has enslaved Judaism, has alienated the Jewish intellegenzia, has strangled every trend to a religious awakening among the masses, has suffocated the sprouting tendency to join together faith and nationalism.

Israel is not like any other nation. If Israel does not grow and continue as a great compact religious community with faith in itself and its duty to mankind's redemption, it has no purpose in life, it has no reason to exist. This is the specific spirit with which Israel has to be imbued to remain alive also in future; it is this very same force and energy which animated Israel in the past and keeps Judaism alive also today.

The post-war honeymoon is over. Israel is under attack and isolated. Israel is more isolated and threatened than ever. Zionism has not brought that hoped for, that promised solution of Jewishness, the actual problems of Judaism. It has promised if not a completion at least a nationalistic alternative to the religious definition. It has resulted only in a Jewish nationalism replacing Judaism. Israel faces enormous difficulties. All these tests are challenges for its vitality and also of the opportunities which the world as a whole offers Israel for its survival. Israel cannot for long survive as a nation and Jewry continue as a distinct people if its only aim is to fight for the preservation of its frontiers and for the protection of its physical safety, and does not also apply great care to preserve its Jewish soul, does not persuade the world that our being in Israel

and existing as a Jewish people is a gift to mankind. To have been formed into a nation,to have been recreatedinto a State,to live on our own soil as of old,and to be surrounded by frontiers like every other independent nation is not to be accepted as a matter of fact but gratefully acknowledged and claimed as the indispensable requisite for our developing into a bright future. That we are today attacked by our neighbours and abused by the majority of the other nations in the world should not be taken by us as a handicap but as a challenge which will hopefully bring our true moral and physical values to the forefront,as a challenge for us to manifest in our life and in our way of living the worth and the significance which Judaism in all its facets does represent.

There is a powerful element in Israel which denies Israel's religious and fateful basis, has instead built a program with a nationalistic platform for the State. These individuals have created a socio-political structure which they are inclined and willing to abandon should they be offered the opportunity to shift the onus of failure from their own shoulders onto those of the collective from which they expect it will be easy to separate. It is frightening that national unity which spirituality has formed,history has fostered,religion has maintained,danger has enforced and prosperity has nurtured,can be dissolved with impunity,can be abandoned with such alacrity and can be revealed as a flimsy structure when personal advantages are no more attractive or better ones are supposedly to be found elsewhere. That proud heritage left by the forefathers which survives in some still as a shameful guilt,has been given up by most modern Jews; they do not any more know pride in their being Jews,duty in their being Jews,courage in the challenge of being Jews.

What I have said above about the individual applies to a still greater degree to the community,the collective,the nation. I may be wrong in principle or I may be judging superficially,but it appears to me that whenever Judaism was understood and addressed as a collective,as a national unit, it proved it was an active,energetic people which resisted every threat of national deterioration; but when it permitted itself to become the integral part of an individualistic and individualized inheritance it was threatened by a series of weaknesses. The Jewish nation was strong in its earlier stages,it weakened in the pre-exilic period,developed internal strength anda nationalistic unity until the time when the Jews claimed special rights as an individualised society; then it was destroyed by the Romans. Under the rabbinic direction and thereafter under that of the Gaonim,Israel was again turned into a collective unit and it survived in strength throughout all the centuries until under the impact of Enlightenment the individual was again granted

the freedom to interpret for himself what he wanted his place in Judaism to be. Individualized perception in innumerable movements arrising in Judaism have led to fragmentation and weakness. When the Holocaust claimed its victims it took these from a people which viewedits elf as composed of individuals although the murderers and theonlookers again - or possibly still- did count all Jewry as a collectivity. Israel,the new State,could only be established because the Jews of the Zionist movements and of the post-holocaust diaspora felt themselves united in the conviction that they formed basically a nation. And how is the situation today, you will ask. Today we are faced with a weakened collective will and a diminished care for unity as well as a vanishing national pride. The country appears to be made up of selfish individuals,appears to be full of egotistic individualistic organizations whose ethnic slogans and separatistic undercurrents make up their program, and whose various parts are kept together by some still surviving ancient forces and by charitable support from the outside.

I can impossibly find a satisfactory explanation for the fact that notwithstanding all the negative experiences the Jewish people had over the centuries,notwithstanding the terrible intermezzo of the Holowaust, notwithstanding the antisemitic undercurrents still everywhere noticeable,notwithstanding the even to non-sentimental and non-religious people of every denomination and culture miraculous appearing creation of the State of Israel, its continued existence and its survival against all odds,only a minor portion of the Jewish people dispersed all over the world shows a personal involvement in Israel, an outspoken identification with Israel,a desire for further direct involvement in Israel. When this kind of situation prevailed in the early decades of this century,it was explaiamable with the reluctance of the diaspora Jews to expose themselves to the suspicion of an insufficient or a divided patriotism. In the meantime enough blood has been spilled and and much suffering has been added to the previous store, and there is now also the factual acceptance by the gentile host countries that a Jew living within their midst has the duty as well as the right to identify with, to work for and plead for Israel.

A short while ago I have asked if there here or elsewhere Jews who exclusively behave in the way their religion commands them,their duties prescribe,the Torah orders,the Talmud defines/ There may be some occasional man and woman to qualify positively,but in general the answer has to be that they are not,do not . They think they are,they do as if they are. Or do they at times realize that they contravene what is demanded of them,that they commit a sin or more than one every day ? For I have not encountered among the

religious Jews of Israel anyone could say that hefollows strictly the ethics and the duties prescribed for any good,honest,god-fearing man, especially a Jew. I will quite frankly concede that there must be many such people here,but I have not anyone such nor have I heard of such - which means, if there are such people here they are rare indeed. And I do not want to create in you the impression that among other religious communities or peoples or races the situation is better, that ethic individuals are more frequent - but I am dealing here with the type of religious Jews who thinks himself entitled to believe that he is the perfectly attuned religious man and entitled not only to claim rights not granted to other mortal men but also that he can criticize his fellojews and dictate the way of life to others.

I know mostly of religious Jews who pray regularly,collect every day an impressive array of good deeds,follow strictly the prescribed mitzvoth but who in their interaction with other people,in their business,administrative,professional and political activities are anything but protagons of honesty,decency, who by no means do live as their religion,their Bible, their Mishna and their Rebbes demand.of them. They observe to the minutest detail the Halakha,they are slaves of the Shulchan Aruch but whatever else they do,is hardly morally unstained. They could not be valued as prople who will carry the world nearer to Redemption,they could hardly be called the kind of Jews who will fulfill the tasks imposed on them as representatives of God's people, they could hardly shine in the light of Jewish ethics.

There is no doubt in my mind that they know it. I have no doubt that they realize that they often act in an immoral way in their business deals or in their political juggling,that they daily do repeatedly things which they would unhesitatingly condemn in others. They appear to separate their lives into profane activities in which Everything goes" and their religious life in which they believe themselves near to God. This is, of course, impossible; faith and ethics are inseparable from the totality of the daily life,from all the activities of and even from the very way of thinking in our life. To my mind this way of acting,thinking,reasoning is also an integral part of the way our intellectual and spiritual guides pass their time and their work - and these their attitudes are passed on to their environment,their followers and their disciples.

How can this be possible ?, you may ask. How can that man in his black garb,with all the paraphernalia of his orthodoxy exhibited, who prays four times a day,who fasts and who castigates himself on certain

days, who never fails to call on God's name as witness of his honesty, who kisses the Mesusa on every door he passes, be as outspokenly dishonest in his business dealings,or as corrput in his political activities as I have stated just now ? How can he cheat and lie when it comes to money matters, even when it comes to matters of life and death in poltical issues ? But things are thus,surprising as it sounds. I am sure that such a man does realize what he is doing. He has not the excuse the non-religious people might have,or which adherents of certain other religions may put forward in certain circumstances. He has been quite clearly told by the Scriptures that he has to be an honest,true,helpful,selfless person. The Talmud,his daily nourishment,and the prayerbook,his constant avenue of devotion, in no unequivocal terms teach him what is right and what is wrong. He is told that he will be punished for all his sins but still he sins. He is told that he is responsible for all his transgressions, but he merrily continues to accumulate many of the voluntary and involuntary sins ,the sins of commission and of ommission which have been outlined in all their gravity to him so carefully and so much detail from his childhood onwards. This knowledge does not prevent him from committing his sins and transgression every day. How can you explain this ?

If you press me for an explanation I have only one - a very simple one. The explanation is contained in the paper I have just completed. The Rabbis of the Talmud have quite clearly freed the type of Jew I have described from inhibitions which the teachings of Torah and of the Prophets might still have left. The Rabbis - they are certainly with justification called "The Sages",for they were indeed very wise men,and they were also very good psychologists and very clever legalists, and in their goodheartedness and in their attempts not only to console the people sent into a state of psychological,physical and intellectual exile,and in order to prevent despair, apostasy or assimilation,they developed the persuasive prescription of Tshuva which bribes Jewry into a belief system whose faith content was to become corrupt and whose ethics easily manipulated.

To me this explains why those who administer our destinyin Israel, who are responsible for our fate and whom the world at large classifies as our typical representatives,prefer their own ideology to the ideal of turning Israel into a nation of superior nature and feature, and instead endeavour to make it "a nation like any other nation". The religious leadership,in contrast,thinks it has no responsibility towards the nation and the country nor to the world; they feel responsible only to their God,because they vaunt that they have a special relationshop with God - though no special duty to God. Some 1500-2000 years ago the Sages of Israel have informed these ortho-

dox Jews in their medieval burgher garb - and generations of rabbinical successors have since confirmed this - that all their daily committedsins will be forgiven if they make Tshuva, that they will not be punished (or in the worst case only lightly so - that they have in any case a "share in the coming world", that they are superior to all the gentiles and that they will be amply rewarded for all the good deeds to their credit. And they do indeed "good deeds", at least what they themselves judge as good deeds, in the full consciousness that a credit accoBnt of such accumulated good deeds will counterbalance whatever might be left on the debit side when the day of reckoning arrives.

If you ask me incredulously if I accuse the Sages,the Talmud and its interpreters and commentators that they have misguided our good Jews of yesterday and today,that they have granted them a free pardon by which they are permitted to live ,and to create the living conditions which I have outlined above,for others, the answer is "yes". I am not going again into the details of Tshuva, of all the tools made available to make Tshuva; the paper I have written is long enough. It is undoubtedly a fact that whatever is significant in prayer,in Tshuva,in the recognition of sin and guilt has not been outlined recognized,accepted and valued. I agree that the Talmud and the Rabbis are treasure chests of wisdom, and accept that the rules and regulations fitted to and suited for the Jews of their time, but in my opinion the Judaism of these rabbis and sages is wrongly interpreted by and if it is made to fit the orthodox Jews and the religious believers among the Jews in modern times, it has been twisted into a shape suited to their comfort even at the cost of the ethic standard. To my mind the system of morality and social responsibili ty established in the Talmud and thereafter variously codified ,is admirable and valid to this day though with certain modern adaptions and intepretations of necessity being needed, but the licence granted by the principle and the doctrine of Tshuva has pre-emptied the ethics of the rabbinical teachings and is the cause of the evil we see today in Jewry - and by a strange logic in particular among the religious Jews. These orthodoc teachers,politicians, businessmen should be exemplary in their behaviour - and they are such indeed - they are copied and imitated with regard to their tactics and methods of conduct. This is to my mind the cause why Israel has not been able to establish that kind of state and government for which it has been offered the opportunity after such a long break in history.

The gradual elimination of that specifically Jewish,principal ethical guiding system in Israel life has led to the equalization of the standards in Israel society to those of the surrounding world, and as the Jews with a western cultural heritage are slowly dying out and are not replenished by a new immigration from those sources,and as the very valuable local sephardic

elements are not replenished either, Israel society is getting overgrown by the asocial weeds of which Jewry has never lacked ,no less than every other society in the world,but which has so far been and could also in future have been kept in check by the example and the conduct of the spiritual and politicalleaders of Israel,had they truly followed their moral duty and their ethical tasks. You may argue that we are a people like others with criminal and asocial interaction by a segment of the nation. If this is indeed the case, I have no further argument available. You may say that "all conmidered" and Percentage-wise" we have not a greater number of criminals and asocials than other eastern or western countries- if this is indeed the case or at least your opinion we have nothing further to argue about.

For in my view and in my world Israel should ideally not have any criminals nor any asocials at all. Bo such elements shouldexist among free and independent Jews. It hurts,it grieves me whenever I hear,see,read about the criminality in today's Israel. Look at the daily newspapers,look at the regularly appearing reports of criminal activities here,overt with gun and knife as well as covered up as business,as politics,as religion. You may not view these occurrences as more than facts of modern life which are sad to contemplate but which are unavoidable in contemporary society. For me every such news,every murder,every crime and theft is a wound, a pain. I cannot explain them nor can I accept them. I do not accept that there are in Israel people who murder,people who undermine the State,people who attack institutions of other religions,and above all I feel that deep sadness in me because our "leaders" appear to accept all this as "facts of life". The crimes are not committed because there existed a danger of life or because one had to assure one's survival or because one had to protect one's dependents or correligionists. I do not understand that the spiritual and moral guides who have placed themselves as leaders above us,do not instinctively cry out when bombs are thrown into the christian and muslim holy places, when cemeteries are violated. Such an outcry should come immediately, spontaneously and in pain, but if they do,they come belatedly and only when these our leaders are told that they better voice their abhorrence as otherwise they might make a "bad impression among the goyim". Have you ever the impression that an "outcry" or a protest of the Chief Rabbis of Israel or of the Minister of the Interior or that of the Religious Affairs has truly come from the heart ?

The responsibility which is imposed in Israel on the individual is eo ipso also the task and duty of the nation as a whole. Israel has become - to the satisfaction of the majority who have not the right to demand this,

to welcome this,to work for this in the name of Israel and in their status as Jews - a nation like all the other nations, a religion like other religions, a people like other peoples. This damage to Israel started when its leaders - and many among them claim the right to be named the inventor of this blasphemy - saw their ideal aim for Israel in the multitude of Jewish prostitutes at the street corners of Tel-Aviv and the overcrowding of the cells in Israeli jails with Jewish criminals.

Israel,in consolidating as a nation,has now all the criminals and prostitutes it can ever wish for, and soon it will in addition also reach the status of a small,corrup,incompetent ministate in the Middle East living on the handouts from abroad. Israel,the people of the Bible,the nation which can boast with its Prophets, will slowly lose all the radiance of its past and of its heritage .

The Jews who have survived anywhere in the world while others had to perish in the Holocaust, have no claim for a special merit on their own; they are accidental survivors,hardly for their own holiness but by dint of geographical or other coincidences. The creation,the existence and the survival of the Jewish State would underline and sanction thereafter the survival of the Jewish people. However, as a fall-back there is the vast reserve of Jews in the Diaspora which gains more and more importance in the essential survival of Judaism in view of the steadily gaining evidence of the failure of the Jews in and of Israel to strengthen and purify Judaism. Here is to be found the tragedy which, I fear, we shall have to face in future.

The State of Israel has somehow influenced the way Jewish identity is perceived today. Many Jews see Israel as a suitable and self-pleasing object for philanthropy, as an example of the liberality to be cited when appropriate, a prideful example of Jewish achievements. There is an ambiguity among the Jews outside Israel. The Jews abroad want their autonomy in exile. They want to adjust and arrange their life as Jews within their host community and host country on their own,without interference and threats from Israel. Galuth Jewry is uneasy about the future of Israel; though they still continue to clamour to identify with and fight for Israel wherever they live abroad, and offer great financial support by supporting systems,schemes and erecting buildings in Israel,their contributions and efforst take on more and more the character of a search for the establishmant of an alibi. It is hardly likely that Galuth Judaism will - after breaking down all the residua fences and after undergoing reformatory changes will be of a sufficient richness to survive in the hands of the guilt-ridden remnants of Jewry whose Tshuva will be expressed in a steady assimilation into the surrounding gen-

tile world. One sees already now among a large number of Jews in the Diaspora a trend to deny nationhood as an integral part of Judaism and to invest it mainly with the program of prophecy and eschatology.

The State of Israel is no more today of that central importance to Galuth Jewry as not so long ago. The trend to emancipation has again increased its tempo. The creation of the State of Israel has not provided a suitable,acceptable and satisfactory role for the Jews of the Diaspora. There is the trend to dissociate oneself emotionally from Israel. As an example may serve the bombing of the synagogue in Rue Copernic in Paris in October 1980 by PLO terrorists when the Jews of France strenuously denied that Palestinians were the perpetrators and wanted instead to have Neo-Nazis to be declared the culprits.

Religious Zionism sees even in the State of Israel,in all the events which have occurred since the creation of the State, a messianic phenomenon. indicative of the beginning of Redemption. Rav Kook taught that the return to Jerusalem, the conditions prevailing now, are steps towards the realization of the Kingdom of Heaven, as Israel,the land and the nation are totally and absolutely holy.

What is the state of the Jewish religion today in Israel ? All the great advantages which the individualization and the personification of the faith could have brought to the Jew are lost as there is missing the liberation from the restrictions which the talmudic rabbis have imposed and which have lost their justification today. Judaism is still in the iron fetters which have restricted for so long allexpansion,every free movement,even the unrestricted breathing a nation needs. The chastity belt the rabbis have welded on Judaism some 1500 years ago is still in place to this day because the orthodox establishment threatens to kill God should they be forced to hand over the key. Rules enforced from ancient traditions have stiffled growth,have strengthened hypocrisy,have sanctioned incompetence. Whatever each one of us from his point of view sees as indispensable for the persuance of Israel's destiny and Judaism's purpose in leading to mankind's redemption,has been suffocated,has been killed. Israel the nation has been turned into an average nation; today the Jews of Israel have been pauperized into messengers; that spirit which has kept Israel alive so far,is vanishing.

Achad Ha'am,and similarly also Dubnov, could in their days not accept the possibility that the Jewish communities of the Diaspora might ever becom outposts of zionist centresin Palestine; they insisted that these had to retain their european character along with their jewishness. It was an illusion,they warned,that the Jews would eagerly embrace Zionism everywhere and flock to the new Jewish State. Achad Ha'am ,as is well known,could not

accept the possibility that Judaism in the Galuth could not continue to exist without maintaining contact with Zion, that Jews abroad would cease to exist once the State of Israel had been established. The theory gained ground that in order to survive, Jewish communities had to be noursihed from Israel, had to be given steady spiritual life in order to survive. Today nobody thinks like this anymore. Dubnov defined the Jewish people as a Jewish nation living everywhere in the world among host nations. Achad Ha'am saw the continuance of the status as inacceptable without a National Jewish Home as a centre. After the creation of the State of Israel nobody doubted the centrality of Israel for the Jews of the world. Today the Jews of the Diaspora have lost their trust in the efficiency, the reliability, the intellectual capability and the moral fairness of the political and religious rulers of Israel and they demand to be consulted in all important decisions. If you do not close your eyes to reality you cannot avoid the suspicion that a large part of the well established and prosperous Jews in the Galuth would not be too unhappy in case they could cut the navel cord which connects their communities with the State of Israel. There is hardly any trace left of the strengthening and sustaining cultural and spiritual Zionism which was so prominent a few years ago. It has turned today into a political Zionism and as such is in danger of developing into an impersonal or detached Zionism.

How can you judge a people which has lost its way and is separating into innumerable individuals, who are satisfied to stand stillwhere they find themselves at this moment. What can one think of a people which is ready to give up a great past and a brillant future - to which it has a claim rightly or wrongly and which the world grants, nay expects from it - and which prefers to be "a nation unto other nations" ? Such a people with its past history, present array of enemies and the threat of economic instability - and above all without its pride and its will to live, will, of course, disappear as a national unit and as a special force. Also the individual Jew will disappear because a Jew cannot exist as a Jew without his people, without his community and as we know now - without his country. An Israel which clamours to be "Normal" cannot for long exist as an Israel of and for the Jews. Has the idea the Jewish neurologist from South Africa, who was yesterday my neighbour at a dinner table, been more than a petyy self-defence, more than a suicidal tendency on a national basis, when he aired his pet idea that it would be best for the Jews that they disappear without a trace, disappear into the majority among whom they live ? His advocacy is just the antithesis of all I wrote, said, felt - and I perceive this man's proposal as an indication of a welcome and continued self-cleansing process of the Jewish people.

The Jew of the Bible was a total Jew in his reliance on his destiny, his relationship with his God,his immersion within his own people. He was a Jew also because of the totality of his acceptance of the moral duties which God had outlined to Moses and to The Prophets. Our leading Jews of today,those who dare to decide for us what is right and what is wrong, what is Jewish and what not, who is a Jew and who not, who decide what is good for Israel,what her duties have to be and what her destiny will be - these religious leaders of our days have the temerity to form the style of life for every Jew,to divide the daily life into religious and profane compartments. You may ask me if I generalize, if I aim to accuse all the leadership in Israel with such ambitious aand preposterous claims or only those who speak and demand,decide and rule in the name of God and His Torah. You may ask if I include also the "politicians" as a class or if I aquit the latter from such an accusation. I do know quite well that our own politicians have these very same faults,these negative characteristics,these ambitions and these weaknesses as those of other countries and nations, but let us not forget that we deal here in our country with Jews who never fail to speak of Jewish ethics and values,and that they have as Jews,as Israeli leaders,duties which no other politician elsewhere has ever had to bother about with respect to his background,his religion,his history. I will express my opinion in a simple sentence: the Israeli Jew as a politician or as a citizen in general has special duties in respect to his people,his country,his existence in any station of his life and at any time. If he is religious or not,secular or orthodox,he has obligations which are dictated because he is a Jew. He has to live and act on an ethical level which is specifically prescribed for the Jew and from which he cannot descend.

You think this is an illusion and you ask me to forego it ? You think this is an illusion which I cannot impose on today's Jews ? I agree, but one should never forego demanding it from all so that the world may see and learn that we at least have trust in and hope for achieving Redemption by our efforts and with our contribution. There cannot be a duality in the life of a Jew; ethical duty is total. Faith and life are not separable units and are in any case not to be enforced according to the advantages of those established in power nor defined by those whose horizon is so definitely narrowed.

The men of the Establishment like to cite the Prophets and at the same time they also exclude in their daily life whatever is after all for them a divine truth,as long as this may interfere with their profaneactivi-

ties or otherwise result to their disadvantage. They want to keep life and faith,ethics and business,politics and truth separated. Politicians of the religious establishment knowingly deny their God in their activities, purposefully bend the truth for base and materialistic reasons,undermine faith in God by their underhand manipulations. All this is done in the name of God for the holiness of God. It would be interesting to know what explanation the Aguda man had when I watched him doing blackmarket deals with an Arab businessman, what he thinks of his God and his Shulchan Aruch when he twists the finances of Government,what he thinks of his fate in the coming world when he denies the barest respect to the President of Israel. I could fill many pages with such questions and I know that the answers I will receive will be meaningless,offensive and degrading for me.

Judaism is meaningless,incomplete,incomprehensible if it does not affect,fill out the entire life of an individual or of a nation - and I do not mean with this the ritual,the cult,the ceremonial. I mean with this the sense of duty,of morality,of destiny. To my mind Israel has been created for a task; it can only exist if this task is constantly kept before its eyes. It can only survive if this aim is always seen as the guiding star. In our days the personal conduct of those who have taken over the leadership of the country is a cynical violation of all that Israel and Judaism should and do stand for.

A trend has developed among the orthodox Jews in particular, but it can also be detected generally in Israel among politicians and people of every way of life. It is a trend not to care what the non-Jewish world think about Jews,Judaism and Israel. The former efforts to make the non-Jews think highly about the Jews is vanishing; it has diminished to such a degree that even the Government of Israel pays little attention to an effective Hasbara, has only a poorly functioning information service. The attitude of not carin about what the "Goyim think about us" is the more marked among the orthodox and is expressed also in the way this group behaves towards all other movements within Judaism itself.

I do not exaggerate if I say that during the last centuries Jewish history has reported many a critical situation and never more so than during the last one hundred years. It has always been a specific Jewish crisis,viz: one which threatened in one way or other the very existence of the Jewish people. In our days religious Jews search for an answer and who will supply this answer ?They reason and wonder,but no leader comes forth to tell them where to look for a reply. Exile and dispersion have characterized Jewish history for 2000 years,and possibly even more than that,if the Babylonian

Exile is added. Whenever these Jews settled in the dispersion, whenever they adopted the cultures of their host countries, and even when they prospered and were granted freedom of expression, Jerusalem remained for them the centre of their spiritual existence. They did forget their original Hebrew or Aramaic language,they neglected or aboilished so many of their religious duties and traditions under the excuse that reformist additions or changes made them superfluous, but they always continued to call themselves Jews and they never ceased to consider themselves members of the Jewish nation. They felt they were themselves responsible for their fate,because for them their life in exile and the destruction of the Temple were the consequences pf their own and their forefathers' sins. The Prophets had promised the children of Israel divine forgiveness and an ultimate return to Jerusalem, and the Rabbis had taught them what contribution every Jew could and should make so that the Redemption of Israel can finally come true.

The punishment of Israel,the centuries of exile and the sufferings and humiliations of the past were understandable reactions of God in response to the stubbornness of his elected people: God is justified in all He does for and also against Israel. It is thus ordained that Israel has to live among other peoples, and it is also foreseen that Israel will not become immersed and will not disappear. Over the centuries Redemption meant for the Jews the end of the exile,it meant the coming of the Messiah It meant the return of the people to Erez Israel. It meant the rebuilding of the Temple and it meant the recognition of God by all the peoples of the earth.

The Jew who sees in everything God's will and the expression of his loving guidance must conclude that for all practical purposes the Exile of Israel is now over; but only a small part of the Jews has so far taken up the opportunity offered to them. Recently the world has witnessed the terrible crime committed against the Jewish people, the most terrific event of such nature ever to have taken place; and all the unbiased world has acknowledged the survival of the Jews as a nation within its own independent country of old as evidence of divine intervention. Zionism has been defined as the wish of the Jewish people to return to its ancient homestead Zion. A new era free of the shameful antisemitic past appeared to have begun for the Jews, But the truth turned out to be different from what it should have been. Israel,the country, has remained underpopulated by Jews; struggle and strife is the daily experience; crime and sin grow steadily - and the nations of the world have started to laugh - not so much about Israel but about their own inclination to build sand-

castles with their ideas about Judaism and Jews in Israel. World Jewry, especially American Jewry,has not joined this laughter,nor has it turned its back yet; it had from the beginning been too much involved and it felt also guilty for having been too neglectful and too selfish in the past when Hitler murdered the Jews in Europe, to permit itself to disengage itself so soon. The dreamers dream now less - they are in any case slowly dying out.

I have not heard anybody put the question 'where did I fo wrong ? where lays our mistake ? where did we fail ?' Nobody asks this,at least not openly. Does this silence mean that nobody has thought that that the new establishment in this Israel of old was to have been more than a comfortable refuge for displaced Jews, more than a provisionlal creation of the United Nations by favour of America and Russia ? Is nobody terrified by the implications,depressed by the thought of a failure,afraid of a possible iddication of divine displeasure? Was nobody ashamed at all that the dreams are fading,that the hopes have gone away ? Do all of you really speak the truth,the full truth when you blame "the others", the Arabs, the Russians,the economy ? I can assure you, that so far I have not heard anybody blame himself for having sinned,for having as a Jew neglected his duty to his past,to his future,has disregarded his responsibility as a human being towards his brother and his neighbour. Whatever you think and say in your defence,do not forget that we cannot accuse foreign elements to have changed or diluted Jewry,to have falsified Judaism. Everyone of you, of our Jews was born a Jew; we have no influx of converted Jews worth mentioning who could have diversified our culture and our holiness.

XIII.

Allright, you will now say; you have made your point - and you will most likely not even intimate if you agree with me or not, which to be honest is really immaterial. And, you will continue, what else do you want to say or what do you wish to do about it all ?

What can I say ? What can I do ? "Nothing", is my answer. I wrote this paper, I accumulated the facts therein . I made this concluding statement not with the intention tosay to you or to myself that "something should be done".

For there is nothing we can do, nothing for the people of Israel as whole anymore, nothing to halt the moral downward slide. But we can do much each of us individually by and for himself. Each of us can halt and ponder whenever he thinks he is going the same way as that majoriy which I have felt inclined to criticize. Each one of us has to realize that we should not suppress any feeling of guilt arrising in us. Every one should try and do his best to show the world around us,the mmbers of our household,the society of which we are a part,the country in which we live, how to be guided into the ethical direction by self-recognition ,and after having learned to get onto the right path,tostay thereon through going through the process of a steady self-improvement.

And if not ?, you will ask me. If you do not agree with me,because in your opinion we are not obliged to be better than others or because you think that as Jews we are not required anymore to take upon us special or specific duties ,destinies or tasks ? I have nothing to offer in reply to such an opinion of yours other than to grant that in every aspect the decision,the program,the outlook is yours to form, and that whatever you may decide upon is in every way right and certainly also best for you. And if this is really your philosophy and truly your attitude, may you live long and be happy with them. I would be the last man on earth who would dare to judge you - and I am in myself also absolutely certain that no God or Higher Authority will judge you as sinner. For everyone of us

who lives and acts according to his true convictions honestly reached and perceived, is right and not a sinner.

It is my firm conviction that the secular Jew who firmly believes his attitude to and outlook on religion is justified and right, cannot be condemned for his way of viewing and acting as long as he is not putting forward a thoughtless and hypocritical Weltanschauung others have predigested for him. The man who is a religious believer of any kind and who contravenes the tennets of his faith is a sinner whatever the excuses and explanations he may put forward. He may ask for forgiveness, beg for a pardon if he can persuade himself that he has made every effort to correct his faults and to avoid the transgressions of which he knows himself guilty. In such instance the same great principle of Tshuva may be applied as it is for any sin or transgression of a religious Jew.

It is at times unbelievably depressing to hear self-appointed spokesman for the Jewish people vaunt their ignorance and hoist their self-denial Recently - in 1983 - during a ceremony in a German ConcentrationCamp a former German - now American- Jew tried to please his German hosts with the words: "We do not accuse the German Nation as it is today. Everyone has to carry his own guilt,but we Jews too know of a collective guilt. We had such an occurrence also in our own history: the golden calf. We still feel guilty as Jews because once upon a time we adored the golden calf. We still carry on our shoulders the guilt that ten brothers sold their brother Joseph into slavery. This guilt cannot be removed. We have, you see, also to bear our own guilt and we,like the Germans of today, hope that we shall not again repeat such guilty actions". These words are loading more guilt on this man than his Jewish past.

It is my opinion that this epoch in which we live is only one of the phases and facets of Judaism's history, and even of its very essence. It is my firm opinion that we have been called upon to fulfill a definite duty and task. In this century,after many generations,we have been offered the opportunity to fulfill at last part of this task,or to set out to begin the development of such a duty. The great tragedy which has afflicted Jewry in our own generation, which had followed on so many other tragedies we have known in our history, should have prepaired the soil for a great and a total Tshuva of all Israel. There have been other tragedies and many opportunities in the past; there were pogroms and "false messiahs" but they left no incisive impression and produced no lasting effect because they failed.

I am afraid we have failed again this time. You will say to me that I am wrong,that our country, our Land Israel will go on,will flourish,will one day be a member of the family of nations encompassing all of the Middle East, that we shall form a Common Marked with the Arabs and so on - and I can only answer that I too hope fervently that this will be the case. But then I srael will not be a Jewish State anymore,or if so it will be a State like other states,it will be a nation like other nations. It will not be a state,a country,a nation, a people with a message,will not be a light to shine for the world.

Israel today and Judaism at all times have been viewed,followed,accepted and respected because they had in the eyes and according to the expectations of the non-Jewish world a special purpose and a definite fate to fulfill. You have not to tell me that for these veray same reasons those very same peoples and religious institutions have also always sustained the program to persecute the Jew. A large part of humanity,mainly the christian world,to this day demands of Jewry and Israel that they do not shirk their duty and complete also their task in order to allow peace and redemption to come to the world. The Jews themselves with few exceptions do not agree with this demand of the christian world. They deny such a duty and destiny,refuse to act and to react differently from other nations and peoples. Even if you and I and the next Jew do no agree with what the Christian world demand of us and what a large portion of the orthodox Jewry views as definite divine promise and what most of the praying Jewis public repeats in the frequently recurring formula of Israel's selection and election above all other nations,there is no denying the fact that we owe it to ourselves,to our history and to what we demand of others,that we are indeed a light to other nations,that we by our humanism,by our mora conduct,by our decent behaviour teach the world that high moral values should be mankind's aspirations, show the world that a better future is definitely possible. By all means let us not talk of God's selection of Israel, but let us be proud that the world,the ethically motivated world, acknowledges with thanks that we have given humankind by means of the Bibl through the messages of the Prophets and with the guidance of the Sages an incomparable spiritual heritage; that they expect us,entrust us, beg us to show them also in future the way leading to what may prove to be mankind's redemption and salvation. Destiny has appointed Christianity and Islam,branches of the original Jewish trunk, to fulfil the preliminaries of Israel's task, but these two monotheisms have dismally failed and have proved that the original appointee is still the only onein charge.

Before you can ask me any further questions I am going to continue in what may be to you a rather pessimistic prognosis, and I want quite categorically to add that I am absolutely sure that this does not mean that Judaism is finished, that Jewry will be extinguished. The Jews will survive,Judaism will continue to exist, and one day, after much further suffering or experience - and I hope it will be mainly the latter - Israel and Judaism will be given a further chance.

These words are not only based on Jewish experiences and Jewish ethical values but on the specific assurance and certainty in me that we have a special future ahead of us. Judaism has not only something special to offer to the Jew but allows him to entertain unusual expectations and to ask especially significant questions. The Jew feels individually entitled to ask about God and about things. and to form with these questions also his own answers; for his Bible and his teachers tell him that God cares for His people,for every single human being, and that He has made the Jew His target for the first grant of Redemption and for the perpetual manifestations of His grace. The moment one accepts as true that there was once a revelation - whatever the form and the expressions used to describe it - one has the right to expect that this was for a purpose and that the future will disclose this purpose.

It is a fact that the Jewish people have survived. They have always wanted to survive. They have always overcome all difficulties and have survived. The world at large has never permitted them to submerge. Since the onset pf the waves of Enlightenment and Emancipation has there been in every generation a separation of layers of Jews from the periphery - to the advantage of the host countries and without great damage to the Jewish nation - but the nucleus continued to survive and to grow. And let us hope and pray that when the time arrives for a renewed offer and test for Israel that we - our descendents -shall have learned so much more and that they will have understood the destiny arranged for us. And I pray that they will grab the opportunity offered to them to become at last a great nation, the greatness being due to high moral principles and a unique duty.

I only hope that by that time the Jewish people will be composed mostly or possibly exclusively of truly humane beings led by ethic principles and cherishing an inner cleanliness. As no less than in the past history of Jewry large layers of the Jewish national body will go on slivering off,will become assimilated into the gentile environment, but there will always be a nucleus,there will always be a strong and firm body which will survive and will will be that strong trunk with those deeply anchored

roots which have kept Judaism alive for over three milennia. I do not know what types of Jews, what kind of Jews,what systems of belief and what principles of ethic will make up that new Israel to come, but I am fully certain that Israel will survive for it has a destiny to fulfil.

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Hermann M. SELZER pl.1 . p.1-92

EXPERIENCE IS THE NAME EVERYONE
GIVES TO THEIR MISTAKE.

Oscar Wilde

OUR WHOLE PROBLEM IS TO MAKE THE MISTAKES
AS FAST AS POSSIBLE .

John Archibald

PROLOGUE

A prologue should be taken as the clearing of one's throat before the speaker begins to speak. It should be taken as the wrinkling of one's forehead when one guides ones thoughts into an outline. It should be welcomed as the compass needle pointing to the paths along which the thoughts about to be evolved will roll along. A prologue,however, is not a watertruck sent ahead to bind down the dust on the roads along which the writer is going to take you with him.

There is the tradition in our family that once upon a time we owned somewher e in the East a beautiful old mansion which was surrounded by beautiful orchards,vineyards and fields in which milk and honet flowed in abundance. There our forefathers had been living for more than a hundred generations. There a long time ago the6 had been living as the owners and masters of their domaine. In our family the Old Mansion was mentioned ,referred to,longed for at every possible opportunity,at every happ6 event and also at all sad moment, and no occasion was missed without the hope being expressed that we might one day pull up our stakes - wherever we and all the other members of our widely dispersed family lived - and that all of us would return to the old family home. There was not a continent in the world where such hopes and prayers did not arise. Our family had many branches, dispersed all over the world. There was no a country in this world where some of our cousins or other more distant relatives had not settled. Some lived in comfort and enjo ed all kinds of luxuries; others,however, lived in hovels and the were made to pay a very high rent for these poor habitations even. But all of them, even those who lived in nice places, had rented pleasant houses and worked peacefully among their neighbours, never in truth forgot that there had been times in their not so long passed history where they too had been exposed to bad treatment,had been subjected to persecution and humiliation. Even though you might be inclined to blame them, it is humanly understandable that these rich relatives our family had here and there only paid lip-service to the perennially expressed desire to return to the Old Mansion. Why should they wish to return to some place in the East if they thought themselves secure and safe wherever they lived now ? They not only did not mind that the poorer and insecure branches of our family might constantly think of,incessantly clamour for the right to regain the Old Mansion, but those our richer relatives gave their support and promised their help should the ever be calle upon to provide support and help. But the truth was that very deep within their souls these our rich relatives still harboured fear and insecurity, and as these anxious thoughts had at times the tendency to break in form of dreams and lingual lapses through the barriers of consciously erected arguments,they tended to blame their poor relatives for the evidence of intolerance their neighbours did somehow sometimes evince.

In our own nearest family circle we talked so often and so much of our old heritage,because we had no illusion about our true legal and social absorption into our rented environment. We

often asked our parents why we did not claim back our ancient home and did not follow our hearts' desire. We were told that the family mansion had in the course of the centuries been badly neglected; that its walls had crumbled over the years,its fixtures stolen by marauders, its fields ruined by groundwater,its gardens suffocated by weeds. Only here and there a corner of the Old Mansion was still inhabitable, and some of our people had been living there through these last nearly 2000 years , i.e. since that time when our ancestors had been chased out of their home by cruel fate which had used cruel persecutors as its tool. Many a family had not left the ancestral place, others came from far away to join them from time to time in fulfillment of the wish and the dream they had been harbouring all through their lives. Unfortunately people had come from outside, not only from outside our tribes and families, but starngers and squatters from other estates and countries nearby. They had taken possession of large parts of the buildings and of the majority of our fields. Neighbours had in the course of the years incorporated our estate into their own. Their justification was not a legal acquisition but the power of their armed strength. Although the family chroniles clearly established our ownership, although ancient documents proved our claims, we were too poor to call for justice,to weak to fight for our rights, too insignificant to find defenders. No court of justice existed anywhere in the world willing to hear our complaints. Instead we were told to wait for divine intervention ,for the time when divine forgiveness would anull the divine punishment which had deprived us of the divine preferential position we had acquired by divine promise and through divine selection. Many wise and trusty members of our family far and wide agreed with this kind of reasoning ,submitted to this type of judgmenet, accepted this kind of prognosis. This submissive hope had in old times sustained our tortured and suffering forefathers by making them dream of a safe homestead. During the last few generations this concept was elaborated into fairy tales. Only in this our own generation has it become an effective balm. Let us pray that in the coming generation it will not involve into a pain.

A strange situation existed when we were young. We were homeless wherever we had a home. We had no true claim to any single part or piece of the properties which we occupied anywhere in the world, while the only property we could truly call our own, was in the hands of people who denied us access, who did not in the slightest care for it and did not take a minimum of care of it. In our eyes this Family Estate represented a lost treasure, the quintessence of beauty; in their eyes it was a piece of real estate poor in value, without beauty,only retained and occupied because it was in a strategic position.

Wherever our different family branches lived in rented houses,in tents or caves, and whenever we were driven from place to

place because nobody wanted to rent us space to live, room to breathe in, were not permitted to be part of an economy in which we would be granted a minimum of existence, they were always sustained by the dreams,by the hopes of an eventual return to our old Homestead. These hopes, these dreams gave us the necessary strength to survive. There was also another crutch to uphold us when otherwise we could not have avoided falling down: our pride in our inheritance and our belief in a promised return. Can you realize the euphoria which a glorious past gives to a beggar the strength to look with pride into the eyes of a passer-by ?

Considering the way time is measured on the scales of history, it was not long ago, about a hundred years it is, that a few young people of our family clan came to the decision that they did not want anymore to live in foreign houses; that they did not want anymore to be exposed to the sadistic persecutions of the owners of their rented places, did not want anymore to be irritated by the indignations to which they were exposed by their neighbours, did not want anymore to be humiliated by their own inadequacies to remedy the situation with which they were confronted. These young men made up their minds that they were going to claim their ancient rights, that they were going to return to the Old Mansion. Mind you ! They did not dare confront the actual occupiers with the claim that they wanted the title to the property back. They did not even dream of facing the actual proprietors with the demand: " Give us back our Family Home ! It is ours ! You have no right to call yourselves the owners !" Not even in their dreams did they dare uttering such demands, not even at the times when their hurts made them cry out in their sleep,when they bled at the hands of their torturers, when they were spit upon by their enemies. They never risked voicing their old claim aloud wherever they lived in foreign lands,wherever they called their residences their homes.

The young and daring men overcame endless trials and deprivations to reach the Family Mansion. They cried out in happiness when they set foot in their Family Mansion. They were deeply moved when they saw their old inheritance, even though the place was dilapidated,the walls had crumbled,the fields had been neglected, the forests uprooted. Their courage never flagged though they realized the magnitude of their task. They sensed the majesty of their surroundings and they were inspired. The squatters who had come in from the neighbourhoods had taken possession of the best rooms,the least damaged portions of the buildings,the still cultivable portions of the gardens. Our cousins, the newcomers, could not displace these intruders, could not make the squatters leave, could not make these thieves shift because there was a newcomer, a new landlord, a new master, a new owner who had come with armed might and had usurped the ownership of the Mansion. This new owner loved his red fez but he did not like changes. He kindly allowed our relatives to occupy a few dark and dirty corners in the house,

permitted them to buy some pieces of poor land strangled by weeds or starved by lack of water. The masters of the land permitted our brethren to buy off some of the squatters by offering them good money and still better accomodations elsewhere. They had to pay much money to the squatters,to the new owners living abroad, the new masters ruling the land. The money our brethren had brought was in no way sufficient. Evee larger sums of money were sent by our relatives ,rich and poor,who lived abroad, dispersed all over the world who felt guiltily secure and soothed their conscience by filling bozes with donations for their less favoured relatives. Much money, very much money was paid to the usurper-squatter,to the usurper-owner, to the usurper-master, because the squatters were only squatters,much money had also to be paid to the sub-owners who lived in far away countcies and had never considered the land they had usurped in our Estate worth any money at all. And it is the law of the land anywhere,especially in the East, that the Masters of the land demand their share whenever money is passed from hand to hand.

Our cousins worked hard to make the old property come again to life. Day and night they worked. They cleaned the diverse small portions of the Mansion they had taken over. They worked the neglected portions of the gardens and fields they had bought back. They planted and then harvested their own daily foods. They searched for and found water. They planted trees and shrubs to replenish the exhausted soil,to heal the maltreated lands. It was backbreaking work. Many collapsed and died. Many gave up and left. Many believed and stayed. Over the years other waves of other cousins and other members of our large and dispersed family came,worked and died. More often and by more of our people the family chronicles were interpreted in this new spirit. More and more of us came to the conviction that in truth we were only strangers wherever we stayed; that we were always and everywhere homeless and persecuted; that fundamentally we were without rights and without protection; that always and at every time we were in need of security and independence, that in a final conclusion we had nobod to rely on but ourslves. But in the last generation or two a wave of enlightenment had passed through the civilized world and the fate of our brethren had improved in many a progressive country. In consequence our family which had been so strongly united and so firmly self-maintained when in the past our landlords and neighbours had maltreated and persecuted us, had now become so much self-satisfied and also so divided. They had apparently forgotten their painful and dangerous past, and when the past did come into their conscience they did everything possible to forget it,to suppressit to cancel the memories which should not be forgotten. In most parts of the civilized world our family members proclaimed that there was now a new security,that their new environment had been made better and

healthier by Enlieghtenment,by Culture,by Tolerance - and Progress All this caused quite a division in our family. One faction believed that we were now blessed with friendly and kindly neighbours and landlords, that we had been granted the same rights,the same facilities and the same amenities as all the other tennants. This group felt itself so blessed,so grateful,so secured that it not only preached that we should forget our ancient background and origin, our ancient possessions and claims, but that we should also feel ourselves now placed on the same level as our neighbours and should try to become an integral part of our new environments. They tried to persuade themselves by calling the other factions defeatists and rumour-mongers who did not accept the holy truth that the landlords had undergone a complete change of hearts and that the neighbours had expressed themselves willing to reduce the long-standing social barriers. One fundamental question separated the two factions: does the occupation of a room,the regular contribution to the maintenance of a building,the civilized association with the other tennants,the regular payment of one's dues and taxes confer equal rights to both, the newcomers and the settled old-timer ? One group in our family preached: You can never acquire inalienable rights as long as you are only a tennant. All the contracts you may have signed, all the promises you may have been given, all the signals you have interpreted as inviting, all the signs you have seen as favourable,will become null and void the moment your landlord gets drunk,gives in to his dislike that you are his tenant, gives vent to his atavistic murderous instincts. Your neighbours will only be too glad to help the landlord bring home to you the lesson from your painful past which you have, apparently never learned or so quickly forgotten.

Whoever wanted to see could see; whoever wanted to hear could hear. Everybody could see and hear that the pessimists were right,that the kind treatment we had received from our landlords and that the smiles we had been shown by our neighbours had been only " skin-deep ", that they had been only superficial concessions to progress,culture and enlightenment - and that in reality they covered vast swamps of old prejudices,hatreds,psychological aberrations still in tact as they had been in the past,stinking and fermenting underneath the layer provided by the newly born civility and civilization.

They were proved right, those who looked back into their family history and saw in our Old Family Mansion their true home; thos who dreamed of returning there;whose who readied themselves to work there under the most difficult conditions if necessary; those who educated their children to dream the old dream.

All of a sudden that slowly evolved sense of security which had becalmed our friends and relatives, was rudely disturbed. The belief that we were equal to and accepted as equals by our neighbours,was painfully shattered. Our neighbours' and landlords'

old hatreds and deep-seated disdain emerged again. It became clear that these had never been eliminated or eradicated. The old experience became a new experience again:whenever anything went wrong with the economy of the host country or with the wellbeing of our neighbours, we were blamed. The old lesson again proved applicable: the responsibility for whatever injustice,pain,disappointments our surrounding worlds experienced could with impunity be placed at the thresholds of our people. Again we were unrestrictedly hated, again we were labelled an undesirable element.

Our own small family lived in a small house,in a healthy climate,in a cultured and civilized world. Our own home could be certainly called ver y clean and well kept and our people could certainly be counted among the most intelligent and most civilized inhabitants far and wide. For the last many years we had been living in harmony with our neighbours. We had been to a great part instrumental in and responsible for the evolvement of the prevailing high cultural level. W e greatly and keenly contributed to the strengthening and the deepening of the social and intellectual life around us.

Our neighbours had come to respect us - but they never liked us. They themselves were respected by the other peoples in the world, but they were never liked either. They were feared by the world because they were more orderly and better organized, even when evil things were involved. They showed more discipline and obedience than anybody else in the world. They were also feared by the world because they had become ambitious and because they looked for compensations abroad for their own inner shortcomings. They had finally come to clamour for the domination of the major part of the world, of those countries which were more blessed with power and riches, of those nations who showed greater values and higher achievements. And because they felt so weak and inferior within themselves, they aimed to dominate the world in order to prove to themselves that they were strong,that they were superior. In conseuqnce they repeatedly went to war against their neighbours. And they lost these wars. These disasters filled them with grievances and hatred which had the more sinister outcome that these people were so full of genius and initiative. They were full of resentment that in the world at large they were considered upstarts and they strained and foamed against the limitations God and nature - and their enemies had imposed upon them. These inner dissatisfactions divided the masses but clever leaders came to the forefront time and again who succeeded in uniting them in hating a common enemy.

Whenever they failed in any of their grandiose schemes, whenever they were repulsed in any of their ambitious drives to gain a place in the sun, whenever they lost one of their wars they had initiated in order to gain power, they did not reflect on their own inadequacies but they blamed our family instead. Unofrtunately man needs somebody on whom to fix the blame for his own shortcomings and

fAILURES. In the past it had been fate and destiny of our family to serve as the scapegoat for the peoples of the world and this fate had been met from to time by every one of the branches of our family everywhere,wherever they lived as tenants in houses which did not belong to them, even if they legally occupied these appartments, even though their leases were legally immaculate,even where justice and order had been the rule of the land.

And it happened as if ordained by some eternal law that it happened again. It happened again as it had happened with such monotonous regualrity in the long history of our family. It happened although in our heart of hearts we had thought it was not ever going to happen again. Again we were persecuted and beaten. Again we were humiliated and killed by those very same people we had thought had become now our friends. Again we were made the scapegoats by those who had given us to understand in their writings,in their words, in their philosophy of life that we were as legally and as morally as they themselves entitled to live our lives in peace. Again as in the past we were driven out - and had no place where to go. Some of us were lucky, especially in the early years of the new and great persecution because we could find refuge in other houses,in other countries. But soon the owners of those houses who had permitted our brethren to enter, and the masters of those regions who had admitted our people although without much enthusiasm, did not want to accept any more of us,any more of our family fleeing in terror. They did not want to let them into their houses,into their estates,into their countries although there would have been enough room for all of us. "Enough is enough", they said "There are already enough of your people in our estates. Go elsewhere ! Or better still, stay where you are. But whatever you do, do not anymore knock at our doors". They, the masters and lords of all the manors of the world said this though they knew only too well that this meant and destruction for all of our people,for all those who could not escape,for all those who had to "stay where they were ". And so it did happen. Thelandowners and barons barricaded the doors of their estates and they sent back to certain death and destruction all those of us who knocked at their doors.

A great number of the members of our immediate family were destroyed. They were killed by our former friends and neighbour who hailed their new leaders who had promised them riches and glory, power and victories. Again they started wars with their neighbours all around; they were victorious in the first months and years of the war. Wherever they penetrated into the lands of their neighbours in this their initially victorious war,they made it their first aim and their principal task to slaughter all our brethren and cousins they encountered on this their advance.

In this terible way, in this bloody manner,the prognosis of those of our people who had predicted such events,who had preached the urgent need of a homestead of our own, had become so painfull

fulfilled. The timely warnings of those of our family who had demanded that our Ancestral Home be reclaimed and put in good order again so that it might receive in time all those who were in need of shelter and protection whenever the old murderous instincts of our diverse landlords should awaken, had never been sufficiently heeded. The justification of these warnings was proved by the destruction, the elimination,the murder of such vast numbers of our family members that even today the mind cannot absorb the facts - and will never be able to do so.

Millions might have been saved if they had a refuge to reach. There ,in the Middle East, not far by modern conditions of transport, was our Old Mansion, our ANcient Family Home. Hundreds of thousands, millions of us who wanted to reach the Old Family Mansion,theAncient Family Home,where prevented from doing so because there was now a new owner who claimed the property as his own and who did not want to let our people in, fully well knowing that the alternative was death for all. And thus death was the fate of many of our people. Six million members of our family were killed,brutally killed. Among them were a million and a half children,small children

However many others,driven by an immense courage, in addition to strength,guie or subterfuge did succeed in joining the few pioneering enthusiasts who had established themselves in the Old Mansion before thei brethren were sacrificed in a holocaust. Many could illegally join whose who had been legally permitted by the usurpers to occupy some small corner of the Mansion,there to clean the habitation,there to work and fertilize some of the land. The usurpers and the numerous friends and vociferous relatives of the squatters tried their best to evict the few of our brethren whom they could not intimate to pay a high price for their inherited rights. The more our brethren were in danger abroad and in need of a refuge ,the more these squatters joined hands with our persecutors and in turn they themselves became our principal persecutors.

Many of our family members came back to to Old Mansion. Many of them had left their former rented environment with great regrets, with heavy hearts. Their deep regrets and their heavy hearts were not due to the collapse of all they had cherished and admired until then; it was not due to their having had to witness a return of their former friends and neighbours to a state of barbarism which nobody had ever foreseen as possible. No, this regret and sorrow could only arrise because they could not experience that upsurge of happiness and fulfillment which the realization of an old dream,the fulfillment of a desire harboured for millennia deep inside the subconscious,the liebrating relief of the return to the true homestead after such a long and painloaded exile should have provided. There were others,who were overawed by the historic moment they witnessed and who were elevated by a sense of ecstasy because they were confronted with a situation, a solution, an event which even

a materialistic non-believer could only explain as a miracle. Happiest of all were those who solved their happy perplexity by dancing and singing while their backs ached and sweat dripped from all their pores; by those who lived with a sense of awe because they could explain the past pains,the recent sorrows,the present salvation and the coming challenge only as the sign of an infinite willing, the indication of a promising realization,the evidence of the elevation of the human being onto a higher level of redemption.

Whatever they all missed,felt or sensed, they all knew that they had to face a task ahead; and this task not only related to the individual survival but encompassed also the salvation of the Family. They worked. They starved. They fought. They were propelled by the certainty that they were an important factor in some great historic process. They re alized that in the upheaval convulsing the entire world,they - the members of the Old Family -might be only a minor, even a minimal factor, but that they were such an insignificant item only in the eyes of those who fought their battles elsewhere. To themselves and within the concept of destiny,fate,salvation and redemption they were made to conclude that they could and should rely on themselves and only trust their own relatives. They also understood somehow that even though they were apparently only pawns of the earthly powers all around them and that to all appearances they were at the mercy of the usurpers who kept barred the gates to the Family Mansion,they were at all times under a certain protective umbrella for which nobody wanted to produce a specific description and to which nobody dared giving a definite name. All this they felt and by this they were made into courageous men and women. They knew how to break open a door here,smash a window there and they kept up the pressure against the closed entrances to the Old Mansion. Many succeeded to get into the Family Estate. The squatters did not like the newcomers. They made the life of our brethren very difficult. They robbed and killed many of them. They helped the usurpers in hunting for our brethren and they were in turn helped by them in their fight against our people. The squatters one found everywhere,never accepted us as the owners of old. To this day do the curse our Family and bless our enemies.

Whoever among our people,among our friends, and even among our enemies who had still harboured doubts about some kind of divine purpose in which our Family figured so prominently,began to wave in their denial and refusal when our archenemies,those Hamans and Petljuras of the last generation who had killed and maimed the millions of our brethren, were themselves beaten into dust. It came to pass that those who had diverted their eyes from our sufferings, had closed their doors to our entreats for refuge, had not felt the slightest inclination to intervene when our brethren were so inhumanly treated, were all at once pervaded by shame and guilt. Driven by the ensuing wave of regret and repentance they tried to make ammends They granted us the possession of part of what had once ,some thousands of years ago, ours . They allowed us to register our

Family Mansion openly and publicly in the Register of the World under the old and traditional anme of "Israel".

The squatters resented this concession a shamed and guilt-loaded world had granted to us and they began to mobilize their many relatives,friends and debtors who surround Israel like a vice. However, they did not succeed in their efforts to chase us out again. Many a time they tried and every time they lost. Many a kind of weapon they used and each time they failed.

Relatively speaking our Family was dispersed all over the world - but it was a small family in fact. Only a small part of the Family would have been able to find room in the Old Mansion; but miraculously every one of those who came foudnsufficient room for himself and his children. But unfortunately, most of the Family members remained outside,continued to live in rented apartments, on leased properties. However, whoever they were and wherever they were they were immensely proud that the Old Family Mansion had been restored,that the old family name was again mentioned with respect and that the achievements registered in every sphere oflife in Israel were noted with admiration by the outside world.

The new inhabitants of the Old Mansion fought and worked searched and thought. The Family all over the world helped and hoped The Old Place,neglected into shabbiness and ruined into desolation was slowly but definitely restored to its old glory. Towns and villages,settlements and buildings,lands and vineyards shone again as in the days past in this old-new Israel. It became a balm for the feeling hearts and a hope for the searching minds. The baying hostile masses crowding outside the frontiers were kept in check by a handful of brave and determined brethren manning the inside borders of the Mansion. In the early years of Independence every one of the men and women within the Old Mansion was a hero,whatever the rolehe or she had to play,if it was an active one or only a passive one. Everyone knew deep inside himself that he was a partner in an important historic process. Some felt sanctified for having been chosen as a tool in a divine scheme. Whatever the individual inclination, each felt that our Family had been set again to fulfill a great task viz:- the task of carrying a light into the world, to give direction to those who searched. Some of the brethren saw the promised salvation in a religious survival or revival, while others interpreted the revival as the expression of a historic necessity. Others still understood the enormous event of Israel's rebirth as a spiritual evolution offered to mankind and still others tried to push themselves into the foreground with the claim and the effort to see in the newly opened homeland the barn in which to find feed for the new religions of marxism and communism. The world at large did not interfere nor correct; it was still too much burdened by the load of its bad conscience; it was still made acquiescent by its realization of the grave sins it had committed, it was rendered timid by the knowldge of the load it will have to carry for as long as history will be written. They gladly made use of every possibility to make

ammends. They rushed with alacrity onto every stage,into every printed page to make ammends,made use of every opportunity to express admiration. They came forward in humility with the wish and the hope to acquires piritual guidance and humane maturition. All and sundry perceived a sign in the "Miracle of Israel", some the finger of God, some the inevitability of Fate,some the grimness of Morality.

Only the Children of Israel did not see. The people of the House of Israel did not realize the truth - and if they did realize the truth in the early years of their return they soon forgot it again. They soon forgot that they had not been saved,selected, established and favoured for anything they had done individually or in themselves, but that they had been appointed the benefactors of a miracle in the service of ahigher destiny, that they had been selected as the guides on the path to salvation. They mistook the grant of their eternal appointment as their due,the favour of a superior appointment as their rightful ownership, and the endowed grace as a concession to permissiveness. Israel did not realize that it had been offered a chance, a great chance, possibly another chance, perhaps the last chance. The Family of Israel did not realize that it had been put on trial by whatever you might name Destiny in your mind,your heart or your guts. Israel has now begaun to excavate for herself a new escape tunnel by saying that there is no God, as otherwise He would not have permitted evil to predominate, would not have allowed an Auschwitz to blot the soul of mankind. Israel in her pains shouts to that very Being in Heaven which she denies that there cannot be a God as otherwise six million people could not have been so bestially destroyed, among them so many children and other innocents.

Do not think that I have an answer, an explanation or a blame for my brethren in Israel, why their parents,their children have gone up in the flames of a holocaust. Often I cry and shout to the Heavens, threaten and curse Heaven as they all do, but then again I try to find an answer in the realization that such aterrific catastrophe,such an immense cataclysm had become necessary to shake lose the calcified fibres making up the conscience of mankind, to break the crust formed over the frozen stream of human feelings, to revitalize the conscience of mankind paralyzed into catatonic rigidity. And above all, it had become necessary to shake, to shock,to hit,to kick the House of Israel,the people God has chosen as His messengers so that it becomes conscious - through the pain and the rage -that it has been entrusted with a specific destiny, a pecular task, an important duty.

ou have certainly noticed a change in the attitude of mankind to the disadvantaged in general and to the Jews in particular. Do you think that the Second Eorld War would have had such an efect on the peoples of the world if there had not been what is so unsuitably called the " Holocaust " ? Would anything else, any of

the sufferings a cruel war can cause,have made mankind pause and ponder ? Would anything else have made mankind blush with shame, the rich to choke on their luxuries,the sufferings to be heeded ? And what of the cries of the children asking for bread, for love, for security ? Would anything but a Holocaust have made man search for the inherited treasures within his immortal sould - and would have mankind granted Israel its Old Homestead ?

And on the other hand: would anything but such a terrible cataclysm have served to purify the heart of Israel ?

Were I a poet I would have sung of the beautiful flowers of selflessness, of brotherly love, of sacrifice and idealsim which began to colour and perfume the Jewish world, the children of the Family dispersed all over the world, and in particular the courageous,the enthusiastic pioneers who had returned home to the Ancient Estate. I am sorry I am not a poet, but at the same time I do not regret this my shortcoming,because a poet owns a prpophetic streak in his soul, and I would have failed as a prophet - badly would I have failed, as the flowers I have described above soon began to whither. Notwithstanding the terrible beating,the terrifying shaking the children of Israel had experienced,they failed to realize,to understand - and to awaken. Israel has let this newly offerd chance pass by to shine among the nations. Israel has not understood the instructions on the roadsigns; she did not follow the path so clearly outlined to her. Israel did not adhere to the isntructions inherent in and the justification for her existence. She did not become the light for whcih the world is looking. Neither by deed nor in words has Israel shown she is conscious of her destiny, that she has realized her duty. Israel has failed. Has again failed.

She has instead developed a craving to be like the other peoples. She refuted her appointment - and wanted to stand in line with the other nations of the world in front of the windows showg material benefits, had wanted to become one with the peoples swallowed up,digested and eliminated by the process of history. She wanted thieves to fill her jails and prostitutes to roam her streets. The housedoors were provided with locks; alarm systems were installed to prevent Jewish thieves from burglering Jewish homes. Equality with other nations was given as the explanation, and mind you not as an excuse, when Thora scrolls were stolen from synagogues - and these holy items were sold through bearded and kosher receivers to other synagogues which were unwilling to pay the right price an honestly acquired Thora scroll might have cost. Strikes have become the fashion and justified and accepted by theleaders as long as it mkes the individual earn a few pieces of silver,even if this makes the State lose many millions,if morality is undermined and if ethics are devalued. Politics forthe sake of argument,for personal gain and individual advantage has become the accepted passtime. The once cherished belief in a fundamental decency and a straight forward morality has died,has been killed,has been replaced by cynicism.

The world at large which had wanted to find a belief in an Israel guiding the world with wisdom,hope and beauty, an Israel built on justice,morality and honesty ,has become disappointed. The nations of the world have lost their confidencein anew Israel. The nations of the world have themselves to bear the respomsibility for their disappointment because they have reverted to their former concepts of Israel as a scapegoat for thesevery nations' shortcomings. For nearly a whole generation they had suppressed their inherent fear and envy of Israel,the subconscious urges which father antisemitism. Today this antisemitic hatred of old has again become an important factor in the life of this world. There is today no more that sensation of shame,nor that regret among the peoples of the world which had for some years fought to subdue the old antisemitic instincts. There is today no more the former respect for nor any of the expectations from our people in the Old Mansion. However, our people are still nnot like the other peoples,even though today personal advantage or economic profit are placed above whatever moral obligation might be demanded from Israel by the outside world. I say that our people are still different from the remaining world,because there is somewhere a nucleus, a kernel which retains the old charges,cultivates the ancient duties,carries on the spark for the future light. If all the peripheral masses of the House of Israel will defoliate,disappear,be transformed into dust, from that kernel a new Israel will one day sprout. Only God in Heaven knows when this will come to pass.

Come to the Old Mansion and look around. Its inhabitants have achieved what they desired most: they live the lives,own the luxuries,face the problems,avoid the issues as other nations in this world do. They have not grasped the hand which Fate has offered to them. They are not conscious of the fact that the new policies the Governments all over the world are evolving and in which nothing of benefit for Israel is reserved for Israel, is the outcome of Israel's own shortcomings. I hope that there are among the children of Israel some who understand the signs of the times,interpret them as warning , as an order to look for some still existing opportunities for a renewed chance.

Or are the " signs of the times" we see evolving around us indications of a punishment we have so well merritted ? Even in this case, I am sure deep within my soul,that there might still be a chance.

Or are these signs we see on our firmament evidence of a definite abandonment ? I would also in this case tell you that deep inside mel feel that there is still some hope,some faint hope.

Or have I lost all sense of reality ?

Return to tribal life.

What is usually seen a natural condition and not worth mentioning, is the life of symbiosis with or at least in the vicinity of relatives, family members,siblings and other tribal members near or distant. It may sound strange or unusual to an average - or normal person - to know that our own family in Oberhausen had never known such an easy,natural,normal relationship and this for what you may call purely technical reasons. For our nearest relatives lived about 600 km away, in Berlin (at that time 10-12 hours travelling time by railway). Travelling before the wars was less of a common activity than today and was for people of the socio-economic class to which my parents belonged. It would have been unthinkable for the to travel to Poland,Czechoslovakia,Austria,Hungary or America where their next kin lived. During the span of 1910 to 1933 Uncle Leon had come only once to Oberhausen on business. In 1918 Hermann and Hella, on their honeymoon spent a few days with us. Rachel and Giesela spent in the early 1920s a few weeks each with us. And that was all. Until she came to Israel in 1936 Mother had not seen her older brother Samuel for 26 years. Similarly Father had not seen his parents or siblings for more than 25 years either, i.e. until he travelled to Poland in 1934 or 1935 to Poland to arrange for my birth certificate.

I myself had met the Berlin branch of the family on a visit to Berlin in 1919 and thereafter in 1931 and 1933. I visited with Kate Mother's twin sister Gietel in Vienna. This was the first time I had met this aunt ! And the American relatives ? Except for a visit on Leon to New York once,these relatives - uncles,aunts, cousins - had not met anybody of us in Europe ever, or say since 1890 ! I met them for the first time in 1965. I saw for the first time in Israel Dresel and David, the only surviving relatives of Father's family in Poland. It is difficult for today's generation to visualize such a state of affairs, I imagine. Mother would have been a very happy woman had she been able to see her parents, her brothers and sisters now and then - but she never even thought that she was in any way underprivileged in this respect.

And today ? Pipsi and Michael do not think it unusual to come on a visit to Israel for five days only, and it is mainly lack of interest which prevents us to make a trip around the world.

Only in Israel did we meet for the first time with many relatives and I enjoyed this as a luxury I had not known before. I met again Uncle Samuel who still remained to us all the outstanding personality he had been all his life. He lived in Tel-Aviv with his ounger brother Leon. I mentioned once before that Leon was also Samuel's son-in-law. Samuel had to share with other Jews so much of

When life begins to end.

Life is the river in which your genes teach you to swim,
make you learn to swim that you survive.
You may swim quietly along in a school
You may avoid belonging to a team.
You may race along impetuously,
You may treat the water into foam,
You may slowly drift with the current.

When the time comes you feel old and exhausted,
Swim on to preserve your respect for yourself.
Swim on to achieve satisfaction,
Yours is the style to select.
You can float away in blissful amnesia,
You can struggle ahead to a goal.
You can leizurely move along while sleeping,
You can slowly sink to the bottom too.

But make sure that you go on somehow swimming,
Carry on to with a duty to serve.
You must not stop your swimming,
You must not let yourself pushed aside.
You must not allow yourself carried to the banks,
You must not let yourself be caught in the brushwood,
You must never,never turn into floatsom.

In every man's life there come a time when he feels the need to look back, when there is no more the urge to plan ahead, when there grows in him the desire to reflect on the past, when his interests do not make him plot the morrow but induce him to scrutinize the yesterday.

Nature has wisely provided that the urge to reflect on things gone and to ponder on times past come at a stage in human life when age has slowed down man's productivity. For reflections on things past cause in their own right and by their own mechanism all other activities of man to come to a halt. The younger man who pauses too often or too long in order to look back on his past, is in danger of being overtaken or of foundering may evolve guilts which will make him lose heart and will load him with regrets which will cripple his initiative. To the older man such frequent stops at the roadside, such periods of looking back on the distances he has trodded, the obstacles he has overcome, the encounters he has had, will give significance and content to all which has made up his life. This recalling and contemplating may also turn into a source of realizations of truths which grant an understanding of things on a higher level.

It may appear an incongruous waste that knowledge and wisdom born from life's experiences come to man only when his days on this earth are ending. The knowledge and wisdom which are his, are the outcome of his instinctive filtrations and his intellectual acquisitions, of his mistakes and of his sins. It may look to us an error in the way the world system has been planned and organized, that man's maximal advancement on the human scale occurs when it can no more be effectively transmitted in his creative process nor used to his own material advantage. It cannot be denied that scientific advancement and technical progress which a generation has achieved will benefit all other generations to come, that philosophical recognition and spiritual development will be transmitted to those who take on the duty to carry forward the thoughts of the wise men from generation to generation But we have to accept the fact that the ripening and knowing which the individual acquires by means of his own experiences in life, in his own life time, is not directly transmitted to his children though these progressive and new values may become part of literature or expressed in other forms of communication. I have no doubt that much more has been learned, realized and recognized by millions of today's "senior generation" than all that is contained in the philosophical systems and constructions which have so far been written up or thought out. But something is wrong here ! This knowledge and this experience nearly every

human being has been able to acquire in his lifetime are not recognized, are not known, are not transmitted. To my mind something is definitely wrong with the way this aspect of man's life, destiny and function are organized. It appears to me that every man for himself - and also by himself - must gain his own experiences, must learn through his own mistakes, must suffer for his own sins.

But it is not possible that this is the case, has gone on since ever without some reason. I am certain that there is some purpose, some aim, not only in mankind's existence and stance, in his achievements and progress, but also in man's mistakes and defects, in his imperfections and his incompetencies. And I have no doubt that there must also be a reasonfor this apparent waste of knowledge and learning.

For me too the time has come when I am no more pushed by social ambitions and urged by material anxieties. I have not been able to repress the desire to look back on my life and on the ramifications resulting from this life, to look at other peoples" circles and lines which have crossed my life. Let me make it clear that I am in no way driven by the wish to communicate in the way I write any kind of extraordinary achievements or to preach doctrines which might have resulted therefrom. I only want to recall the paths I have trodded, the salient points I have passed, the views I have enjoyed; but I want also to make myself more conscious of the roads I have missed, the roadsigns I did not notice, the wkarning signs I have disregarded, the occasional rare encounter and the at times beautiful scenery I have missed in my progress through life.

This is the main purpose of my actual interests: to relive my life, to wonder about the hidden hand which guides man's life even if this hand is perceived as a fist moving towards you with the man living next door. I started on these pages because I had though that Danny, who had " commissioned " them might learn from my " missed opportunities ", but in the course of my writing I realized the fundamental truth that nobody learns from the mistakes of others, that everybody has to commit his own mistakes. The only advantage the perusal of such reflections of others and such recalls can bring to the writer and to the reader is the realization that one is only human and that one is bound to act according to an inborn mechanism activating man's nature. I have found that that the only gain one can expect from all such efforts of compiling memories and registering thoughts is the realization that all regrets are futile and that nothing which has once happened can ever be again undone. It is fortunate that man has been blessed with the faculty to forget the unpleasant,

but will proclaim it as a still greater blessing that the intellectual memory - in contrast to the instinctive philogenetic memory - can be awakened, trained, cultivated for the purpose, for the capacity, for the readiness not to judge, not to condemn man's shortcomings.

Looking back now on my life, there may have been many things which I wish I had done differently, which I had done better which I wish undone. But I know now that whatever I have done in my life was the outcome of the interaction of my faculties with the momentary situation surrounding me, and within the frame of the facilities which were available to me at that moment. I know I handled the situation and acted in a way I had to handle it, to act it as I did not possess any superhuman or extraordinary or genial faculties. In theory and in fact I could have acted in many circumstances in quite a different way, often only in only a slightly different way, and this even fractional deviation would inevitably have produced after a certain distance in time a very different situation. Of course, in the computer-system which our life in truth imitates, a small change in the programming can produce an enormous change at the end-point - but this realization could only be acknowledged and not be made into a fabric of sorrow and regret to wear with a layer of ashes on one's head. If this is the specific human fate, be it so ! We have to accept it, and we have to believe that all this is part of a purifying process encompassing the course and fate which make up our human lifespan.

We live to learn. Yes, this is true; but it is also true that by the time we have learned, all our learning may turn out to be of little value for us or for others. Whatever we have done to ourselves or to others before we have learned what is ours to know later on, is unfortunately of greater importance to us and others. The only important question which bothers me is the one if the individual experiences we have acquired in our lives and within our advanced age, have crystallized into the realization of their worth, if they have also value for mankind living alongside us, or for the generations to come ? I do not mean here the transmission of values in the way biographers and novelists try to imagine; but I mean this in the sense that there is such a value, such a worth if we accept higher beliefs and if we are blessed with the trusting knowledge that man occupies a special position in this world and that his life has a purpose. I mean this in the way the Parsi priest lights one flame from the other and then, after having done so with 90 flames, he starts from the 90th flmae, one flame from the other to light another series of 90 flames, one from the other; and this goes on for days and weeks and proceeds through many series of flames in the belief and with the inner assurance that after a long time and a long series of flames being lightened one from the other, the

final flame with which he lights the oil and the sandalwood in the final vessel is absolutely and totally purified and freed from anything which could possibly be unholy.

Is this so ? Is the priest so absolutely certain ? Is the priest successful in achieving a perfectly pure light ? What happens if in the course of this weeks-long process the flame is suddenly extinguished ? What if some insect suddenly dives into the flame ? I do not know what situation might result in such a case. Neither do I know what happens if a light is suddenly extinguished in a dark room. What is there left in the room ? Nothing ? Nothing !, will be the reply of every physicist. Nothing will everybody say ! Nothing ? Is that "nothing " really not tangible and is it less of an impure nothing than the nothing which is left in the room when an "impure" flame expires ?

I do not have certainly to point out that I do not speak here of impurity in a spectometric sense,neither of purity in that same physical sense. We do not speak of wave lengths or heat waves. I speak of a purity which is a non-nothing. I only asked you if the light,the flame,the darkness,the nothing are of any importance, if we can get an inkling of any true significance in that image - in that after-image - which our retina retains when a light suddenly expires ?

If we begin to divine that we have been created to carry in us a flame, we must also come to believe that the same Supreme Being which lightened that flame in us could also have with that same intention, that same "flick of his hand" created and provided the cleanest ofvessels and the finest of oils in order to produce the purest of flames. Why did He not do so ? Why did He create sinners like us to harbour a holy flame ? Was this done to make it a necessity that all the process of a prolonged cleaning and purification is performed ? Or did He do so in order to have company as the Zohar says ? Or is it that the flame the light have been placed into man to produce light for light's sake ? To illuminate man's essence ? To make man see ? Is it that "purity" is a concept which man has only discovered,created or introduced as an excuse for his shortcomings ?

Yes, looking today back on my life there are many things which I wish I had done differently.

Regrets can turn into a poison which makes man's present and past life not only inattractive but regrets can also rob man of whatever achievements he may have had. Regrets are like a worm which has penetrated into an apple. However, regrets can also be beneficial,provided they can be applied in the right dosage and under the suited indications. I do not think a man has lived a life worth living if it does not bear being investigated under the lnes of regret. Who does not regret things he has done?

Who does not regret things he has not done ? It is a sad realization that the knowledge we have acquired in a lifetime and which has filled our account of life with man a cause for regret, cannot be anymore be made use of, drawn upon for new and constructive work because there are so few occasions for further and new construction left. You will counter that for the aged there is stil so much left to do ! Yes, there is so much constructive work left to be done, so much worth indulging in, provided the effort is not undertaken to still regrets or to quieten a bad conscience.

Recognition of the large store of knowledge we have acquired along with acquisition of the blueprints for new roads avoiding life's pitfalls induce many of us to write or to preach about our experiences - be they good or bad, perfect or correctible, proideful or objectionable - in the hope that the next shoot on the trunk of humanity, i.e. the reader who belongs to the next generation might learn therefram and thereby led to a better performance. But let us face the truth and recognize the fact that nobody learns from the experiences of his elders, that each one of us wants to make his own mistakes, only to regret them in due time and in order to bring forth in himself the hope that his own children in their turn might show more wisdom at an earlier stage in life and avoid those same errors of which one as a rule thinks they have been the cause of so much misfortune. Our children may do so; they may accept personally and within their innermost self our experience as a kind of lesson, but they will commit those very same errors in some other shape or appearing in some other vestment without having been recognized as such. Somehow for my way of thinking here are the roots of mankind's failure: that one generation does not learn from the experiences of the preceding ones, continues those very same mistakes and blunders that have plagued the world - often with such disastrous effects - in the past. How else can you explain to me that there are still wars and famines, murders and dictators, suffering children and drug addicts ? How can you explain to me that every one of the governments in this world plans for tomorrow those very same wars and famines, murders and disasters, maintains so many dictatorial regimes and readies the world for a hell for our children on earth and the flight of our youth into addicition ?

Do I reoret my life ? NO !, I don't. Do I regret things in my life ? Yes, many ! This is not a difficult confession to make Many of the things I have done I very much regret. Many of the things I have not done I very much regret. I only shrug off these regrets insofar as they tend to depress me or threaten to make me unhappy. I am quite conscious of the fact that I am only a human being, that I have committed my share of mistakes (if not more) and that to make mistakes is a human quality. To make mistakes is a part of the definition for mankind. I think this

indeed the case and if there is Something Superior which has created us and has built us into this our world sctructure, then our mistakes, the realization of the errors we have committed, our faculty to feel regrets and our desire to wish away our sins as never committed, must also have been built into that Great Scheme, must be an essential part of it. And it follows that a solution of our fears, defects and wishes must also have been provided. That we do not know the solution, that the answer escapes us does not mean that such an answer, such a solution does not exist.

If I say today that I wished I had known better at certain times in my life, only indicates acquired knowledge with which my lifespan has been enriched. Even though this must be a general human trend and trait, it cannot simply be a luxury granted to us by nature but a painfully acquired and sorrowfully conceived experience.

Introduction.

Memory is a most unreliable source of history and also of self-biography. However, for most of the events,the important events in my life I have a total recall which the inevitable atherosclerotic changes in my brain has so far not erased.

I have in the over 1000 pages of memoirs I have written up so far avoided mentioning everything of which I am not totally sure of remembering with clarity. Whenever possible I have checked dates and details with relatives and I think that the essence of what I have written so far can be accepted as facts. Even though some inexactitudes if not outright errors may here and there have crept in, I am certain I cannot be compaired with the old warrior of the " Grande Armee " who at the age of a hundred " vividly " recalled having on many days seen Napoleon during the retreat from Moscow riding among his troups, and who could still see in his mind the impressive tall figure of Bonaparte with his white beard flowing in the wind.

I have written down in the first four volumes what I know of my background,what I remember of my childhood and what had occurred to me since I became a man entirely responsible for my own actions.

I have entered now the concluding phase of my life. I hope this final stage is not only the concluding and closing time, but that I will also be able to call it a knowing and realizing time and that it will represent a long section of my sojourn through life. This my wish is fired by many a reason, but the main ingredient is curiosity: to observe the state of affairs into which this our world is sliding, which lever will be pulled by Israel in fulfilling her role in the world's destinó and salvation and onto which level and into which category the Israel of today will one day be placed by history.

We are all carried along on the rolling stairs of history = but I always walked actively upwards these escalators of history,impatient with the speed which satisfied the lucky ones and pleased the tolerant ones. I stepped off from these moving belts when I interpreted their direction as leading into a fate I disliked and which I thought I had the strength to change.

The earlier notes which I have written end with a possibly most important moment in our lives, i.e. the period when Kate and I arrived for permanent settlement in Israel. We have today neither the energy nor the opportunity to contribute in any noticeable way to the direction,speed and quality of the historic events into which we have stepped. Having recognized this as a

regrettable loss, I see it as a consoltation,a definite advantage even because it grants us a certain perspective which is otherwise not open to others in Israel all of whom in one way or other are only partisans. From this our observation point we quite clearly are cogniscent of our being part of a great moment in history, and it is granted to us to watch with keenness and awe how on and off the fatesagain and again change their protecting hands into warning gestures. I only hope we shall not witness these hands being balled into fists.

I have completed the narrative of my life and background until 1971; I shall again write a small resume of our arrival and of our family members here, but I have not worked out any outline for any further program to be fed into the typewriter. If I have the patience and strength, I shall probably continue to write down from time to time a few notes about this our third stage in our lives. I hope this volume will turn into a very massive one and that the reflections I hope to record will be of some value to Danny if he continues his healthy curiosity . For such curiosity is one of the characteristics of a man who is made of the right material and possesses the true qualities by which it is possible to achieve success in life.

Arrival in Israel.

We had left Pakistan on April 11, 1971. We were glad to leave. Even under the best of circumstances such a complete rupture of connections with land and people cannot be pleasant. We realized that our relationship with even our best friends and our longest established associations would hencefort adopt a very different character and intimacy. We suddenly felt we were no more of them,part of them as we had for so many years believed of them and us. The few days we spent in leave-taking from our friends in Karachi passed under less emotional strain.

I had arranged to meet a few leading members of the Jewish Community of Karachi. Somehow I saw some fateful, some significant,some symbolic indication in this meeting. Only ninety people were left of this once flourishing community. They were all old people and they were resigned to spend the last years of their lives in Pakistan. The younger people had long ago left,some for Israel,some for Canada ,some for the United States. Only the old ones remained. They had no hope of selling their properties or their businesses and without such transactions they could not finance their resettling elsewhere. I asked them what I could do for them, if I could approach some Jewish organizations or some relatives of theirs abroad on their behalf, but they had no specific wishes. There was only one wish, which to fulfill was not in my power : their synagogue occupied a valuable piece of real estate and should they be able to arrange for the sale of this property they would be financially enabled to leave the country. Unfortunately it was unlikely that the Pakistan Government would agree to a transaction of this kind and for this purpose, and I was certainly not the right man who could have assisted them to overcome the various obstacles.

I was glad to learn - and also at the same time assured - that they felt safe and protected since about a year. This sense of security was due to a curious incident. One fine day Senator Javitt pf New York on a visit to Karachi,had attended the Sabbath service when the synagogue was attacked by a screaming mob intent on burning it down. The Senator at once rushed to the American Embassy,contacted Washington by phone and within one hour Government of Pakistan had not only stopped the riot but had also assured the State Department in Washington that similar incidents would not occur ever again.

From Karachi we travelled to Iran,visited Isfahan and also Shiraz, saw Persepolis and stayed in the fabulous Shah Abbas Hotel. We had some amusing times with the police and customs authorities of Iran, and we tried to persuade the Israeli Consulate in Teheran that we were harmless Jewsih travellers desiring to spend a few weeks in Israel. The Consulate had issued us with the necessary visas on previous occasions but as we could not wait this time until he had first made enquiries about us in Jerusalem we decided to leave without the Israeli visas as we intended to arrive in Israel on our German passports with which, as we had been assured,we did not require visas in order to enter Israel. On arrival in Lod we learned, however, that such visas were indeed required and we were eyed with great suspicion by the three or four people at the passport control boots with whom we came first into contact, until a senior official appeared,saw ,looked an finally asked if we were Jews. As we could confirm this with good conscience we were allowed into the Holy Land after payment of a small fee. We learned then our first lesson : nothing is free and for everything a fee has to be paid.

e spent then about four weeks in Israel,mostly in Kibuz Brenner where Mike,Pipsi and the children had been attending for some months already an Ulpan in order to learn the languag They enjoyed their stay in the Kibuz where they had met a group of interesting people. They learned also to pluck citrus fruits from the trees and to clean the kitchen windows and floors as compensation for the dues they owed for their board and lodging. They had been for some months with us in Pakistan, during the winter preceding our departure, but we enjoyed even more than usual this time we spent together in Kibuz Brenner. In Israel we met many of our friends and relatives but we were "cut dead" by Kate's two brothers and their families - a rather painful experience.

From Israel we proceeded to London,where we intended to start our " new life ". We stayed a few days in the "Oriental Club"' thereafter we rented a small flat and began to ready ourselves to settle in permanently.

But soon doubts began to bore into our minds. We had on previous visits enjoyed London and England very much; we had many friends and contacts there and we were no looking forward to start again on that same basis and in that same mood. Soon we realized, however, that what we found,enjoyed,experienced as visitors was not necessarily also true for new immigrants. I will not deny that the London we saw all around us was no more the one we had known in the past and in which we had pictured ourselves as residents.

We knew soon - at least I felt this very keenly - that we would never going to feel well in London, even if after some

months we had got fully adjusted to the new conditions of life we were facing. It is in any case very difficult, even painful an adjustment to make if one is replanted,after 34 ears spent in the East,back into a estern environment, especially after we had absorbed the East into so many of our reactions,associations and attitudes. We came to the conclusion such a realization demanded: that in our situation it would be wrong to adjust ourselves to life in England, that for us the only decision ,to live henceforth in Israel, was truly valid. There is no doubt that there was an especially great attraction for us in this conclusion and decision the knowledge that Pipsi and her family had decided to settle in Israel too. After we had decided to " go on Aliyah "we looked very much forward to this for us new expereince to live near the children and our other relatives.

We visited the Immigration Department of the Jewish Agency in Regent Street in London and heard the "Sh'liach" in charge, a certain Mr. Baram enthuse about our decision to " come home ". We learned with surprise that we were very much needed for the continued welfare of Israel. He offered us without our even asking for it a flat and a job, and he expressed himself ready to help us compile a list of any possible other wishes or demands which might come to our minds. He was truly overwhelmingly generous in his promises. He appeared very much impressed by the fact that we had come from Pakistan, as this "unique experience" would "nicely" fit into the book he intended to write about his mission to induce as many Jews as possible to flood into Israel. We were given an armful of forms to fill in. We filled these in. W e handed them in. Thereafter we tried on 2 or 3 further occasions to see this Mr. Baram in order to obtain more detailed information - but he was never again available, and the other people, employees rushing around busily in that quite big establishment,cannot, even by the kindest of standards be classified as models of efficiency or friendliness. We had to accept that our life in Pakistan had considerably spoiled us and we forced ourselves to blame the arrogance and at time outright rudeness we encountered on others but ourselves, as we had always been treated with great respect and friendliness wherever we lived in the East. Later on we found that we had not missed very much because the advice and informations we could eventually gather in Rex House in London were partly wrong, partly without concern to us, as we had sufficiøent financial security and did not require any loans nor any kind of advice on living coinditions which our relatives in Israel were in a better position to provide. I enquired from the ZIM Shipping Line about our passage and asked with some timidity if we, as " Olim " were entitled to a reduction of the fares. The reply was that if we were in financial straits we could travel free (in which case we would have to pay back this money over the years), but that a new immigrant had to pay the full rates. for

for his passage. Only the coincidal discovery tht we were " Academaim", i.e. that we held university degrees, made the official adopt a kinder tone, made him even break into a smile and made him concede us a rebate of 10%. I have so far not understood why a man or woman with a University degree should be entitled to such favoured treatment.

We decided to take a car along with us to Israel, as we were told that a new immigrant could bring into Israel a car without paying the enormous customs duties usually levied. We made enquiries from the various dealers and found that the only car we could get without delay was a Ford Capri; for all other brands there was a long waiting list. We did not want to wait as we intended to take the car with us. We could have bought any type of Volkswagen or BMW within a short delivery time, but we thought it would be considered unkind, even rude to bring a German car along with us to Israel. We did not exclude the possibility that we would be stoned to death if we arrived in Israel with a German car. Little did we know that that the largest percentage ofcars crowding the roads of Israel were of German origin. I could also have bought a Rover without having had to wait for more than a week, but due to the Arab boycot the salesman could not sell the car for delivery to Israel. However, he knew a way out: if we could allow him to fill in the documents of sale with Malta as destiny, this would provide us with a car and him with a bonus. I told the nice young man that if he could not sell a car to Israel I was not going to buy a car from him under such a subterfuge.

Our two liftvans had in the meantime been sent on to Haifa(but because one of the endemic strikes was on the vans were brought to Ashdod instead). As I have told already before, we had to pay twice for the shipping expenses, not only for the additional transport to Haifa but also for the original transport from Karachi to London, as the Karachi agency which had handled the transport arrangements had not paid the shipping line, but had advised them to make us pay in London.

And so one day we left for Dover, were taken over the Channel and from there we continued to Marseilles. On our way we visited friends we knew from India and whom we had not seen for at least 25 years - the Weiners in Freiburg, the Brockes in Munich, the Bezs in Kirchheim - and we spent also a few days with the Jacobsons in Zuerich.

On September 19, 1971, on the eve of Rosh Hashana, we arrived in Haifa. There could not have been any more suitable introduction than the shouting,the noise, the screaming ,the filth, the pushing and the pulling into which we were dumped. Lod Airport - now called Ben-Gurion Airport - is today much better organized than when we saw that place in its infancy, but notwithstanding the most unpleasant conditions a traveller has to go through there,

it is not suited to prepaire a new immigrant to a sufficient degree. I advise all those who want to settle in Israel to enter the country through Haifa Port; after having seen,heard,felt the decrepit customs shed,the fighting Israelis disembarking with their enormous loads of luggage ,the screaming officials, the impertinent porters,the rapacious taxi drivers, he will hardly be much disappointed or any more hurt when he starts his rounds through the offices of Israeli officialdom. The new arriving Ole may also have to take on - as I did - an hour long search for some displaced piece of luggage with the ensuing collision with some of the custom officials,while having physically to fight for the possession of some of his suitcases. What I have just now written may sound bad, but it is not at all a bad or unnecessary introduction, because one soon finds out that in many ways the standards of the Orient or South America prevail also here. An intelligent man will soon adjust to these standards and he will appreciate the more those rare moments when he meets with efficiency and kindness.

We were presented with another appropriate introduction on that first morning in Haifa. We had to take into our stride the disappointment that not one of Kate's relatives in Israel had come to welcome us. Her brother Kurt lived in Haifa and neither he nor his wife Tamara would have had to travel far; they would not even have had to spend money totravel to the Port because they belonged to the privileged class of Eged drivers and could have travelled free on any bus. This privilege applied also to Kate's older brother Ernst, who would ,however, have had to travel for about one hour to reach Haifa Port. The two Neumann brothers ignored our arrival and I have no doubt that they enjoyed this demonstration of their feelings and sentiments. Thei pleasure was still further increased a few days later when they did not invite us to Ur's - Ernt's son's - wedding.

I feel reluctant to attribute their behaviour to anything more than their congenital stupidity. Many,many years ago when we were on a visit to Israel, I mentioned to Ernst that we would one day, as soon as an opportunity arose, give him a carpet as a wedding present. In the following years, on every one of our visits, Ernst made it a point to take me on a stroll through the streets and he always found it possible to stop in front of one or more carpet shops to remind me of his vital need of a carpet. Be it said to my shame, I never realized that Ernst,the diplomat of Ramat Gan had tried to remind me of my promise. It took me a long time, after we had vaily tried to analyze the reasons for such deep fraternal hostility,that we recalled the promise, that we understood the injury we had done to him and his wife. Now at last we understood why we had been treated at times in such offensive ways, why we were one day shown that we were no more welcome in their house, why on our last visit we were not only not

not only not offered a glass of water, but were told we should not stay longer than a few minutes. As soon as our liftvans had been unpacked, we presented them with a very good carpet. It was a valuable but also an unusual carpet, and it was evident that Ilse and Ernst received it without much enthusaism. However, when we next met, the enthusiasm was expressed in most exaggerated way - it was clear that they had in the menatime had an expert value th rug.

A similar motive had also been behind Kurt's behaviour. His fraternal love had been neutralized for a similar disappointment. Many years we had visited them after Kurt and Tamara had changed their house in Haifa. We were invited for a walk, were taken along to a few shops seling electric lamps,were entertained by a discussion and praise of the the different types and shapes of modern electric room lightening, accompanied - at first andante and later con molto agitazione - by the lament that the couple had not the money to buy the dozen or so lamps they so badly wanted for their new flat. It was not difficult to understand this kind of diplomacy but I resented the vulgar way we were manipulated by them. In consequence we were classified as outcasts in their eyes too. One day, on a visit to Israel we took a guided tour through the Gallil and the guide stopped the bus in Haifa for two hours for the usual spending and shopping spree. We phoned Kurt and Tamara and invited them to meet us in town for a meal or a drink, but they implied without much finesse also in this instance, that they wished us far away and preferred not to be bothered by us again in future. Their wish or mind had not changed when they learned that their only sister had arrived in Israel.

Mike,Pipsi and the children came to meet us in Haifa. Also Asher had come to receive us. With them we travelled to Jerusalem where a flat,rented from a University Professor on sabathical leave, was waiting for us.

To live in Israel.

On that 19th day of September 1971 began what I suppose can be called without self-pity or arrogance the last phase of our lives. I think this word is justified even though we did not intend to phase out in any conscious form from active life in any of it's manifestations. I looked forward to the years ahead as they appeared to have the merrit that for the first time I could dedicate more of my time to contemplate my surroundings and the things that matter in our new environment without being actively involved in the open or subterranean goings-on. Unfortunately things did not entirely develop as I had wished. Against my will I got more involved than I had contemplated and I could not get myself placed onto that kind of platform,that kind of observation tower which would have allowed me to watch and obeerve without being directly within the current of events. Still, this new phase of my life gave me more peace of mind than I had enjoyed at any time ever. Matters of daily life,economic discomforts and personal interrelationships along with the current or changing political events we re for us in Israel easier to live with, than had we been,partly or even indirectly active or passive partecipants of such ever changing but never pleasing events elsewhere. In short, all which had ever been disturbing or upsetting elements in our lives in these last years we lived in Jerusalem was, for me at least, tolerable and digestible just because we lived in Israel. Kate has been extremely upset at times by events,by unpleasant situations,by disturbing occurrences on the political front at home and abroad, but she would have been far more unhappy and lost by events and by less unhealthy situations had we been living elsewhere and she could not have enjoyed the advantages she has in Israel: for here she can at least be angry about it, express herself aggressively about it. It is inconceivable that a Jew can live in a society as that of Israel without turning into a perennial critic. The reasons are manifold but the first and foremost is the disappointment a person with residue of idealism has to abreact because things which may be justified,acceptable or pardonable in other societies are bound to cause pain and anger when observed in Israel and committed by Israelis,because everybody in the world especially the Jews of the world, expect a higher standard from our Israel and our Israelis. I too felt at times my defences crumble,my ivory tower crack open and I would hit back,establishing myself a one-man committee for the improvement of Israeli morals,behaviour,responsibilities. However, I soon caught myself again and climbed back to that posture where I can look on,observe, watch and register without reacting with hostility so commonly expressed here.

Only one regret overshadows my attempts at equanimity. I had come with the hope that in the course of the years we would be able to build up a comfortable circle of intimate friends and would be blessed with an atmosphere which selfless friendships create. I had been wishing for such a fortune which in the past we have never possessed - or at least not to a great extent -. There were enough men and women around and available to us to develop such friendships, but ever more accumulating difficulties, mainly of a technical nature, have prevented this hope from being fulfilled. And so we have to content ourselves with a large group of acquaintances.

Whatever the shortcomings we encounter here,whatever the rciticisms one has often too great a difficulty to suppress (be they about public morals,the manhandled economy,the depressing political situation) there is one factor which compensates for all this and of which I have again and again become conscious whenever I travel abroad or whenever I come into contact with the attitudes of the outside world to Jews and Israel,be it through newsmedia,through the perusal of current literature or on the occasion of personal meetings with foreigners , viz:- that this land of Israel is the only place in the world where a Jew can clai to be at home,where he has a right to live,where any expression or manifestation of antisemitism is truly a crime. Nevermind what our innumerable enemies, what the world-at-large say about our rights to the land of Israel and our justification to have our own state, they themselves have no right nor justification whatsoever to deny us ours and to raise any kind of demands against us in this respect. Their own history at every stage is in no way blame-less. They deal in false moral currencies. Their concept of ethics is drowned by the hypocrisy without which one cannot deal today with the oil producers. If you check on man's behaviour you will find that it has always been his sport and passtime to throw stones although he is placed inside a glasshouse, but we should stop wondering,worrying and bothering about the glass panes they break - most likely they in any case made of plastic material by grace of the petroleum industry - as they will have to pay for the damage from their own pockets. They cannot anymore as in the past send us the bill for the damage they themselves have caused. If we refuse to pay - and we certainly shall refuse to pay - they will have to find ways and means to live with this our refusal.

In the last 5 years or so since we are in Israel I have many a time and by many a person here and abroad been asked how well I think I have become adjusted to life in Israel. I always reply with absolute honesty that I feel I have become well adjusted and that I feel at home here. I always add that I would not anymore like to live anywhere else, that I could not be tempted by whatever attraction living elsewhere might offer. I have often found that people did not believe me and my declarations.

To so many it is impossible to understand that we prefer to live in Israel although we have the opportunity to live elsewhere in sufficient comfort. For many this is difficult to comprehend because the see in life's main object the grabbing of opportunities for better material living and greater luxury. A vast majority of Jews of every kind only dreams of the materialistic benefits life can offer to the exclusion of the need to make sacrifices. I have never understood the thousands of Jews who have returned to and have settled in Germany and Austria. I am still less able to understand the many Israelis in countries aborad, particularly in Germany. These people have been driven mainly by their love for comfort, by their greed, by their search for more money to spend, by their search for luxury. For the sake of such "advantages" these Jews do not mind to live in a hostile environment, to live with a background of humiliation and persecution,of misery and death which the preceding generation of Jews had experienced. Whenever I meet Jews living in Germany or come into contact with christian Germans, I place before me and at times also to them the question how their two worlds can meet, how the Jew and the German can live together again. And I always get the reply, find the reply that the two do not meet. The Germans and the Jews live in the same country,in the same town,in the same street,but they do not meet. The German sits opposite the Jew in the tramway, in the restaurants, but they are worlds apart. The German has contact with the Jew when he buys in Jewish shops or from Jewish dealers. The Jew meets the German in the line of business. They do not meet socially - or only very rarely. A few days ago Goldmann, whom I had not seen for nearly 35 years,told me: "We Israelis in Hamburg meet socially only among ourselves; we have no contact with the Germans, except during business hours". And he proudly added: "I am the only among the hundreds of Jews in Hamburg who is a member of the Sailing Club". And when I asked him if he meets the members of his club also socially, he thought my question surprising: he is allowed to make use of the club facilities - but what has social life to do with sailing ?

None of these Israelis, these Jews experience what is for me so important - of course among other things - in Israel and which compensates for so much else. And when I am asked why I do not join the hundreds of thousands who have left Israel again- the ordim - and why I do not belong to the many millions who have never even come, I am wont totell an experience:

" One day I was invited by a group of Freemasons to come to Tel-Aviv to take part in an event in Grand Lodge. I refuse as I did not want to travel to and from Tel Aviv on the same day, as I do not like travelling by car to Tel Aviv in any case, and - let me be honest - as I do not like to take part in any of the meetings of the Grand Lodge.

I had, however, to accept the invitation when one of the friends offered to take me in his car to Tel Aviv. We arranged to meet at the Binyane Ha'oma, where the highway from Tel-Aviv enters Jerusalem.

When I arrived there at the appointed time ,my friend was already waiting. He asked me to have a few minutes' patience as he was waiting for one more person who had asked to come along with us to Tel Aviv.

" Oh ! Here is he coming already", my friend suddenly exclaimed. " There is Rabbi Nussbaum, who is coming with us ".

He formed his hands in front of his mouth into a kind of liudspeaker and with all his might he shouted over the plaza and into the street:

" Rabbi Nussbaum ! R abbi Nussbaum ! Hoi ! Rabbi Nussbaum !"

I got a shock. ¢ou do not shout " Rabbi Nussbaum" in open streets ! ou do not behave as a Jew like this in public ! What are the goyim going to say. Then I suddenly realized that we were in Jerusalem, in Israel, that here it is very appropriate to shout " Rabbi Nussbaum" and that there are no antisemites here who might be distrubed by shouting "Rabbi Nussbaum".

Yes, it is worth living in Israel just for the pleasure andthe freedomto shout "Rabbi Nussbaum" all over the streets and the plazas. "

March 1976

To work or not to work.

This question never arose. I wanted to do some work. I did not want to retire entirely into inactivity. I was interested to "keep a foot inside" , i.e. to continue in some form to work in the field of medicine. At the same time I did not want to take on a full-time job, as I thought I had worked enough in my life and I wanted to have sufficient free time "for myself", and by this I meant for reading,possibly writing.... (Later on I very much regretted that we were not some ten years younger as the medical condition we encountered here,especially in private practice, made me wish to engage again in that kind of private practice which we had left in Pakistan, a kind of total engagement of and with a patient,possibly in form of a group practice with a set of different specialists. I am certain that such a kind of medical practice is needed here, would have been successful. But I would have taken a few years to build up, and much time and energy and luck to find the right people with whom to collaborate. It was a dream for which we were already too old).

But I wanted to do part-time work of some kind. The "Shliah" in London had painted for us a picture which on arrival turned out to be a Fata Morgana. There was no need of physicians, there was no shortage of doctors in Jerusalem. Physicians were badly needed upcountry, outside the major cities, in the so-called "development towns" but for such places younger men and women were needed - but there were few who had still that enthusiasm and dedication which only can overcome the greed for a big income. We, on the other hand were too old for such pioneering jobs. I am sure we would nt have hesitated to take up medical work in some place in the Negev or the Gallil had we been younger. In our age one has to look after one's limited capacities. We could ,therefore, console ourselves that we had the right to insist that we stay in Jerusalem - and as we did not ask anybod6 for help or support,we could indulge in our firm decision to stay in Jerusalem.

I was also disinterested in any kind of scientific work or in the partecipation in any r esearch project as I was tentatively advised and offered from time to time, because in this madly competitve and insane rush to research and publish which engulfs all who want to advance in an academic carreer - in Israel this appears to me more pronounced than anywhere else in the world (I heard properly today,when I am rewriting this page, that the Index Medicus Israeliticus, i.e. the list of all medical publicatio of the year 1978 amounts to 140 pages !) - we had not the required time nor the slightest inclination to be a part,especially as we did not feel endowed with the fitness nor the patience to settle down in a project which was likely to take up years of exploration.

Kate was happy to concentrate, for the first time in her life, on being on her own,on being her own self,on not having to bother about a professional life. And as I mentioned already I was hoping to find some kind of part-time work as a physician which would leave me sufficient leizure to do things I had wanted to do since so many years, viz:- to read, to study,to write. I looked around. I asked around. I visited around - and was given the run around. I went from the Hadassah to the Histadruth,from the Medical Association to the Organization of the Acad emics, from the Absorption Ministry to the Advisory Bureau of the City,from the Medical Union to the Jewish Agency. Everywhere I had to undergo long interviews,had to assist some secretary to fill in long questionaires, and everywhere I was given the promise of an early advice and offer. Until this day none of the organizations I have mentioned has kept its promise; nobody of those I saw in those many offices and had promised to "let me know soon" has contacted me ever again. How much this experience reminded me of Pakistan, of the Babus, of the inefficiency there !

One experience caused me more disappointment than all the others, because it was the only place where I felt offended by the way I was treated. I could not get rid of the feeling that all these organizations I had contacted and all that machinery in which I tried to become enmashed,continued to exist mainly because they and their activities had the prupose to perpetuate themselves. If this is the case, and I have no doubt about it, efficiency cannot be tolerated, would be suicidal to them all. I had an interview with a certain Dr. Abeles, the man-in-charge of the Kupath Cholim in Jerusalem. I was taken to his office by Dr. Potkaminer herself (she later succeeded him in his job). He quite clearly showed us that he was not happy to see me; he did not even look up from his papers, and onlu asked me "why, in heaven's sake" I had come to Jerusalem and not settled elsewhere instead. He was so unfriendly so antagonistic that in his case at least I was not surprised that I never again heard from him though he had promised me an early reply.

Somehow I took all this in my stride. I was not upset, not disappointed, not fighting mad. This can only mean that I had not expected any better treatment, any different attitude - that I identified my Israeli colleagues with the Pakistani ones who in our early years in Lahore had tried to make life difficult for us. I have no doubt that many newcomers have had similar experiences, that these experiences caused them to be shocked; that they had similar disappointments which they have difficulties to forget; that they had a similar intriduction which soured their outlook on country and people. No wonder that the first enthusiasm which had carried the immigrants into the country often turned into bitter grumbling and finally to the decision to pack up and leave again. It was not always the bureaucratic machinery which caused

the difficulties for the new immigrant; it was also often the resen tment openly and vociferously expressed by the old-timers who had years ago come to Israel without any Government support and without any of the attractive offers with which Olim are today bribed to come. These old-timers had over the years had to fight hard; they hads suffered much. They saw now that the newcomers were offered every kind of facilities starting from cheap loans and free apart-ments to the import of motorcars at cheap rates and withot customs duties. No wonder that those who had come to Israel 20,30,40 years before saw the newcomers enjoy luxuries which were still unobtaina ble to the old residents after so man years of work and life in Israel. And would you not have felt the same if you had seen the advantages offered to the new immigrants, if your own son or your daughter cannot marry because they have no place to live in ?

Soon after our arrival in Beth Hakerem in Jerusalem, where we had rented the apartment from Prof. Varsis, we were visi-ted by Dvora Frankenberg, who presided over the Vaad, the House Committee. She knocked one day at our door,introduced herself, informed us about the rules which governed the life in the apart-ment house and to levy the regular monthly contribution which every household hadf to make for the supply of water and the cost of the heating. She did not miss the opportunity to make us under-stand that in her eyes - and in those of her vast circle of friends - the privileges and advantages the "Olim",the new immigrants enjoyed were uncalled for,unjustified and the cause of much general unhappiness. In short,she made it clear to us that we should not expect any such privileges from her or the other neighbours; that the fact that we lived in the same building should not make us look forward to any friendly relationship with any of the neigh-bours. In a quite similar vein another of the neighbours made us understand that we were in his opinion not only intruders but also undesirables. He reacted possibly so strongly to our lack of education or insufficient reverence,because, when he disclosed to us on our first encounter that he was the only son of Agron, the writer of Nobel Prize fame, we did not show ourselves overwhelmed nor otherwise impressed. Then there came an occasion when we truly clashed because we were not ready to make concession to his brutish egotism which he apparently thought justified for the offspring of a famous man. One day when the temperature outside was still low, he closed the central heating to our flat and diverted the entire heat generated by the boiler to his own side of the build-ing with the excuse that he felt very cold in his room and he did not think we would,because - as she explained lamely - the sun shone more on our side of the house than his.

We were ,however, happy to notice after some time a change in the attitude of Dvora; she had learned from other sour-ces that I was a Mason and was interested in joining the Shiloah

Lodge of which her late husband had been a member.

One day Dvora approached me with a request. She was - and still is - the Head Nurse of the Students' Health Clinic in the University Campus. The Clinic was suddenly short of physicians: out of the four doctors working there one was ill and two had been called up for a month's military service. She asked me if I could help out for the coming four weeks at the most. I agreed to do so and I soon learned the little I had to learn. I am at the time of writing these notes still working in that clinic although the month has long ago passed. It is a very quiet and pleasant clinic and it could be an ideal, a show place were it not for the subterranean currents of tension and hatred, of envy and mischief which I find usually originating from the nurses who demand attention,rights and prerogatives which are possibly general everywhere but to my mind uncalled for and which they have mostly gained not so much because of their threats to go on strike than by the desire of the doctors to be left in peace.

The first week I wroked in that Clinic was not very pleasant. I did not like the coolness with which I was received. I had to face from the side of the nurses,the technical and the administrative staff the typical attitude which the old residents exhibited towards the tampered over-privileged new immigrants. Thee doctors I met were rather restrained; they did not know which rung I was going to occupy on the hierarchical ladder. The "Manager," Dr. "Bunny" Kaplan, who had taken on his job only a month or so before (after having failed in six other similar jobs before) appeared to have been certain that I had been infiltrated in the guise of a temporary locum to replace him in his job in due course One day, when he could not restrain himself anymore, he asked me point-blank what my " intentions" were, if I intended to replace him one day. My surprise at my being presented with a to me so stupid and uncalled for question must have assured him more than my statement that there was nothing I aspired to less than to step into his shoes.

Since then work in the Clinic has been pleasant enough. My professional relationship with everyone there is good; some social contacts ,however, we had taken up in the beginning, have been reduced to plus minus zero. But that jealousy among the doctors which I had observed in the beginning is still quite manifest. One or the other of the doctors will always feel slighted if he sees fewer patients than I, and this has on more than one occasion brought one or the other into conflict with the nurses to distribute the patients among the doctors. As I have not the same attitude as the others and do not see any value in the number of patients I see , I have arranged with the nurses to prefer those doctors in their referral who do care.

The work I do in the S t udent's Health Service is totally different from an I have done before; but I have not hsd much difficulty to adjust myself to the kind of patients I encounter in this work. I had made a great impression on me when I saw how much the problems which the youth has to handle toda6 - in particular the Israeli youth - is so often and so markedly expressed in form of psychosomatice illness. One has to learn and to understand and to tolerate such a situation and thereafter work becomes pleasant and interesting. It has the advantage that one becomes medically involved also on a different level. The human material is certainly interesting and variegated. The Israeli student who has as a rule spent a few years in the Arm6 is more advanced in years and by far more mature. The American student who is here on a year's visit at the University,often feels superior to his new environment but more often still he feels misplaced. So often he or she is a "problem child" whom the parents have sent to Israel for a year - at times even in the hope that this may extend to more years - in the hope that " the Israelis will take care of you" . The most difficult group is made up of"old maiden" , i.e. students aged between 25 and 30 years who have not found a husband yet and who have realized that the chances to do so now are quite few; they have to struggle hard to overcome their old and their newly acquired complexes. (Many a oung Israeli is ready to be found by such an American girl and to find her attractive enough to be made it into her husband "according to the law of Israel and Moses" provided the said maiden can compensate any at times all of her shortcomings not only with some degree of financial affluence but mainly also by a job in the United States. ¢ou will not surprised to learn that many Israeli grils do not like these visiting American girls).

Many of my students come from an "oriental" background - and here I mean students from India and Iran mostly. They enjoy the full and complete medical facilities available; and especially the visiting stduents from Thailand or Taiwan or Korea who are in Israel on a training course for a few months, appear to love visiting the cLinic facilities as often as as there is an excuse to do so, and they are mostly enthralled if their blood is at regular intervalls syphoned off for tests. A highlight in their otherwise certainly very interesting time in Israel is the readiness of a doctor to refer them for a consultation to the Hadassa Clinics.

A very large number of the students comes from the Sephardic community. I am glad I have not identified with the trend prevailing among so many European Jews, viz:- to look down on this ethnic group. There is no doubt that they are underprivileged in every sense of the word, but it is also true that they are made up of very good and promising material. However, the disrespect they sense in the Askenazim has caused them to develop an incapacitating,disturbing,often frightening hostility which

reverberates and grows - and grows.

But otherwise the work can hardly be called interesting It is as interesting as a village practice - and often also as rewarding. Therefore all attempts of our ambitious Dr. Kaplan to induce me to undertake " scientific work" ,to have " something published" from the work in this clinic have failed. I have hardly ever heard a more ridiculous proposition.

Getting adjusted.

On arrival in Israel we found the appartment of Prof. Varsis in Beth Hakerem ready for us. Varsis and his wife had gone to America on their sabathical leave and were lucky to have found as their subtenants as we paid the rent in advance and - in dollars It was a small and pleasant flat, but as impersonal as a hotelroom. It never became a home. From the first day Asher and Shula were very helpful in every respect and they contributed very much to our getting adjusted to Israel. It helped ,of course, to overcome the obstacles which the hypertrophic bureaucracy in the country is bound to create thatMike and Pipsi had already got to know the various solutions to these manyfold problems. Mike,Pipsi and the children had at the time of our arrival already left Kibuz Brenner and had found temporary accomodation in Lod until soon afterwards they could take possession of their permanent residence in the top floor of a building in a new settlement in Kfar Sabha. We enjoyed the for us unusual experience of visiting with our children living in our neighbourhood, of observing Danny and Miranda grow up and adapt themselves in a very interesting way to their new environment. We could not help feeling depressed and wondering about a suitable solution when we watched Mike struggle in his work and his society for a suitable adjustment, and Pipsi for recognition and employment of her capabilities. When after 2½ years came to the for us by then inevitable though no less painful decision that they neither could nor wanted to continue to live in Israel, we had already grown sufficient roots in Israel to adjust to this disappointment and to adopt the only possible attitude, viz:- that we had no right to try to influence them in any way, that each of us had to live his or her life.

It is said that Christmas is a season of peace and goodwill among men; also for Jews often such beneficial attitudes of mankind is welcome, and everybody always ready to benefit for as long as possible from an imporved relationship between people. When Christmas 1971 came, also Michael came to see us in Israel. It gave us happiness to know that he had come to see us again,to visit us in our new habitat,to see us settle down in our new life. We thought this was the case. His visit was anything but pleasant, not only for us but I hope also for him. He appeared to be driven by the urge to punish us and himself. He did his best to provoke us. It was mainly due to our firm intention not to give him a chance to irritate or hurt us, that he did not succeed. We met him at the airport and no sooner had he arrived in Jerusalem that he donned a dirty and torn overall with shirt and shoes in similar condition. His formerly neglected and now unattractive appearance which was henceforth inflicted upon us was surrounded by an odour emanating from him which even the cold season could not prevent.

It was revealing us to (and we could not at tribute this to our having remained stuck with a Voctorian outlook on life,comportment and cleanliness) that the enjoyment Michael appeared to derive from his efforts to embarrass us, was shared by Mike and Pipsi. Surprisingly Michael did not appear to have made this kind of negative impression,we had to struggle with,on others too , as he roamed about the town and the country,met old friends and made new ones. However, the friends and acquaintances we had the pleasure to meet in his company did not make any deep or good impression on us either. I have not been able to find out - nor,to tell the truth did I make any determined effort todo so -what the Israeli Authroities thought about Michael of whose presence they were well enough informed,whom they had no reason at all to love because of his antisionist activities. I wonder what induced them to invite Michael, Mike and Pipsi as guests to a secret Army Training Camp somewhere in the Negev and to give them a for them too impressive VIP treatment ?

Michael must have felt disappointed that he could not provoke us into an outspoken aggression to his negative behaviour. In the end he could not retain himself and he asked us point-blank if we felt ashamed to be seen anywhere or by anybody in his company We confirmed this without equivocation.

He next came to visit us in 1977. It was a pleasant and enjoyable encounter although he - and to a considerable degree we also - were labouring under considerable stress because the unpleasant " C.I.A."-Affaire in New York had surfaced just then. This time he had come with Mirjam and he fortunately did not repeat the unpleasant performance of London when we had met him with Loni as a catalyzant. This time he was in every way normal in his actions and reactions. In addition, and this was the most impressive change, he was also considerate. There was none of that cynical, abrasive,irritating attitude and posturing we had to witness so often in the past. He did not even indulge in baiting his " old-fashioned paeasant-type galician-born father", a pastime he enjoyed so often and which had become the usual approach after our"reconciliation" in New York in 1976.

Customs men, their customs and their customers.

In due course our lifvans arrived in Ashdod from Englan They were stored there in one of the customs sheds. Other boxes and crates arrived for us by sea in Haifa or by air in Lod and Tel-Aviv The y contained the manifold household goods we had ordered and which we could import without customs duties. As you can imagine, I had thus frequent contacts with the Customs Authorities. Let me state here that I have no complaints about any of these officials. I was every time and on every occasion treated with courtesy and understanding. My experience must have represented an unusual phenomene because whenever I mentioned my favourable experience,my statements always caused the greatest surprise among the people of Israel, be they old-timers be they new-comers. Only once did I have difficulty with a customs official. One day five cases with our Ghandara sculptures - which Pendleton had shipped in his own diplomatic luggage out of Pakistan and which had over the last year been stored with Army and Navy Stores in London - arrived in Haifa. The Customs Official was very hostile; perhaps he was more envious than malicious. "These stones must be worth more than a flat would cost today", he commented and I kindly confirmed his evaluation. However, there was a limit to my kindness and friendliness when he proposed to charge me customs dues according to this evaluation. I contacted the Customs Chief in Haifa and got my Ghandara figures through customs without having to make any payment.

It is unavoidable that not only out of envy and jealousy but also due to greed a class of business people,intermediaries and agents will grow up which will try to benefit as much as possible from the immigrants helplessness and ignorance. It is difficult to say a good word about the parasitical group which lived on the spoils of the immigration wave. A group of agents had established itself which sold those items - mainly electrical household goods -which the new immigrant could import without customs duties. These agents had in turn appointed their sub-agents who handled the transport, and these in turn had made arrangements with the customs men that all imported goods were at once transported from the customs shed to provate warehouses. These bounded warehouses, owned by private businessmen, had organized a well functioning racket. As a rule it took me a full day to run from office to office,from Lod to Tel-Aviv and back to Lod before I could take delivery of the parcel against an unproportionally large charge for signatures,stamps,receipts and handling. These organized gangs had for a long time succeeded to fleece the new immigrant often helpless old people who were unable to speak hebrew or english. One day I had to face a more than usual impertinent extortion: a small parcel,weighing less than 5 kg, had arrived by air.

No sooner had I been informed about this by the airline,that I went to Lod,only to learn there that the parcel had already been shipped to a bounded warehouse in Jaffa. Such a step was legally only permitted in case the owner had not taken delivery of the parcel a month after having received the notification from the airline. For a whole day I had to travel up and down the country to collect all the necessary stamps and permits. At last I was handed the parcel over along with a very heavy bill which - only on my instance - was specified in details: to take the parcel from the plane to the customs shed,from the customs shed to the door of the shed,from there to the van,from there to Jaffa,from the van to the door of the customs shed of the bounded warehouse,from there into the warehouse, and again this process in reverse was enumerated in 18 steps and for each of these steps I was charged the salary of two workmen for an hour. I wrote a complaint to the Ministry and the Better Business Bureau ,and soon thereafter I wrote in the newspapers that that very owner of the warehouse had been fined and the entire racket abolished.

As I have already said, I had otherwise only the best experiences during the year our liftvans were stored in Ashdod and during the three years I could and did import household goods for our household . When I took at last delivery of the two vans - I had to take them out of the customs shed because the insurance was about to lapse and nobody was ready to renew the insurance without opening and checking the contents - the Customs Authorities accepted my honest declaration that the liftvans did not contain any dutable items. People did not believe me when I told them that the vans had not been opened and checked in Ashdod at the time we took them out of the harbour.

You will ask why ? I do not know. But as there was truly nothing I could have declared, as no dutable items where there to be declared, I must have stated this to the officials in such a way that they could not have been in any doubt that my statements and declarations were honest and true.

Hunting for an apartment.

One of the first and main problems we had to solve, was to find a suitable,permanent place of our own. I have the impression that we were at a great disadvantage that winter 1971 when we set out to explore the housing market. It was a seller's market par excellence. The level of life had undergone a great change. Affluence had all of a sudden hit Israel since the Six-Days-War of 1967 and a life of luxury had become the object and aim of the Israeli society. The former austrity and resignation to a hard life had disappeared. Everybody bathed in an atmosphere of glory and heroism and deduced that heroes have a claim to live in luxury. Pinchas Sapir's economic system which had given the Israelis the impression that the well of money supply from abroad was bottomless,induced the nation to spend recklessly in every direction, included that of personal comforts and pleasures. The shock of the Y om Kippur War of 1973 brought Israel somewhat to her senses and the Israelis to a beginning contemplation of their past sisn.

That winter 1971/72 we were among the many thousands of Israelis and non-Israelis roaming about in search of an appartment. Much house construction went on,many apartments were built but most of these were already sold song before the first foundation stone was laid. In consequence prices were very high and the quality at the same time poor,far below the standard one had the right to expect at that price level.

Asher was helpful. He was unbelievably helpful. He spent most of his free time to roam about and to inspect the building sites he had noticed,to explore the completed flats which were for sale and of which he had learned from friends, to speak to building contractors to whom he had arranged contacts. Whenever he thought there was a positive aspect in one of the apartments or sites he had inspected he took me along for my own impression, He and I , at times also Kate, spent many days in the company of estate agents who took us from one otherwise and so far unsaleable place to the other. I can assure you that it was in no way an occupation or activity I enjoyed; the only intresting aspect of these tours was the opportunity to observe the smugness of the contractors,the superior attitude of the agents and the superciliousness of the house owners. We began even to gain the impression that there was not much likelihood that we would find a suitable place and we began playing with the idea of buying a plot of land a and to start constructing our own house. Fortunately we soon gave up this project - it would certainly have ruined our health,our sanity and our bank account.

At that time,when we had arrived in Israel,the builders were riding high and one had to consider oneselffortunate if a "Kablan" - a building contractor - acknowledged one as a potential client. One one occasion Asher had learned through some connection he had established in the Soleh Boneh - the construction branch of the Histadruth - of some flats which were available. I went with him to the diner in one of the gas stations in Jerusalem where the contractor building these flats was known to take his morning coffee at a certain hour. There indeed we found the man sitting at a table in the company of three equally unattractive types. When Asher in an unusually humble manner told the man of our wish to purchase an appartment from him, we were treated as if we had come to beg . The man simply waved us off without bothering to give us a civil reply. (A year later, when I had learned to evaluate better the human species in Israel, I met this man again and I realized with whom I had such an humiliating contact. This simple,uneducated but otherwise quite friendly man , Sev Gat, was not only a member of my congregation but he also belonged to some local lodge. He must truly have felt riding on a powerful wave during the " hausse " period in housing, to have adopted that supercilious and rude attitude when we first me.

By pure luck, and more unflagging optimism we foud a suitable appartment. The house in Rchov Caspi was still not completed. It was situated somewhat outside the centre of Jerusalem in a sofar poorly developed street bordering on the pre-1967 No-Man's-Land area. The house was supposed to be built only for two appartments and we were also assured that we would have an unhindered view on the Vaelly of Gehinnom and the Old City. Not surprisingly the contractor had already in his pocket the permit to add a third storey to the house and he was already well informed that the town-planner had foreseen a house to be built exactly opposite ours. We soon learned, however, from friends and acquaintances that we would make ourselves ridiculous if we would express ourselves disappointed about the dishonesty of an Israeli contractor.

We had been promised that the apartment would be ready in June 1972 and although it was by far not yet inhabitable by that date we did occupy it as we were hard pressed to remove the two liftvans from Ashdod. We brought these two vans to Rchov Mordechai Caspi No. 10. They arrived somewhat damaged - but this damage did not occur during the long journey from Lahore to Karachi to London and onwards to Ashdod, but only on that stretch of 70 odd kilometers from Ashdod to Jerusalem.

From the onset we liked this apartment and we still feel we have been lucky withour choice. We have been less lucky with our neighbours, but we had hardly the chance to chose them. The dozen or so barracks adjoining our house date from Mandate times and the inhabitants who came in as squatters have so far declined all offers from the Municipality to shif to solid houses

into modern flats, Instead they hold out for large compensation and they are sure they can extract enormous sums in due course. They have all of us at ransom.

The apartment above us is occupied by the Laysh family. He was until now the "spokesman" of the Housing Ministry - he has just now been appointed to head the government housing construction organization. From what I have observed in Yehuda Laysh I begin to understand how the inefficiency of Government is to be explained. Mrs. Laysh is a journalist writing for for different English papers under her maiden name of Nomi Shepherd. They are difficult people We had tried to establish good neighbourly relation from the onset, visited them in their flat before the house was ready. They appear to have had the impression that we would be a great bother to them and appear to have come to the decision to erect a barrier which would make their apartment a fortress , a castle of which the British sing. However, in the course of the years they have realized that they had been wrong,that we only have the wish to live in harmony with them and are as keen as they to preserve our privacy. Now we are in normal relationship with them, and if we do not agree with their ideas of normalcy in neighbourly attitudes, we do not feel called upon either to teach them our concepts. And so peace and harmony reigns between us.

The third appartment was occupied by the Kulanis. Both are lawyers. After their divorce he moved out and he has now a very good job in America along with a new rich wife. He has been sent to Atlanta City to induce good Americans to come on a visit to Israel. I am certainly not in a position to judge why the Tourist Ministry sent him there nor do I know if he has been able to induce Americans to visit Israel. Esther Kulani and her son still occupy that flat. She ŝ a clean and cultivated person, but she is also a very disorganized person trying to overcome her shortcomings and her inability to adjust to the realities of life by building castles in the air.

We had soon come to learn that we had been lucky in our Contractors, Lifshitz and Biwas; they had a relatively good reputation. We soon found that, relative to the times and to Jerusalem, their reputation was justified, as the only complaints we had and the only ommissions we noticed were due to our inexperience and to our misplaced trust in other peoples' honesty. Still, in the meantime many more houses have been erected in our street and we learned that none of the other newcomers to our street had as favourable an experieønce with their builders as we had.

We had every reason to be grateful to Asher for having established a special relationship with Biwas and Lifshitz and by extracting from them special attention and favourable conditions with the promise to be in turn helpful to them by smoothing their difficulties whenever they wanted electric supply to the houses they were going to build in future.

Do not get the idea that Lifshitz and Biwas were paragons of honesty ! We were only luckier than most in our position. It took us quite some time - in our lack of experience - to find out that honesty was in their profession an elastic and relative concept.

We had been lucky in finding this apartment because a rich American physician who had bought it with the idea of keeping it as his "pied a terre "had suddenly demanded alterations in the building plan which the contractors could impossibly accept in view of the certainty that such changes in the plans would never be granted by the Municipality. The American cancelled the contract and the contractors were suddenly faced with a shortage in cash which could only be satisfied by the banks at a great cost. They therefore,welcomed us as potential buyers,offered additions and concessions in order to induce us to buy the flat. Later on they appear to have regretted their haste. We paid most of the $65.000.- of the price of the flat in advance, which at that time even was considered cheap. Indeed when about two months after having signed the agreement I discovered that Lifshitz had tried to go back on some of the agreement, and I protested and demanded my rights, he offered to return our money plus an additional $10.000.- because in the meantime prices had been raised considerable and he had been approached by a customer ready to pasy $75.000.- and more for our flat. (In 1978 Biwas offered us $175.000.- for that same flat. Imagine !)

Slowly and steadily the streets is filling up. More and more houses are added - soon there will not be any more room for more houses. (Every possible type of Jew (along with a mixture of human material which has found employment with the United Mation Organizations represented here) is to be found in this street. Strangely there is none of that kind of relationship I had expected among the Jews living in the same street. Even the American Jews who have certainly known better in their prior incarnation, have the self-centred unfriendly uncommunicative attitude which is so typically Israeli.

We are happy in our apartment and the small piece of front garden underneath our window. The house opposite us takes away a great part of the view onto the Old City but we have got use to this interference. We can see much of the Judaean Hills, have an unrestricted view on the " Hill of Evil Repute" on which the U.N. Hqrs. are so suitably located. When the sun begins to set in the evening, the hills and slopes lighten up in a golden shimmer which I have not seen ever elsewhere. And when the night descends the Old City lights up, the Arab villages in the valley are outlined by their yellowish windows, the Mount of Olives marked by their well illuminated buildings and at times we can see the string of lights of the villages on the not so distant Jordanian hills.

Rehov HaBanim 16/9,
Kvar Saba

December 12, 1972

The Minister for Immigration,
Government of Israel,
Jerusalem

Dear Mr. Peled,

I am a female new immigrant, 33 years old, with a Ph.D. in experimental psychology from a recognized Australian university. When I immigrated to Israel in January 27, 1971, I had no particular employment demands except that I wanted to do work both suitable and useful.

For this reason, I responded positively to the suggestion made by Mr. Avrsham Raz of the Academic Employment Bureau, Tel-Aviv, when he came down to the Merkaz Klitah in Kibbutz Givat Brenner in March or so, that I enrol for a professional retraining course for social workers. I had no news for some time, and after getting in touch with him again, received a cable to come to an interview in Tel-Aviv. Due to some bureaucratic entanglment, it transpired that the committee in question was not in fact interviewing applicant for the social work course, but for some other course. Nevertheless, several of the members also sat on that committee, and were adamant in their daim that I was overqualified for such a course, and would be better employed elsewhere. I reluctantly agreed, and was encouraged by the promise made by Mr. Basseh that he would personally take up my case, and find me suitable persons to contact. In the meantime however, I would still have that course as a final option, and I should send him my curriculum vitae. I did, but was never to hear from Mr. Basseh again.

During this time, I had also been in contact with the Department of Psychology, but was told that no possibility of employment existed for me there. I also went to Bar Ilan University, where a similar situation existed. I was surprised that at neither place was it suggested to me that I should apply for memebership of the Israel Psychological Association.

I returned to the Academic Employment Bureau to find out if anything could be done about the social work course. At this time it was unclear whether such a course would take place at all in the Tel Aviv area, and certainly no dates were available. It also appeared that no trace could be found of my file in Jerusalem, where a course was shortly to begin. I was then handed over to Mr. Schecht in the Bureau, and I would like to say that he handled me and my problems with courtesy, efficiency and concern throughout. He suggested sever

suggested several a lternatives to me: I went to the Psychological Centre of the Municipality of Herzliya, where there was a vacancy for a school psychologist. I was told to write a letter of application which I did on the same day, but never heard any reply. I went also to the psychologist in Kvar Saba, since we had been allocated an apartment there, but was told that she was too busy to write the necessary letters. I went to the Institute of Productivity, but there was clearly no place for me there, and no possibility to make any professional transition. At a later date, I also applied for a position in the Institute of Technological Forecasting, but my qualifications and experience were not compatible with the requirements of the job. I also was interviewed for, and accepted as a psychologist on a traffic survey under the auspices of the Ministry of Health and the Ministry of Transport. I was considering this, although the salary was only IL 800.- for a full-time position, but instead decided to t ake up the suggestion that I change my professional specialty, and be retrained as an educational psychologist. I approached Dr. Amos Nir, of the Tel Aviv Psychological Services, who accepted me as a trainee, provided my documents were acceptable to qualify me for membership in the Israel Psychological Association. He made it clear however, that although he would write a letter to the Ministry of Immigration that would entitle me to some stipend while I was being re-trained, he could not guarantee me any employment after the six month training period was over. I had also been in contact with Dr. Landau in Netanya where a vacancy for a clinical psychologist existed. However, the Ministry of Health was not willing to pay my salary since I was not a recognized clinical psychologist. I approached a Mrs. Guy to find out how I could work towards such an acceptance, andshe discouraged me firmly from entertaining such a plan. Dr. Landau tried to obtain funds for me from some other sources, but she met with procrastination and lack of any real prospects.

Before I started on my retraining program under Dr. Nir, I was told that I could not expect a large stipend, but that I would surely receive something. I was not prepared however to be allocated IL 50.- per month for six months. Nevertheless, I started to reorient myself in this new profession at the Psychological Centre in Bar Kochba Street in Tel-Aviv. I also enrolled for two courses at Tel-Aviv University. I applied for my IL 50.- a month to be reconsidered, since it was costing me more than this to travel from Kvar Saba to Tel-Aviv. My request was turned down, on the grounds that my husband was employed and there was therefore no financial problem. I then applied, with a list of books recommended to me by educational psychologists, to be given some money for the buying of relevant literature, which was missing from my own library since I had never studied educational psychology. This request was also turned down. After 3½ months at the Bar Kochba clinic, during which time I encountered extreme difficulty in getting the money due to me, and in fact succeeded in the end in getting only IL 100.- of it altogether, I was approached by the Municipality of Kvar Saba. My name had been published in the latest circular of the Israel Psychological Association who had accepted me for membership, and the psychologist at

the municipality suggested that I transfer to Kvar Saba. She offered to continue to supprvise me, and to write a letter enabling my commitment from Dr. Nir to be tranferred to her. Later, it appeared there were some difficulties in this letter being written, since the Municipality feared they would be committing themselves to my future employment by such a letter. Eventually, and after many reservations, a modified form of such a letter was sent. I discussed the value of my transferring to Kvar Saba with the psychologists in Tel-Aviv, who suggested I do it on a trial basis. Dr. Nir also pointed out that it was highly unlikely that he would be able to place me within his network when the time came. I worked in Kvar Saba under very close supervision for three days, and then the psychologist told me there was no need for me to come back for ten days since there would be n othing for me to do, and also sh e wanted to arrange a private room for me. I discussed with her, and with the Mayor, the chances of my continuing to be employed after my training period was over. They were both unwilling to enter into any form of commitment even though they had actively recruited me. During the ten days that I stayed at home, I was contacted by Mr. Warschavsky of the Psych ological Servi ces of the City of Netanya. He too had seen my name as a new member of the IPA, and after interviewing me, he offered me a half-time position on his staff, starting im ediately. The offer had to be acceptable also to Mr. Kolodner of the Ministry of Education Psychology Section in Jerusalem. I travelled to see him, and omphasises to him, as I had done to Mr. Warschavsky, that I was in need of constant and close supervision if I was to be able to enter this new profession in a satisfactory manner. I began on April 1, 1972 as a psychologist for Mevoot Yam in Michmoret.

I had two different kinds of u fortunate experiences. The first was in the actual co ntent of the work: I did not, despite my requests, receive the supervision I needed and was promised. I felt th at without this I was not competent to make on my own the difficult and important decisions required of a school psychologist. I was not assigned to do any but the most routine testing of candidates for admission to Mevoot Yam, and was not introduced to any of the internal problems of the school, problems which were handled by Mr. Warsch avsky himself. I, on the other hand, spent most of my time testing children in the sch ools belonging to the municipality of Netanya, which were in fact the responsibility of Mr. Warschavsky. Besides this, I had the distict impression that improper and unprofessional activities were being carried out at the Center, one result of which was that Mr. Warschavsky was not often available for professional consultati on with his staff. These work related experiences disillusioned me about the quality of educational psychology services in general, and this Center in particular.

This was connected to the second aspect - the level of my position which I had been promised would be fixed at Gimmel, but for which I was paid at Heh for four months. This came to IL190.- a month, and did not include book, travel, or phoneallowances. I waged a constant battle over this problem of my salary level, which included two trips to Jerusalem. This could have been avoided by some form of personal intervention by Mr. Warschavsky, which he promised, but never fulfilled. I found myself unable to lower mys~~elf to th~~ standards to the level of

these activities, and decided to resign my job. Both Mr. Kolodner and Mr. Warshavsky tried to dissuade me, my salary level was raised to Gimmel, back salary was paid and errors made in my previous salary were corrected in my favour. However, I had no reason to believe that the professional problems would be resolved and that I would receive the supervision and guidance necessary to make the transition from my field of expertise to the responsibility-filled area of educational psychology.

In August, when I had decided to leave, but before I announced my intention, I again made contact with Tel-Aviv University. I found that nothing had changed in the department of Psychology, and that positions for either research or teaching positions were nonexistent. In the Department of Education however the chairman was somewhat more optimistic, but unable to be definite about anything since his colleagues were away for the summer. I went back around September 15, and met with a fairly enthusiastic response. I was told a psychologist with my qualifications could usefully be incorporated into the MATAL project. However, the departmental budget could not be stretched to accomodate my salary, so a letter was going to be written to the Ministry of Absorption requesting such funds, an apparently common practice in the university for the starting employment of a new immigrant. Due to a bureaucratic inefficiency, the documents did not reach the appropriate committee in Jerusalem till their meeting of December 6. On the same afternoon I found out that the committee had adjourned until January before considering the Tel-Aviv University items on their agenda. However I was also told, for the first time, that because my husband is employed, the prospects of a favourable decision in my case were dim indeed. Professional qualifications do not, apparently, constitute a primary factor in these decisions.

My present situation is thefollowing: I have a Ph.D. in experimental psychology from a recognized university. I have been in Israel for two years, have acquired a reasonable proficiency in Hebrew, a knowledge of the educational psychology system, and find it incredible that there is so little willingness to take advantage of the service and talents I can offer this society. I was willing to be retrained in order to play a role in the social services considered vital to Israel, for example by becoming either a social worker or an educational psychologist. It became impossible to become either. In this letter I have included the more salient experiences I have had in trying to find my place in this society, and have left out those which are of tangential importance. At every turn I have met with indifference, inefficiency, unexplained delays and lack of professional standards and courtesy. I am writing to you because I feel that these experiences are most appropriately brought to your attention. Although I am not certain that you will have the desire or interest to become involved in my case, I feel that I must relate to you a series of experiences that I know I am not alone in enjoying.

Yours since rely,

Dr. Hazel Kahen

cc: Minister of Education

O f f i c i a l d o m.

I have already said, and let me say it again, that in general and we personally had pleasant experiences,with one or more exceptions only, in our contacts with Israeli officialdom. When comparing notes with others we did realize how lucky we had been. We too had to face the pains and pangs an immigrant has to suffer, not only in Israel but elsewhere in the world too, but somehow I had the impression that people tried to be as kind as possible to us. It may be that ,uch of our luck was to a great deal due to Asher serving as a buffer by the additional help he provided by making use of his many good connections on our behalf. I must add that the fact that we did not ask for any kind of financial aid from Gevernment or the Jewish Agency, that we did not require any loans or any form of support like most other immigrants claimed even if they did not need them,made life less strenuous for us in that first year and also later on.

It was the fate of an immigrant to spend most of the day of most of the first year in Government offices,to arrange the loans,the support,the appartments etc. they required. We never knew this kind of strain but considering the time I spent with the Customs and in my search for a job, I can well imagine how fortunate we have been. It seems to me that we were considered somehow an exception,because in every case and instance we were shown more respect and preference when an official found out (and they found out from the document we had to carry with us and which we had to present everywhere,the so-called " Immigrant's Pass" in which everything a new immigrant was granted was, carefully and in full detail entered for all to see.

One of the most beloved activities and passtimes of every office and of every institution in Israel is the regular statistical survey and work-up of whatever goes on - and does not go on, within the specific purview of each such organization. Nothing goes on anywhere or anytime in Government,in the economy, in the spheres of science or whatever activity of society and life which is not continuously elaborated in complex statistical surveys and expressed in impressive tables and coloured maps. I am fully aware that this phenomen is common all over the world,but it appears to me that in Israel it is more so than anywhere else in the world. It stands to reason that also the immigrant and his progress through his absorption into the Israeli society is grasped such a computerized surveillance.

One day we were informed that Government was for a period of three years following the adaption and absorption of every 50th immigrant and that chance had willed it that we belonged to the ones selected to be followed up statistically. The

survey and follow-up was to be accomplished by our being interviewed at intervals of 3-6 months.

And so it happened that about a year after our arrival in Israel a girl turned up for the first interview. She was an intelligent and well-trainedgirl, a student who earned her money by working these interviews for the Absorption Ministry. She had quite a voluminous questionaire to fill in and patiently she asked one question after the other which I truthfully and patiently answered and which she diligently entered into the questionaire. All in all there were 148 questions to be answered ! But who is ready to deprive a statistician of his daily bread ?

After I had answered her questions about our background she wanted to know if we had a car,a frigidaire, a mixer,a vacuum cleaner, a washing machine, a radio, a TV and so on and so forth. To all this I answered in the affirmative.

Then she proceeded with an other set of questions.

Did I have experienced difficulties with the Customs Authorities ? DdiI have reason to complain about the behaviour of officials in generally ?

To these and similar question I gave "No" for an answer

" Have you already made friends here ?", she wanted to know.

" Yes", I said. " We have already made many friends here."

" Have you been invited to houses of Israelis ?"

" Yes", I replied. " We have been already invited to many houses of Israelis". And I added, " Not only to houses of relatives, but of people I have met here for the first time".

" Yes, I have found a suitable job, was very satisfied with the work and the way my colleagues treated me", I informed her in reply to relative questions.

And so the interview proceeded until we came to the last question, if I have any complaints to make. I denied that I had any complaints to make. I told her also on her demanding an honest reply from me ,that I did not regret having come to Israel, that I had no intention of leaving again, and that I felt happy and at home here.

Suddenly the girl threw her pencil down and ,believe it not, she started to cry. I was shocked because I had certainly not willingly or knowingly done anything to upset her ! After a few minutes she gave me the explanation for her tears:

" I cannot bring this questionaire back to the Ministry My Supervisor is sure to refuse it,to scold me,to tell me that you have been pulling my leg ! It is impossible that a New Immigrant can have such good experiences in this country ! He can impossibly be so lucky ,cannot live here a year without complaints"

It took some time to console the girl and to make her accept my word of honour tht I had not "pulled her leg".

Approaching Freemasonry afresh.

In order to avoid a wrong impression from the onset, let me explain that I wanted to write about my contact with Freemasonry under totally different conditions and circumstances from the ones I had known in the past.

I had of,course, every intention to remain an active Mason and to join a suitable lodge in Jerusalem. I was looking for a lodge where I might find people to my liking, where the standard of the "working" was acceptable to me and where the attitude of the members to the precepts of Freemasonry coincided with my own.

This proved far more difficult than I had expected. I might have had far too great expectations or I may have come with unjustified demands,because I came into a completely different "masonic world" than I had so far known. I hasten to add that I might possibly not have had a sufficiently wide education or not enough of an experience outside my own Constitutions, and this might have been responsible for my initial disappointments. After all I only knew English Freemasonry (and this includes the Irish and Scottish Constitutions) and had come into contact only with American Freemasonry besides. There is no doubt that I had no right to take these my concepts of the Brotherhood as the only good and acceptable ones. (Fortunately I was to learn in due course that there are everywhere worse men and Masons than I had known,but also many better ones than I had so far the fortune to know).

In the past, on my visits to Israel, I had met a few Masons. In 1966 I paid an "official visit" to the Grand Lodge of Israel. I had requested Jupp to inform the Grand Secretary that I was going to pass through tel-Aviv on my way to England and that I would be happy to visit the Grand Lodge. The Grand Master conveyed a special meeting and when I marched in, in splendour and with gold chain, I realized that most of those present were surprised that the guest of honour was a small man with typical Jewish features and not the dardk-skinned Oriental type the had expected.

In 1967 I met the Israeli Grand Master and the Grand Secretary again in London on the occasion of the Installation of t the Duke of Kent as Grand Master. The Jewish delegation was made up by Seegal and Bar-Ner who expressed their disappointment at the way they were greeted by hosts and guests alike. It was shortly after the Six-Days-War and they had expected to be the centre of attention. Instead they felt they were given a purposefully cold reception. At times they were even less well treated than their ranks and position demanded, e.g. they were not given the honours accomodation and preferences due to a delegation from an independant Grand Lodge. I was treated and seated better though I ranked below them.

I had also visited on 2 oe three other visits lodges in Jerusalem; however, I was unable to judge Freemasonry in Israel from these sporadic contacts.

But when I settled in Israel,I not only met more Masons saw more lodges, but studied them all with the view of becoming a member of one of them. I visited also Grand Lodge on a fgew occasions and was shocked about the proceedings. It is true I did not understand what was discussed or fought about, as they all spoke in Hebrew; but one did not have to understand that language to be shocked by the lack of discipline, about the way one man shou ted at the other, about the scanty respect shown to the Grand Mast- er in his Chair ,about the constant effort of this man to restore order and decorum by his hitting his desk with his gavel. I had once seen an unruly assembly of shareholders of some company and the Grand Lodge Meetings reminded me of this picture.

Was I surprised ? Was I shocked ? Yes, very much. Thereafter I avoided visiting Grand Lodge again. Of course, when the Grand Lodge and her officers came to Jerusalem for some func- tion I would show them all the respect due to them, but otherwise I avoided being identified with them. In 1977 I was told by the Grand Master that as a Past Master of a Jerusalem Lodge under the jurisdiction of the Grand Lodge of Israel I was automatically a member of the Grand Lodge too; I replied that I did not feel this obligation as I was a Past Master in the Lodge and not of the Lodge and therefore not obliged to count myself a member of his Grand Lodge. My talmudic kind of arguing was wrong, my attitude not justified - but I got away with this excuse. However, the Grand Master did not give up and he succeeded in having me become a member of the Grand Lodge of Israel by appointing me to a high honorary rank - I think it is that of a Honorary Deputy Grand Master or something of the kind .

It is understandable that in my intention to join a lodge, I was looking for oen " working" in English.

In Israel - due to the special conditions prevailing - not all lodges use the Hebrew ritual. Nearly all use the Scotish way of working, and the majority does so in Hebrew, but there are also Arab,French etc. speaking lodges working the Scotish Ritual.

There are also German speaking lodges; however, they use a completely different ritual,until then totally unknown to me, viz:- the Schroeder Ritual.

I visited the English speaking lodge, "The Holy City Lodge", for a few months and I can safely say that in all my life I have never seen a worse lodge. Not only was the wroking badly performed, but the constant bickering,the lack of decorum, the offensive way certain members addressed the ruling Master in open lodge,must have been witnessed to be believed. If I had been a young mason or one without experience of a better kind of lodge, I would certainly have abdicated from Masonry after one or two

visits in this lodge.

I visited hebrew speaking lodges and it was not difficult to follow their working - as I knew the proceedings by heart - but even here the standard was far below the one I would have considered the minimal acceptable. I can honestly say not one of these lodges would have been tolerated in the District of Pakistan.

I came thereafter in contact with the German speaking lodge " Zue Quelle Schiloah". I liked the ritual, I liked the atmosphere, I liked the people.

The ritual is, of course, typically and entirely masonic but the main care consists in propagating the humanistic concept of Freemasonry and to grant the ritual and the ceremonial a secondary role. The members of the Lodge - all German speaking and having originated from Germany and every part of Eastern Europe - were good Masons, were good people. They understood well the masonic values,the ethics,the companionship and the human responsibiity which a good masonic education should confer on the members of a lodge.

I was accepted as a member of the lodge and have since felt well in the midst of this group. Of course, during hissyear of office every Master confers his personality onto the function and character pf his lodge and there have been good and indifferent Masters during the years I have known this lodge. But in every instance have these master proved their human values, even if their intellectual side had been less brillant. We had even a relatively young man in the CHAIR for two years but his ambitions did not compensate for his immaturity. I am speaking of David Neumann, who is aiming of becoming one day the Grand Master of Israel - and may well succeed. However, I can say that he would not hav e been elected the Master of a Lodge elsewhere and the senior members of every good lodge elsewhere would have made him understand that a lodge cannot be ruled like a Rotary Club.

However, here too I could observe some reluctance to come forward in open honest criticism which I have missed in general among Israelis. Everybody has grumbled about the deterioration of the Lodge during David Neuman's years of office, but nobody had the courage to say so openly. And I ?, you will aks. I am still feeling myself a newcomer - and also far too senior to grumble.

I am quite happy in the Shiloah Lodge - but I am not always satisfied with the fluctuating standards which are due to inappropriate applications of misplaced ambitions. I still feel an interest in joining the English speaking lodge,the " Holy City Lodge", as I hear there is some kind of improvement noticeable since a year or two.

Some thoughtts about my parents.

Our parents would surely have loved having us live in Jerusalem during their lifetimes; however , my parents had died in the last years of the 1960s, and also my parents-in-law were dead since some time. They must have been thinking of the joy of having us visit them regularly and vice versa. That this was not the case, must have been one of the disappointments in their lives.

My father had been a disappointed man most of his life. His potentials, though they were possibly never as strong as his ambitions,were sufficient to elevate him above the average and they might have turned into into a successful man. But he was never fird by a strong enough willpower to help him overcome the forces of man and fate which opposed him. Additional factors which provoked his unending disappointments and which contributed to his defeats, was his belief in human decency,his trust in next man's promises, his never changing readiness to presume a priori that everyone of his friends was an honest man. He never developed the strength to blame himself for his defects or to recognise at least his share of responsibility ,his contribution to his difficulties, his inabili ty to con trol his deficiencies whih had always rendered the prob-lems he faced insuperable to him. He may have tried to force his fate by self-discipline, but he lost this battle. Instead he resig-ned himself to the conclusion that he could not compete with the majority, with all those who had the capacity to ruthlessness, to fight all oncoming odds. Far too soon did he give up whatever ear-ly hopes he had of ever lifting himself by his own efforts out of the trough of life into which he had landed. He was a very intelligent man. He was a well educated man even with reference and in relation to the Jewish intelligenzia of his time, but all his attempts to translate his intellectual capabilities into useful tools for daily use fractured on the rocks of the realities , on the factual circumstances whch faced him. His fundamental decency caused his commercial mishaps and these bred that sense of inadequa cy which engulfed him into a suffocating surrender when he was confronted with the to him insuperable task to satisfy the needs of his family.

I never heard him talk about his childhood nor did he ever more than hint at his family background. He must have had a hard and pityless childhood, and this was mainly so because there was never any love,never than minimum of tenderness which make po-verty and deprivation if not acceptable at least tolerable. He was never made to develop a belief in himself and whatever attempts he made into an expression of independence was early suppressed mor by ridicule than by physical punishment. In consequence he gave in

far too easily when faced by the resistance by which others were usually stimulated to greateater efforts. He meekly surrendered when he encountered the inevitable all too many problems which to him appeared to o insuperable. His humiliations at the hands of fate and man caused his pride to proliferate and in his defeats he tried to recuperate his pride by placing the blame for his mishaps on others.Recriminations and lamentations were our constant companions the ineradicable guests in our household. Their malignant emanations were difficult to overcome at that time and ever again to forget later on because they poisoned our lives even when they were not due to any factual circumstances or tangible causes and they had never the grace of becoming correctible issues. No wonder then that even to day any show of hostility or any kind of quarrel in which I am not even involved ,any manifestation of unhappiness in a child, cause me deep anxiety and induce me to every effort I am capable of to to make ammends ,to soothe,to repair.

May father might have been under different auguries and in a different incarnation, a monk, a very happ monk. A pity that he had not been given the opportunity to escape from this harsh world into such an environment free from a personal overload. He was instead forced to find his way in a world he never understood. He splashed about in a hostile ambience into which he did not fit. By closing himself into an armour of cyniscism he thought he could make others believe him impenetrable. That sense of resignation which elsewhere might be called philosophy, that renunciation which in others might impress as wisdom, dressed him into the characteristcs of a defeated man.

But he never gave up his dreams. Those very opportunities he had missed,those successes he had craved, he tried to realize in his children. The hopes he dreamed about their future and the phantasies he wove about their successes acted on him if not like a drug at least as shots of adrenaline; they sustained him,they spurt hm on. They were a balm which soothed his pains. He never bothered about the mechanics,the technics,the basics which are needed for the realization of such dreams into a reality nor was he in any way capable of easing the approach to the realization of these dreams for us on whom he extended his dreams. He thought that whatever he understood as defective or avoidable in his make-up would somehow, miraculausly be asent in us children if only he willed it and as long as we considered ourselves endowed with a natural gift. This kind of idealism with which he presented us was most likely sthe challenge and resulted in the stimulus to drive us on and on. He often expressed regret that due to the lack of time and energy he could provide us only with a sketchy religious education, but whatever free time we had he seized,he confiscated for the study of the Holy Scriptures and he did not realize that this contribution of his to this our education made us avid to avoid all future contact and all identification

with this type of religion and with the Bible as a whole as soon as we were free to do so.

Only when he had grown old could he relax,could his inner tension be allowed to slacken. I think that in his last years of life he was a happy man. He could at last forget that he was less than the next man. There was at last peace in the house, because he had become a man of " independent means " He received now the pension from Israel and Germany. His pride which had always been so strong and which had been in bondage all his life,had in addition been so sorely hurt for the last many years when he depended on the financial support of his children. Now he did not anymore depend on his children. He even tried to save as much as possible from the pensions; not that his income from them exceeded his and Mother's simplest needs but because he wanted to taste the happiness to be able to leave some kind of financial inheritance to his children. He must have felt an immense pride at this thought I think he left each of us some $200.- (I was never sure of the exact details nor did I care about them, though I was very touched when I learned about the fact that I had inherited something. I feel I had no claim on any of the inheritance because all through my own independent life I only contributed sums of money while Jupp and Shula, and also Yehuda had been looking after the parents and their wellbeing during the most difficult years of their lives and of the country).

Mother neither knew a happy life. She came from a milieu where her parents showed love and tenderness, and above all respect for each other and to their children, and where in turn confidence and harmony prevailed among the siblings. It is at all times a traumatic event for a girl when she has to leave an orthodox environment - be it Jewish,Christian or Muslim - and is transferred into that of a husband she has never - or hardly ever - met before. We can presume that in this case Mother experienced a still greater trauma because she was the youngest in her family, the last child to be married off. She knew that her parents were going to leave for the Holy Land,never again to be seen as far as probabilities indicated, and she was herself going to be transplanted into Germany, an environment which was entirely alien to her upbringing and which made it very probable that she would have no relatives nearby to visit orto enjoy.

Undoubtedly she had considerable difficulties to overcome. But she did overcome them. They were no less painful and difficult because they were caused mainly by petty financial problems, but they were compounded by a marital incompatibility which even the passage of years could not completely equalize.

She tried to provide for her family a clean and friendly home. She worked very hard all her life to this end. The house was clean at all times. She tried hard to make it a good home, but

it was never a house of peace. Much of the fault lay in her lack of diplomacy. She had never known in her life a period when she had not been confronted with very great difficulties. She had to live through a hard time during the last three years of World War I when she had to feed and clother four small children and had to earn that additional income which would make the small sum she received as the wife of a soldier serving abroad,last and suffice. The only time in her married life when she was free from petty financial worries and when she could afford a servant to help in her house work,was in the year 1922/23. Thereafter the former situation of penuria returned and never changed. We children helped as much as was possible to us. However, in the end things did somewhat improve Her financial worries were lessened by the time I left Germany,when Jupp began to earn a sufficient income as a shop assistant and he could provide the necessities of life for himself and the parents.

They were again in financial straits and had to face again poverty when they came to Israel. They lived through the hard times from 1936 onwards,through the war years and into the infancy of the State; but as everybody suffered in anequal measure such shared suffering,such generalized suffering not only made fate acceptable and life tolerable but it did not expose anybody to the stigma of failure or the pains of envy.

In 1935, on the occasion of our wedding,Kate and I met Motherin Zuerich; from there she left for Palestine. There in a busy street in Haifa she and Father established a restaurant. It consisted of a quite large room, quite bare, with the entrance and two large windows facing the street. The room contained a few raw tables and chairs. One part of this room was occupied by a mammouth of a machine which with a great noise squeezed orange or grapefruit juices into a glass of soda water. When mealtime arrived Mother was ready with some dishes she had cooked on a primus burner in the backroom, and after the few customers, mainly orthodox Jews who felt assured of a perfectly kosher kitchen,had left, she had to clean the room,wash up the pots and plates and without much time for a rest,she had to start on the preparations of the next meal. Except for Father who was manager,cashier,waiter,cleaner,buyer in one, she never had any help. The "business" might havebeen able to feed them,to provide them with the little they needed, but the work was far too strenuous for a couple of their age. They had finally to confess defeat when the many customers who chose to eat their Shabbath meals in the parents' restaurant,failed to pay for what they had consumed, because it was understood that whoever partook of the meals on a Sabbath would return on Sunday to pay his bill. Soon it had become known in the circles in town which were interested in this kind of news,that there existed a place where one could find food on Sabbath free of cost,provided one assumed the look of a pious Jew and solemnly promised to return the next d day with the necessary money to pay for the two or three meals

consumed. In short: the laws of economy at times do apply also in Israel. The "business" failed.

The parents transferred the little which had remained to them to Jerusalem where Jupp and Shula lived at that time. Most probably these years they spent in Jerusalem were the best they had ever known in their lives. They wer e supported to the best of their ability by their three children in Israel and we too sent regularly our contribution. Later on Father was assured through his pensions of a steady income, a certain degree of independence and quite some financial security. As one might have expected, Father - at his age, imagine ! - started to "accumulate capital " This let to some renewed bitterness from Mother's side because she had to struggle to make ends meet with the limited household money she received. The pensions were in any case just sufficient for the simplest needs of a couple and certainly did not permit any savings

Mother was in noway otherwise favoured by Fate; she was not spared her share of worries about her children. But as a rule she accepted the ups and downs in her fortunes as the unavoidable gifts of Heaven and as the trials and burdens with which one has to live. Jupp had to wrestle with so many difficulties for so many years. I was abroad most of the time and a cause of much of her apprehensions. Shula had so many issues of her private life to solve on her own. Yehuda had the peculiarity to proceed from one trouble to the next. But all in all Mother felt she could compare her fate favourably with that of many other mothers and that she had the right to tell herself that notwithstanding the tremendous difficulties and obstacles she had brought up a family which she could view with satisfaction. She blessed God and was thankful.

Her last years of life were a great burden; but she wanted to live and she fought bravely against heavy odds. All her life her joints had bothered her. This worstened considerably during the last decade of her life. Especially her spine wss affected and when I saw her last in 1965 she was a bent old woman.Finally she developed in addition a bowel ailment and she died in some rest home in a very unhappy state of mind - afraid of dying and praying fervently for the chance to return home to her own surroundings one more time.

She was a wise person , but not wise enough to face life withequanimity. Whatever shortcomings she may have had - she made up for these with an unlimited amount of courage.

My brother Joseph.

He wasa quiet man all his life. He was the typical introvert, the opposite of Clemens, the extrovert. He was a very conscientious man who was deeply content to do his daily duty and he was happy when he was given his due for a duty well fulfilled. Now that I am looking back I realize more and more that he was so often a very unhappy man, that he was so often dissatisfied with his fate, that he tried not to rebel against the load he had to carry. He must have felt that the load had been unjustly placed on his shoulders. He carried however all which was loaded onto him with a patience and a submissiveness which appear the more admirable the more I think about it. But it was not simply good nature and submissiveness which made him carry on with his duty and work. He persued his kind of life because any objection, any rebellion might have created the unpleasant scenes and ugly incidents which he must have tried to avoid at any cost to himself.

He suffered more than even I from the difficult situation we had to face in our youth and the dismal conditions in the family he could not influence. At an early age we both courageously undertook the task to contribute to the daily needs of the family but he was far too sensitive, far too afraid to get hurt in his pride,to carry on for long. He suffered already when contemplating only the humiliations which were the unavoidable bye-product of our "commercial activities". And when these humiliations became unbearable he revolted for the first time in his life - and we all shared his pain and respected his shame. He was very gifted in mathematics and the sciences. He was in addition an excellent chess player. With ease he made many friends and these remained his friends to t the end. Even in Germany he was the only Jew I knew with genuine christian friends. Unfortunately he had not that energy,that willpower which will make in the end all obstacles surmountable. He was not a fighter. He had learned as a child that flexibility and compliance may make you lose xut you will not get hurt too much in the process. He patiently accepted the responsibilities fate and men - I no less than others -had made him retain when he did not find anybody to whom he could have handed them on. Patiently he plodded on though he was much handicapped by his responsibilities especially after my departure from Germany when he was charged with the survival,the wellbeing of the family, in particular that of the parents. He was very much hurt when he had to forego his ambition to become a mining engineer and his pain was the greater because he knew well enough because he had not that selfishness, that overriding self-centredness which only could have given him the strength to emigrate one day into those parts of the world where for Jewish mining engineers there was still an opportunity to find employment. As soon as he encountered the barrier,he dives-

ted himself of all his ambitions,hopes and dremas. He became a shop assistant in a Department Store in Oberhausen. He was now in a position to maintain the family until they could all emigrate. T This gave him satisfaction,even pride. He married a Jewish girl of Oberhausen - I am not entirely sure if he did so for romantic reasons. When he came to Palestine in 1936 he formed with a group of similarly placed new immigrants the Taxi Cooperative "Aviv" , but he had again to leave this newly forming group because his eye-sight was slightly defective and insufficient to get him a driver's licence - and the "AVIV" could not afford to emply a member exclusively in office work. He then found employment in Government service and as one could expect he became a very efficient and reliable official whom everybody respected. During the very difficult years Israel knew before,during and after the War, he cared and provided for the parents. He fed and housed them and in this he was assisted as far as was in their power by Shula and Yehuda.

A few years after Lene's death he married again. Emma, a girl from Poland and he appeared outwardly a well-suited couple but I am certain that Jupp resented very much the insensitivity he encountered in his family environment, the gross disrespect for his inner feelings. Ruth, his only daughter, was to him a source of joy and happiness. I am glad she did not cause Jupp any too great unhappiness while he was alive; on the other hand he must have been very unhappy - at times at least - when he contemplated his son-in-law,Ehud.

Jupp had occasional small heart complaints,residues of minor coronary damages,but his main ailment was a recurrent duodenal ulcer which at the end began to bleed uncontrollably and brought on his last hospitalization. I am sorry that I have to state here that the treatment he received was unforgiveably negligent,insufficient,inefficient. I tried to interfere but without any effect. He was given intravenous infusions for days with the effect that his circulatory system became overloaded with fluids. This led to cardiac decompnensation which in turn was treated in a most callous and inefficient way.

Jupp liked me, I am sure. He admired - and envied - in me that kind of initiative and stubbornness which he knew would have provided him with many more opportunities than me because of his greater qualities of retention and knowledge and because of his superior trend to persevere in a given task.

In the last years of his life he more or less withdrew into himself. He spent his free time reading and contemplating. He permitted himself hardly any of the luxuries to which he was entitled and of which he had dreamed to enjoy after he had retired - and for which his greatly increased pensions from Germany provided now he means. He preferred instead to provide these luxuries and amenities to his wife and daughter and these heartily and selishly made use of them at the time Jupp was still alive.

Let us mention also Yehuda .

Clemens or Yehuda as he called himself later, is in many aspects different from us other children. At the same time he manifests so many of the traits and characteristics of Father - without however any of his intelligence and taste - that I have not the slightest doubt that he is a true brother of mine. He was a boisterous,often rude, usually crude young man, who thought hiømself superior to those who wanted to conquer the world with a bagful of knowledge of some kind, at least with some academic qualification. His impatience and his rudeness more than his intelligence provided with the strength and insight to disregard Father's wish to make also him shine on the Selzer firmament as a " scholar". He left High School at the age of sixteen and began a commercial carreer as an apprentice in a carpet shop in Oberhausen. It was not only due to his own aggressiveness but was also associated with the schizophrenic character of the owner of the shop, Herr Gladtke, that boss and apprentice were regularly fighting each other and also frequently abusing each other, but their love-hatred was so strong that they never thought of separating and going their different ways.

When Hitler's advent gave individuals like Clemens the excuse and opportunity to sever all remaining ties which still bound them to home and convention, he was one of the first young men in our region to go on "Hachshara", a preparatory training centre for those who wanted to learn a suitable profession, usually agriculture,before emigrating to Palestine. Clemens was sent to such a camp in Roumania,there he learned to differentiate between a potato plant and a rose bush, and when he had been suffiently readied for the work ahead, he was provided with a "Certificate" - and a bride. You must understand that these valuable certificates for immigration into Palestine were issued by the British overlord in very restricted numbers only and the Jewish Agency was very careful toselect for the very few available certificates only those immigrants they thought most suitable for the future program of rebuilding the Homeland. As such certificates were also valid for married couples,nobody would have dared to contemplate even the sin of sending off bachelors on such a certificate. As a rule a bachelor was " coupled with a suitable female emigrant in a pro-forma wedding and sent off to the Holy Land on a single Certificate of Immigrattion . Clemens was one of those who were provided with a pseudo-wife. She was a Roumanian dental technician. As a rule the outcome of such a "marriage" was its annullment on reaching Palestine, but as often in life fate introduces some perverse intermezzo. The girl did not agree to get divorced soon after she and Clemens had landed inPalestine; she insisted on remaining married

to poor Clemens. It took more than a year of fighting,complaining and threatening before this misfunction could be corrected and the girl could be made to agree to a divorce. I suppose it took so long because undoubtedly the Jewish Authorities had other worries to handle and could not be bothered to undo what they thought was wise to bind together only superficially. Who knows if Yehuda would not have been better off with a woman who knows to handle teeth, even though artificial ones, and of other people.

When in 1934 Kate and I came to Palestine on our first visit, Clemens - now called Yehuda - was the only member of our family far and wide who had so far immigrated. We found hi m after a long search somewhere in a tent in the Hula Valley. He and five other Chalutzim had bean despatched to that Swamp to start on the gigantic task of draining the water-logged soil.However, when we found him at last he was in no way capable of demonstrating his skill with spade or pick. Hehad a temperature of 105° and was shaking under the rigors of a malaria attack. We asked him what we could do for him, what we could send him. It was not the fever but the new Yehuda who gave us the reply, with a hopeful gleam in his eyes that a baseball cap,the kind some of the lucky chalutzim in his group sported, would make him the happiest man in Israel.

I came to learn soon thereafter that the gleam and the reply had expressed only a passing mood. I saw him again in 1937 when on my way to India I sepnt a week in Isreal. He had given up being a Chalutz. He had reac hed the conclusion that he would be of greater use to the country if he worked in an in dependent position. This meant in truth that he had preferred to take up employment in a commercial enterprise. He remained faithful to this belief and philosophy ever thereafter. This life, be it as self-employed contractor (in which position he continued for some years until he was bankrupt), be it as a foreman in the building trade and working for other more efficient and business-like contractors, he continued until he retired.

When I saw him in 1937 he had already entered the business world. It was a difficult beginniKng. Jupp told me on thAT firstmorning I met him in Lod,that Yehuda was in trouble. He had become a sub-contractor for Tnuva,the dairy department of the Histadruth,for which he supplied milk,butter,eggs to a district in Tel-Aviv allocated to him. Unfortunately he had used up much of the money which he had received from his clients and which he was supposed to hand over to his employers. The latter threatened now to prosecute him in Court. I realized that this would have made him a marked man, that this would have handicapped him for all times to come.

I went to the Head Office of the Tnuva,where I had a very unpleasant interview with the Manager, who wrongly smelt in me a rich man but rightly saw me as as a greenhorn unused to the ways things were bargained out in Eretz Israel even in those days . I had to pay L.47.50 to get Yehuda off the hook. This was a very large sum in those days. I was no less a big sum of moeny for me.

When war broke out Yehuda tried to join the British Army but he was not accepted because he had no specific qualifications. But later on his experience in the Hagana made him a suitable man to be fitted into the Jewish Brigade. The advance of the Brigade carried him into Italy and later Germany and provided him with the best years of his life. One can quite well understand that the General commanding the 8th Army could not hand over planning and execution of the campaign to Yehuda. The latter had, therefore to mount his own private campaign, in association with equally qualified jewish young men to liberate as many Jewish inmates as possible from the D.P. camps and the various other hide-outs. In one such hide-out in Belgium, a Catholic convent, he played Lohengrin to a maiden in distress. She was an Austrian refugee whom the nuns had kindly hidden during the war. Like the other Lohengrin he married her but when the marriage did not appear to function properly no swan arrived, as Yehuda had no code number available by which to summon such a transport. I think he purposely forgot to do so because he would otherwise have had to find some other woman on whom to sharpen his wits and whom to engage in constant sparring. There was also an additional reason for this marriage and its continuity for had he taken anybody else as his wife and had that somebody else possessed even the minimal degree of charm, that somebody else would long ago have withdrawn from his board and bed.

Yehuda suffered a few coronary attacks which left him with a tendency to angina pectoris. This forced hom to withdraw from his work as a contractor resp. as a contractor's assistant. For the first time in his life he is now a happy man. He has a very good income from a variegated series of pensions. He has also developed a considerable skill and a large clientele as a stamp dealer. This keeps him busy. It keeps him also very interested as the often dishonest other dealers give him a chance to use his wit and tongue in a way which causes his utmost delight. He has today an income which surpasses that of any highly placed official with the highest qualifications. He has an Alsatian dog which,he is sure, loves him and Sabine for their personal charm. He has a temper - I mean Yehuda and not the dog - which his wife keeps warmed up and a very much down-to-earth wit which he tries to apply whenever his tongue does not run away with him. To prove his worth, to show that he is at least as good as the next man, and superior to all those who have gone through a university education, he loves to tell how big

his income is and how much money he has in the bank. I am sure he daily counts by how much his possessions have increased through his earnings and by way of the continuing inflation. It appears to me that he has lately learned to be more cautious: one day he again boasted that he had so much money that he did not know what to do with it, whereupon Shula asked him for a loan of IL20.000.- to finance the forthcoming wedding of Tobi; this loan was to be repaid over a year or two. Yehuda felt suddenly unable to oblige, not because he did not have the money but because he had not the heart to depart with it, even for a short time.

I am sorry for him and Sabine. They are both sick and unhappy people. They have now the time and means to enjoy some luxury but they have not the physical strength nor the mental attitude to do so.

They have hardly any friends. We of the family try to keep contact with them as much as possible, but it is a difficult up-hill task.

It is pityful to watch him lap up the hypocritical manifestations of love by which Seev,Ruth and Emma make Yehuda believe and Sabine accept that they care for them. However, that trio must be congratulated; they have been successful in having been made Yehuda's and Sabine's heirs. Yehuda has told Se'ev to take hold of the valuable stamp collection and the money he keeps in his safe no sooner he is informed that he can enter into his heritage. And Ruth knows she will inherit the house and the bank accounts - and the poor girl is now forced to exhibit some kind of sympathy and kindness to her benefactors (and she does not succeed to produce a convicning show).

18 ARMITAGE ROAD,
N.W.11
Saturday. 28-12-63

Dear parents,

The circle threatens to turn full circle: it seems that Kimche and I are to be sued by an Anglo Saxon shikun in Jerusalem; even though they happen to be a different one from that which I mention in my article. They havent a legal leg to stand on, and in fact the letter they have written is so personally insulting that were Kimche to publish it I would have very good cause to sue them instead. Which I would do, even though I want to avoid the appearance of being a professional sue-er.(not sewer). I have been invited tod y to address some Jewish body on th strength of my article, the first such invitation I have ever received and I am rather excited about it; though I do not yet know, for various reasons, whether I shall accept.(I hope to return on Jan.15) This coming week will be the crucial one; in the next few days I shall learn whether I have had any success from the financial side. But even if I am a complete failure, (Gestetner replied that they could not give us a machine) from that point of view, I feel that I have in fact already achieved quite a lot from the publicity and intellectual angles. I am hoping very much to be able to have an article in the Observer - i.e., the Sunday one - before I leave.Meanwhile I have got myself registered as an official correspondent of Kimche's paper though this wont bring any money it will open up many doors.He has also promised me books to review; I have so far got three off him. Have you received the articles yet ? What do you think? The correspondence was flattering; Kimche and many others seem also to be very impressed indeed by the article; and I myself make no bones about thinking it very good. You in turn will be tremendously proud of your first born son. You better be. I am now looking forward eagerly to returning, it will be a very exciting time; I hope to convince Rejwan and other colleagues that we must not live in Ramat Gan but rather move as a group to a new development town,take over the municipality and generally convert it into a center for our activities.

You ask me for more information about Pipsi and Danny: there really is very little I can give you in addition to what I have already said. Pipsi seems to have snapped out of her rather miserable rut and seems accordingly much more purposeful and happy. I am sure that you would be content if you saw her now.

Despite everything it was impossible not to get caught up in the Christmas silly season. On Christmas Eve we went pub-crawling for Oxfam and raised approx. £ 20; after that to aparty,and then bummed around with some people we met there; we got back to bed at 7.30 in the morning, having had breakfast at London Airport.

I have not yet had the chance of contacting any of my personal friends from Oxford or Bedales; not even people like the Flemings. I am not sure whether I shall at all; they do not have to know even that I am here. Perhaps I shall just say hello to the Flemings, though; they dont live far off.

At this moment I am feeling slightly nostalgic for Lahore. Basically rather pathetic at this time of the year it does nevertheless have something rather unique about it. Did I mention that I had met a woman sociologist called Strizower who had heard a lot about your work before the war rescuing our German Yids ? Congratulations, didnt know my parents were heroes. She has also met Erwin, and thinks him to be a drip. Are they coming over this year, incidentally ?

Much love, Michael

To open cut here

Sender's name and address: Selzer
13 Montagu Road
London, N.W.4.

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28/12/64

Dr. H. M. Selzer,
13 Gulberg V
(Off Zafar Ali Road)
Lahore - Gulberg 5.
WEST PAKISTAN

And also some words about Shula.

Do not think that only in rich families can a child be properly be spoiled. This can happen also to an underprivileged child and I venture to say that in the environment of a poor family the relative degree and the differential are more marked than among the children of the rich and privileged. Selma was spoiled not only by the parents but also by us boys, and by our friends and our neighbours. The reasons are easily enumerated. She was the youngest in the family, the only girl to follow us three boys. There was also the guilt mothers will often experience - and our mother did so with so much gusto - when situations like a war, a revolution, an inflation deprive them of the opportunity they have dreamed of for their only daughter. Our mother had been looking forward to bear a daughter, to offer her all the benefits and advantages she herself had not known as a child. She had been dreaming of dressing and grooming her little girl like a doll - because she had never known a doll when she was a child. I remember that during the war years we were all agreed that whatever food article beyond the bread and cabbage which were our daily fare ,we could obtain, and was therefore to us an article of luxury should belong to our sister viz:- those occasional 100 grammes of real butter rationed once a month to each family, that occasional egg one could somehow get hold of,those few strawberries a kind neighbour shared with us. By the time Shula was 5 -r 6 years old, fortune smiled on us and we were financially well off; these were also the best years in her young life. Therefore life adopted that cruelness,assumed that drabness which were ours during the years of our adolescence, and she had every reason to realize how underprivileged she was in comparison with the other girls around her. It did not help much that Mother made such efforts to provide whatever was in her power to provide in order to make her feel less of a pauper: here a coloured hair ribbon,there a nice dress produced in the night hours on the old Singer, here a doll purchased in a bankruptcy sale,there a blouse produced from an old shirt. Shula was enrolled in the local Girls High School, the "Lyzeum", but after a few years she had to leave again because she could not fit in. Another reason for the interruption of her education in that direction was her having become liable to pay school fees as the fourth child enrolled in a high school was exempted from school fees and after Jupp and I had left school, she was no more granted any privilege in the payment of fees. She went back to the Jewish Elementary School, where she remained until she reached the age of fourteen.

After completing this school she became an apprentice sales girl in Fritz Husten's Department Stores. It can hardly be assumed that she was happy there,mainly because in the snobbish

Jewish environment of Oberhausen from the social position she had a right to claim. As soon as convenient she readied herself for Aliyah. In 1933 she went to Berlin where she received some kind of training and in 1935 she could at last emigrate to Palestine. In Eretz Israel she never had an easy life either. During most of her early years there she worked hard, not only to contribute her share to the defence of the country, but also to help support the parents. She met and married a Russian immigrant and became the mother of Emrod; he was the only child resulting from this marriage. When in 1937 I passed through Tel-Aviv on my way to India, she not only had to look after her 2 o3 three weeks old son, but after the three week old Se'ev, the son of Jupp ,whose mother Lene had just died of pulmonary tuberculosis.

Shula's marriage broke up after some years and she lived thereafter with Asher Berger, also of Polis-Russian origin whose parents never agreed to this liaison and did their utmost to make him give up Shula. I do not blame them that they considered their son particularly precious and gifted, but they themselves did not reflect an of the values they so rightly supposed in Asher - and which I have learned to value and appreciate. I met these parents one fine day in Jerusalem. I have hardly ever come into contact with such primitive,uncouth and vicious people. Also our parents were clearly most unhappy about the state of affairs they had come to observe, viz:- that the couple lived together without the rubber stamp of the Rabbinate; however, they never interfered in any way and always showed sympathy and love to Asher.

In this chaotic whirlpool of reproaches,recriminations tears and curses Asher suffered more than anybody else. An enormous sense of guilt grew up in him because his father heaped the responsibility for all the personal misfortunes and disappointments on this his only surviving son. This misearble old man blamed among other things also the death of his older son Jacob who had died a hero's death fighting against the Arabs and the death of the only daughter who had committed suicide on Asher - and Asher bowed his head underneath the heel of his father and for some time really believed himself thus guilty ! The pressure of the old man on Asher became so strong that Asher gave in. He separated from Shula and married a girl provided by his parents. He,she and all became so desparately unhappy in this arrangement that the couple divorced and Asher returned to Shula. He married her now officially. They produced two children, Tobi and Kobi, a very courageous and successful undertaking. The first because Shula was over 40 years old when the first of the children was born, the latter because they are an excellent breed.

Asher's parents spent the last years of their lives in the same house in which Asher and Shula lived - they occupied a small flat in their house. When the old woman died the father appears to have lost the last vestige of normalcy; he began systematically and cruelly to persecute Asher. He made him feel in all its nakedness the hatred he had accumulated over the years. He forced him to sit for hours at his bedside, called him down at every hour at night for a glass of water etc., in short, the man behaved in a most demented way. Asher's enormous sense of guilt grew proportionally to the flowering hatred of his father. As expected,things became intolerable and Asher realized that they threatened to break up his marriage. He arranged for the old man to be transferred to a very luxurious Rest Home. And when the old man died at last, Asher's guilt complex had a hayday.

I like Asher very much; he is a very goodhearted man. I owe him much gratitude not only for whatever he did to help us when we came on Aliyah to Israel, but mainly for all the kindness and consideration he showed to my parents throughout all their life. He is a very excitable man, uncontrollable when in rage, but he comes easily back to a normal keel again. He has many good friends, but he has also many good enemies. Like most fathers of his background he wants his children to have the opportunities he has missed himself. His disappointment was,therefore,very marked when it came clear that his two children, very nice and pleasant children they are , are not of the material to make the ambitious plans of their parents become true. Today still the main program of Asher's and Shula's existence consists of the necessity to make their children feel that they are as well if not better off than other children, and they do not spare any effort and they are ready to make every sacrifice in order to arrange for their children a place under the sun. No less efforts Shula had made for her first son,Emrod, at a time when life was hard for everybody and for her more so than for others. When Emrod grew up, he showed above average qualities and application for mathematics, and this persuaded him to start on a carreer of a mathematician. He married a girl with still higher qualifications and better applications in mathematics and this persuaded Emrod that his ambition to become a mathematician by profession had been unfounded. He turned to computer programming. He and Michal produced two children of , apparently, high I.Q. And then,one day returning from military duty,he smashed his car and killed himself and a co-officer who was riding with him in his car.

the sufferings which Hitler had inflicted on the Jews. His only son Hermann and his family perished in No-Man's-Land between Germany and Poland. His daughter Rachel and her two children were killed in the gas chambers as was his youngest daughter Giesela and her son. Only his daughter Anna,the wife of Leo, had reached Israel safely, as well as Arno, one of the two sons of Giesela. Anna died in Samuel's lifetime, after a prolonged illness. Samuel was a truly great man. He was admired and loved by all. Before his emigration to Israel the Rabbis of Berlin came every Sunday morning to study the Talmud under his guidance. His reputation as a great scholar followed him to Israel. hen he died at the age of 92 years, Rabbi Carlebach of Tel-Aviv offered him the plot next to the tomb of his own famous father which he had reserved for his own last resting place.

Leo was an unhappy man because he was a selfish man, a self-centred man whose ambitions were frustrated by outside agencies and difficulties beyond his control. A man who is afraid for his future and his future comforts cannot be bu unhappy. In the end he was a lonely man without anybody caring much for him. His daughter Yochebeth and her two children lived with his in his apartment, but as he did not approve of her marriage to Moshe, a naval engineer (it is true Moshe was a rather uncouth man with no learning in the Talmud or otherwise, but he was a decent man and this counts more in my e es than book learning or titles). Leo treated his daughter more or less like a lost woman. He occupied three rooms in the flat and allowed only one single room to be used by Yochebeth and her family. She had to serve him as a housemaid but was not allowed to share his meals. Later on he joined his son Chaim in Kibuz Brenner. There he was accepted as a senior member as he contributed the compnesation payments he received from the German Government to the kibuz coffers.

Chaim has inherited many of the characteristics of his father, who at all times had preferred him to his other children, the twins Yochebeth and Shimon. Leo had hoped that Alfred - as Chaim was called while in Germany - would one day develop if not into a great scholar at least into a great physician. I was surprised to learn recently that Chaim himself had wanted to become a musician but that his father had forced him to take up instead the study of medicine. I have no doubt that under normal circumstances Alfred would have made his name as a scholar or as a music critic or as a physician; he is intelligent and very knowledgeable. These are advantages which along with his particularities and peculiarities would most likely have turned him into the proverbial professor.

In Israel I met for the first time the only survivor from the side of my father's family: Dresel, the daughter of Jacob. I liked her at first sight. She was a good woman and she was truly happy to meet us. Her husband degenrated physically and mentally in the last stage of his life and this put Dresel under great strain

And there is David Glat, the grandson of Mirjam,Mother's

sister. He and his brother had been smuggled into Israel via Teheran at the time of the Mandate. They had been in a Concentration Camp, were orphans and could escape with other youths in similar circumstances. The older brother fell in the War of Liberation; only David and a sister survived of that branch of the family. The sister has married into the most orthodox circles of Mea Sharim. David is a very good-hearted and likeable man who has not been able to escape his share of pain. His marriage to Carmela has broken up. It was to my thinking a very unsuitable combination from the onset. D avid is a simple man with simple tastes, Carmela an ambitious woman who wants to enjoy what life has to offer. They have three daughters, who will have, of course, to suffer most.

When we visited Haifa in 1960 we met Arno Kaiser,Giesla's only surviving son. Since then we have very much tried to contact him and his family, but, unfortunately,that same anti-Selzer feeling we have come to notice among so many of our relatives (most likely due to somebody maliciously spreading rumours or reports about us) had prevented us from remaining in touch. Arno died a few years ago at a relatively young age. His wife and children have shifted away from us still further.

Anita nd Dov Zuckerberg,the children of Gietel,my Mother's twin sister, had always been happy to meet us ,to see us whenever we visited Israel; but in the last few years they too, have been apparently influenced against us. They do their best to avoid us.

This negative attitude is most evident in Se'ev, Jupp's only son. In the 7-8 years since we are in Jerusalem he has visited us only once. It is apparent that he does not care to have contact with us. He would have often occasion to see us as he visits Jerusalem very often. I honestly do not know how all this has come about

Do you want to know what I think ? Let me disclose in all honesty what I think is the reason for this shift,drift in our contacts with my family. I blame Shula for this. She has always been a good person,helpful in every aspect, ever ready and present when asked for assistance,suppirt,advice. We have ourselves noticed her good sides over the years. But she has the strange ambition to be the centre of attention, to be the pivot around which the family truns. When she noticed that we might take this place, she must have tried to interfere - and this she could only do by a remark here, a hint there, by misreporting something Kate or I might have said, by invcenting even some reason why the various nephews,nieces or others should think they are not justified in expecting a welcome from us. I am afraid I have much reason to suppose this. Poor Shula she is now herself at tenterhooks with those she enjoyed knowing disposed negatively against us.

Also Jupp's daughter, my niece Ruth who after her marriage lives in Jerusalem since a few years, has broken every contact with us. She has never visited us over the years. It started with small errors in behaviour here and there which had to covered up

by still greater ones. To give you an example: when she was pregnant she attended the Students' Clinic and sat often outside ,in the corridor waiting for her gynecologist, a yard or two from my door - and she never thought of knocking at my door. She told Shula that she realizes she had behaved badly but that she could not make anymore ammends. And so it goes on. And then there was also the flat which the parents had occupied, for which I had paid and which Jupp had taken over and of which he granted us ownership of 25%. Emma and Se'ev and Ruth could only justify their taking over this flat as their own by paying me 1% of its value - i.e. the price of 15 ears before - by avoiding us so that they had not to look us into the eyes.

No doubt also in this case, rumours, hostility caused by malicious rumours, has started to spiral a simple dispute into a break. I do not know what kind of rumours - and I am honest when I say that I have given up to care. One cannot force anybody to love.

Israeli Communists mind Israel.

I have never been a communist. I cannot amplify this statement by adding " far from it " as I have never been interested in active politics, except for the time when my aversion against the fascist excesses may me trend to the social-democratic pair of spectacles with which to view the world. But I had many friends who talked,preached,praised - and according to their temperaments also practised -communism . My attitude to life and mankind made me tolerant, supercilious-ly tolerant, I must confess to other people's political views.

But when the Nazis' hoarse proclamations shook my belief in the fundamental decency of man and the trust I had in the primitve reasoning process of my neighbours, I developed a political consciousness which was never satisfied as I never polarized my beliefs nor poured it into a concrete adherence to any single aspect of the political panorama. But I turned into a confirmed hater of all that encompasses commu-nism,identifies with totalitarism of any kind, when I had to watch their professed equalitarian humanitarian ideology prac-tice the same rules and use the same tools as the Nazis, how they too trampled truth and human dignity into the dust, appeared to look at human intelligence and reasoning as an amorphous substance to be moulded by order of the Moscow overlords into an ideology never demanding logical confirmation and daring to to disregard intellect and comprehension whenever this ideology was changed to suit pragmatically a changed political situation .

I have been given the opportunity to observe Communism in Israel from the vantage point of a man who at last felt entitled to call himself an uncommitted man. Not only the original pioneers who came into the country with socialist ideas making up the bulk of their ideological baggage, but most of the population of today's Israel is imbued with thoughts of democracy,of human equality, of equal rights for all. The urge is strong to take up the cudgel for the underdog wherever he may live. More than any other nation are the Jews of Israel in the forefront of this struggle with their own shortcomings and the abuses in the world at large, to see that justice is done and that equal rights are granted to every member of the human society everywhere. This fearlessly expressed, selfless and undoubtedly deeply felt conviction of the Israeli is the more admirable considering his constant occupation with his own survival, his unceasing fight for his own right to exist. The Jews' fight for the human rights of all mankind is an ancient heritage. It is due to the nation's past expereinces. These are never allowed to become petrified. They have not been allow-ed to become covered by the sands of today's problems. This attitude of the Jews as individuals and in their social group-ing is clearly discernable in the leniency with which hostile Arabs are treated, a leniency which would be unusual an where else even under the best of circumstances. This attitude is not only not to be explained by the fear of not antagonizing public opinion abroad - until recently little was cared for

public opinion abroad. The genuinity of the Israeli's society to be fair and understanding can indirectly also be deducted from the painful surprise and the deep resentment with which the mental acrobatics of the outspoken enemies from the extreme Left abroad are viewed here. It hasoften made a fairly deep impression on me when I see or hear the efforts of the Jews here to reach an unbiased judgement, whenever I watch the instinctively humane reactions of the Israeli against the usually childish, but mostly cruel and in addition so often stupid semantics of the Arabs who live in the occupied zones and the neighbouring countries. Many a time I could not avoid the feeling - which is shared by many others - that the friendly attitudes exhibited towards the Arabs by the teachers and students of the universities, by the doctors and nurses in the hospitals, by the clerks and staff in the ministries do not evoke the appropriate recognition or gratitude of the Arabs but that the behaviour of the Israelis is interpreted by them as evidence of weakness and fear, or as expressions of guilt and regret. There are times when I think that without listening to the news or otherwise learning about the political situation I can judge from the attitude of the Arab shopkeeper or the behaviour of the Arab driver on the roads if Waldheim or Carter have made again some statements hostile to Israel, or if the Israelis have come out on top in some encounter in the halls of diplomacy or on the fields of battle. I know that some Western diplomat has tried to find favour,oil or credits from the Arabs when the Arab driver is more than usual rashly cutting into the traffic. I know that the Israelis have established again that it is best not to test their patience too much when the shopkeeper sells me his coffee beans in that decent and friendly manner I expect from a shopkeeper anywhere.

In antmosphere where estern political concepts are applied to eastern potentiates' philosophies, where western diplomacy has been emasculated and has to face eastern autocrats whose minds are drugged by their oil and their potency enhanced by the aphrodisiac ofthe petro-dollar, a psychological and cultural basis is created where the ones who shout the loudest,demand the most,strut with greater effrontery ,utter the bloodthristiest threats and add the most zeros to their promises, will gain the greatest applause and gather the greatest number of followers. There are times when the PLO assumes heroic stature, when it is lauded by the statesmen of the West. There are other times when it loses again ground,especially when the image of these heroes has been stained by unheroic exhibitions in situations where heroism is the measuring rod. The machism of this kind of heroes brightens and dims to a degree and with an ease which is only acceptable too and absorbed by the mind of the emotional Arab. Although this is a mental attitude and not a psychological development

lopment of the Arab,it has never figured in the calculations of the diplomats nor in the planning of the strategists. So far only Communism and Communists have been the ones who could make promises of all kinds without having had to put these onto the proving stone. There has not been the case of any small communist group which could not pour forth the most daring pronouncements and the most devastating judgements without ever having been made to provide the necessary proofs. When proofs were demanded or faults became too evident,history was simply rewritten. For whose who are used to apply measurements of ethics and reason the attitude of the Russian Government to the Arabs and to her sofrequent changes of fortunes in the Arab world must appear incomprehensible. We all still labour under the idea that the islamic recipients of Soviet favours can hardly be enthralled by the colour of the Russian ideology nor can they like the smell of her anti-religious philosophy,especially in view of the greater American blandishments not only with regard to economic favours but also to the implied hope that when the need arrises the so far dromant sedicious elements in the Arab world will be eliminated or at least restrained. The remarkable patience the masters in the Kremlin do show in their dealings with their clients in the Middle East can only be explained by their feeling assured of their future successes, by their feeling certain that thier time will come and that the seeds they have planted will one day come to flower.

I have noticed in the Israeli attitudes to the world at large and to the Arabs in particular a necer ceasing genuine surprise about man's brazen ability to suppress, to overlook, to negate plain facts and stark truths forthe sake of expediency. When at last the Israeli does acknowledge the plain truth, this fact of life, he resorts to a cynicism which appears to me at times more dangerous than the other alternative possible, viz:- to make use of these same weapons or to apply the identical methods to the adversary. Such a reaction would only be possible at the expense of the existing system of democracy and the Israeli can impossibly visualize paying such a price. It is often so pitiful to watch how Israeli politicians attempt to employ even among so-called friends and " Neutrals" arguments based on decency,truth and honesty against a phalange of crude opportunisms. Undoubtedly it often happens that away from public eyes and ears and behind closed doors their opposite numbers will be in fullhearted agreement with the Israeli diplomat or customer, but the open statement of such support or agreement is seen as impossible - perceived impossible also by the Israelis - as this would result in the reduction of much profitable business. I am afraid that Israeli society will experience a big trauma,one they will overcome only with great difficulty, when the coming postures of the Bible- thumping

Carter in his newly fitted mantle of a Realpolician will become the rule; when he will be surrounded by a court of happy collaborators and supporters in the State Department and the Pentagon who never ceased to think that the accolades they have been receiving from the Arabs will assure them in the future many benefits and profits. Some of the politicians might even entertain the hope that thie personal future might become assured on a higher social and financial level, but they do not seem to realize that the potentates of the East have no respect for an individual who tries to gain favours by turning a blind eye to the interests of his own country.

October 1977

C o m m u ni s m a n d I s r a e l.

I certainly do not assume the right to sit in judgement of the peoples of the world. They are all - like I myself - the products of their educational background,their desires and their hates. But I can form my own ideas, express my impressions . I can muse about my observations here in Israel I can write down my ideas and record my feelings regarding the dissidents I encounter here. By these I mean at this moment the Communists. It is true, of course, that the only true enemies Israel harbours within her borders are the Israeli Communists. It is equally true that the Arabs are also hostile elements, but their hostility is based on pride,is the outcome of indoc-rination,the fruit of the pastime of politicians,the effect of their having been manipulated into a posture which fits their mentality so well, viz:- that of owing the only true religion. They are not so much enemies of the Jewish individual as of the Jewish religion. The Communists, on the other hand, are enemies of the Israeli Society in the same way as they are ene-mies of every free and democratic society. The Israeli Commun-ists are few in number; very few. In the 1977 elections they could muster 4% of the vote, but not because so many communists are found in this country ! They reached even this moderate success at the polls only because they were able to attract and recruit a large number of Arabs who welcomed such a mandate to express their own personal deep-seated hatred for the State.

To me the attitude of our Leftists is incomprehen-sible. I mean bythose those Jews here who confess belief in Communism, in Marxism. This is their right. But what I cannot understand is that they conclude from this their belief that Israel should hand over the land and its inhabitants to the mercies of the PLO. Once the PLO has established itself in Isra-el, the Soviets are sure to follow and Communism will become the reigning religion. It appears to me that our Communists have not learned from the tragedy their predecessors, those of the ears following the October Revolution, those of the BUND had to go through !. On and off one learns from the newsmedia of meetings between leftist Israelis and certain Palestinians who claim - certainly with justification - that they represent the PLO. The reports tell of a change of heart of our enemies, report newly evolved kindly and brotherly feelings these m steri-ous contacts have expressed. And soon thereafter there follow denials from the PLO leadership that they in an6 way identify

with such meetings ,such thoughts and promises. It is quite likely that both sides which have made contact are composed of honest people,that they are motivated by an albeit irresponsible optimism, that they filled with the hope to gain glory and fame too. The only difference in attitude is that the Israeli worries about this hopefully and the Arabs scorn this disdainfully.

I have otherwise had little contact with Communism, though I have tried to learn about it, to find in it something other than an attraction on the one hand for the trustful masses in search of a new belief, a new religion, and on the other hand for the intelligenzia to enjo a field for mental acrobatics and dialectic scoring.

No doubt that a new era had begun in November 1917 when Lenin's Bolshevism seized power in Russia, and when the Communist International was born in March 1919. The Western World, conditioned by the belief ina* Marxism, this new secular religion has subscribed to the ideal that the rational individual be emancipated into a classless society by means of a revolution of the proletariat in the advanced industrial countries. The hoped-for result was to be the end of the exploitation of the individual,the creation of a classless society, and finally the elimination of wars as the means to settle disputes among the nations. The democratic est had no objection to the Lenin version of Marxism which turned the Marxist idea of a temporary "dictatorship of the proletariat" into a permanent institution because they saw this newly developed situation most suited to Slavic mentality and Russian conditions. Initially Russian Communism was pidegon-holed as a non-Western ideology; wherever it was accepted and adopted in the West it arosed little criticism. Only after years full of negative experience and much sufferiing did a better understanding come about and a cleaere realization of the true facts came about.This was especially so in some parts of the Communist World the Russians had been able to create. It has become only too evident that Communism has failed to produce its Marxian version of a society without making use of exploitation,wars and coercion. Communism has become synomymous with absolutism and totalitarianism. It has created in their vaunted citadels of proletarian egalitarianism a caste of privileged members who are more affected by "bourgeois" trends and are more self-centred in character and demands than anything any modern capitalist society has produced.

I donot deny that Communism has been effective in some ways, but I firmly believe, this was by making the capitalisy world recognize its clay feetand in making liberalism less of a stechild. But in one sense Communism has been very effective indeed. It has been effective in dividing our world. There

are the countries who while not belonging to the Communist Camp call themselves "uncommitted" however,there is hardly a greater misstatement than this appellate. These regimes who try to imply that they are neutral are very much committed who make the highest bid. They are automatically vitalized into an anti-Israeli chorus when so ordered by their Communist or Arab masters,and in doing so produce those undignified scenarios in the councils and organizations of the United Nations which future historians will have difficulty to explain. There are also the countries of the so-called "Third World" who have come to suffer from the dividing barriers the Communist World erected for its own benefit and through which these poverty-stricken countries have to break if they want to share in the technical,intellectual or other achievements of the Western World. The "Third World", however, appears to apply the hopeless tactics of making the bad conscience of the colonialists of the past work for them.

When I grew up in the Twenties we were very much exposed to Communist propaganda. It had become "chic" to flirt with Communism. I never had the slightest interest in the Communist Party of Germany which had been organized in the direction of the Lenin concept of Communism. I simply did not take to the idea dished out to us curious youngsters. I could not become a footsoldier in a proletarian mass army whose leaders were so self-satisfied and whose strategy was ordered and directed by Moscow. I had plenty of contact with with the wavers of red banners, but i was never enrolled neither by inducement nor by thet attempts of intellectual persuasion. I worked for the LIGA FUER MUTTERSCHUTZ (preaching birth control) as I have alread y told, but though this may have been more a communist than a social ist organization, I never cared for any ideology nor theology in this respect. I was nothing more than a medical technician who worked for them to earn a few marks.

Some of my friends became more and more convinced followers of the Moscow brand of promised salvation - one of the Cilly Bitkower who later played quite a significant role in Haifa, I am told, but in most instances I knew members - Jews and Christians - did not like being manoeuvered by men of the kind who were placed there to give orders and they left the Party again. When the crush came, then the Party was called to show its mettle,its inner strength proved considerable because the fanatism of the hard core and the nihilism of the true believers was now allowed to produce that selfless enthusiasm which made the Party now far more powerful than had it been a mass movemen

All in all the Communist parties in the West had never a large following and they were never successful in the the pursuit of the policies. I think - at least from what I recall and what was the gist of the arguments with the convinced firebrands we met - that this was to a great part due to the

resentment over the disdainful attitude which one felt the Russian High Command had for the satelite parties abroad. In part this was also due to the often inconvenient and at times contradictory ideologies - and the commentaries to these - whic issued from Moscow. Let me, however, make it plain here, how we young people often wondered that none of the antics of Stalin of which we learned and which were only too explicitedly outlined and underlined by the politicians on the right and in the centre in Germany, never brought about a negative reaction - at least none of a major nature - among the German Communists, especially among the students with whom we talked. It is true we saw Stalin's murders not as evidence of political wisdom, his activities otherwise not as signs of astute politics; we saw them instead as the old Russian antisemtisism. We winced when the religious part of the enemies of Mother Russia was underlined only in the case of Jews and we could not make the disciples of Lenin among our friends laugh with us because in godless Russia religion was still used as a tool. Yes, we were perturbed when we found that the few leftists among our own people, who had made the cause of Zionism their own for a short time and had abandoned it again, damned us as the true enemies of the Jewish people. They did not lack in explanations when they had to agree that the German Communists had adopted many of the Nazi slogans, had begun to show a creeping admiration for the Nazis, were politically far nearer to the right extremists than to their neighbours on the left. It is interesting, perhaps also revealing that in the crisis years of 1929-32, when the economy was on the rocks, the Communists did not struggle to obtain power,did not concentrate their fight against the Nazis, but used most of their energy on the Social Democrats whom they designated their main enemy. Only in q932 when Stalin realized that for Hitler Russia was the enemy No. 1 and the certain target of the war certain to come, did he order a change in Communist thinking. The slogan was now the "defence of democracy" and the "fight against the common fascist enemy" . " Popular Fronts" were formed in which all the parties of the left were united for some time in a kind of mass movement. As was evident and to be expected the Communists also in their alliance with the socialist parties faced with urgent problems of resistance and survival, continued mainly to propagate the interests of the Russian Motherland. When it became evident that the Spanish Civil War was organized by Russian strategists for Russia's benefit in the interest of Russian strategy,the Communists did not show much love for their socialist partners,Spanish or international. They are said to have executed more socialist fighters and supporters in Spain that Franco had been able to do.

I agreed with the upsurginganger against the ever more impertinent Nazi hordes and theneed for a United Front. I registered with the Social Democrats. I attended their meetingas I shouted approval. I did not have any illusion that that there was still any hope to contain the clearly predominant and undoubtedly politically better organized Communists. My contribution was very modest - I did what I was best qualified to do at that time : I wrote my first and last political poem* I was even published in the " Vorwaerts" and in admiration for my product the Editor paid me the princely sum of five Marks.

Only when Hitler attacked Russia could the Communists regain some of their position in the est. With great gusto they became the organizers and the main partecipants in the variour underground movements and they couldin this manner find a degree of redemption in the eyes of their former friends - and their own.

Today we see them occup6 a prominent position in many a country of the world. In Italy and France they dominate even the political scene. In Israel they form only a small but very vociferous group. Here they use and abuse as elsewhere and as in the past the latitude democracy grants them. But while so many progressive nations have alread6 pointed out to the Communist leadership that they are not trusted,that their past is not forgiven,their actuality not accepted, Israel of all peoples give the Communists a sufficient mandate to have a platform in the Knesseth and thus a passport of legitimacy abroad. Israelis have not learned enough, I think, and outdo themselves in the vain hope to educate their enemies in democratic principles. Our own Communists have all possible kinds of explanation for Russia's past,for the failure of the Soviet experiment,for the particular brand of antisemitism which is the same as that of the ancient Czarist regime now only painted red. They find explanations for the regime in Moscow which is so clearly "imperialistic", and for the destructive aspirations of Moscow. Our Israeli Communists know how to abuse the freedom democracy grants to them.

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* Horden warten
Es drohet Verderben
Riesengross.
Mit der Faust der harten
Abwehrt den mordenden
Nazikoloss
Schmiedet mit Droehnen
Eiserne Fronten
Lasche Zurueck.
Zagende seit ermutigt
Es erwartet die Kuehnen
Riesenglueck.

(Hordes are waiting; destructions threatens of great extents.
Resist with the hard fist the murderous Nazi colossus.
Forge with force iron fronts; back with those who are afraid.
Courage to those who hesitate, and those who dare great fortunes await)

It is difficultto know if the6 appreciate this political freedom. Have they become used to it without thinking anymore what democracy means ? hat openess, hat leniency,what freedom means ?And if they know about these specifics of democracy, do they, as some political thinkers assert, interpret the freedom they enjoy - and which Communist ideology considers in an utopian future only as evidence of decadency, as proof of the weakness which has gripped the democratic world. The followers of Moscow do not realize the absurdity of their doctrine in the face of the striking progress in the non-communist countries and the economic stagnation and even failure of the Communist countries in this respect.

In addition these Communist countries do not pause to think that as a rule fear for one's personal freedom and even for life itself is a common feature of every dictatorial regime of the Left. I have not doubt that they in turn to the dictatorial rightist regimes as similarly guilty, but they do not pause to think that these very extreme rightist dictatorships ar e in many aspect so similar to the Left ones, that all these dictatorial regimes from wherever they derive their political ideology, show the ease with which man can fail to maintain man's dignity.

At this moment we have to register the fact that the Communist philosophy has not been able to divide any of the Western countries from within. Only the future will show if this statement remains true and if the insistence of the Communist parties in Italy and France, that they are only interested in their fatherlands and that they are not taking any orders from Moscow, can be taken at its face value. This assertion may remain true for some time, i.e. until these Communist parties have been accepted and established as legitimate components of their governments, but with the best of will I cannot believe that they will not one day try to dominate their countries and thereafter the world with this their new kind of Communism. And who knows if their ideology will not thereafter become again identical with that form of Communism we have known before as a bacom shining from Moscow.

Russia has made great progress by the impact she has on the Third World. She may soon realize her hope of isolating the West there. It appears that the West is slowly awakening to this threat, but will it be able to remedy this isolation ? Will a desperate attempt to evade this isolation be successful even after the democracies give in to the manyfold blackmail which we applied ? Communist propaganda never tires of recalling the past sins the "capitalist countries" have committed. And the Communists never fail to make the Third World conscious of the unpalatable facts of life the democracies

preach as the only possible remedy, viz:- planned development, humanitarian concepts,organized government - while the Communist world offers a more acceptable ideology and strategy viz:- "wars of liberation", unrestricted arms supply, immediate visible relief actions,unquestioning support of dictatorial regimes whatever their morality.

It is in my opionon fortunate for Israel that Russia has not placed any great trust in the political impact nor any specific hope in the efficacy of the Communists in Israel. The undoubtedly dedicated pupils of Lenin and Stalin can be and are useful by their supply of intelligence and by the attention they attract in the Knesseth and the newsmedia, to the constant flow of criticisms. Their uninhibited exhibitionism, the guaranteed democratic leniency - and the abundance of political and psychological blunders their adversaries commit make the Israeli Communists have a greater impact than their numbers or their status would otherwise command. The freedom of expression and the abuse the Communisst make of it harbour also the inbuilt danger that they and their statements are taken as serious and truthful by the uneducated Arab masses in Israel and even the Governments of all the Arab countries who - surprsingas it may sound - have only recently begun to understand what freedom a democracy gives to every one of its citizens to speak as he wishes or as he is paid for by interested parties and that such utterances,often very inciting and not rarely so bloodthirsty are very far from indicating the true state of political affairs or the true sntiments harboured by the public and the true strength of the vociferous critics. Whoever has the courage,patience and optimism to enter into a discussion with the fervent followers of the Lef tells or writes of the impossibility to make a Communist concede that there is any Commnunist country in the world where there exists not a greater inequality,a greater oppression, a greater injustice than in any non-dictatorial country in the West. And whoever reads political literature or follows the reports of unbiased newsmedia, knows that the Third World has given human rights nad human dignit the lowest possible priority Tve Communists in Israel and their leftist companions who enjoy the right to strike and to criticize,to protest and to incite, and above all to publish hostile comments within the country and above, do not confess - at least not openly although I am sure they realize the irony of it all - that those very same Arab countries and all those Palestine organizations for whom they are ready to fight and to shout, are but the quintessence of intolerance,of capitalism and of imperialism.

I am not a political expert nor a political philosopher, but if I do realize it also our Communists - and even our Government - should do so, viz:- that the philosophy, call

it better religion of Marxism as they are acted out nowadays by the Communists here and elsewhere,have lost all ideological values. Today's Communists are only the tools used by the Soviets for the benefit of their expansionist "imperialistic" government whøich is manned by an elitist bourgeoisie who claim for themselves the rights and privileges the themselves decry as inappropriate when these apply to others.

The Israeli Communist Party is one of the few still left in the world which follow blindly the orders emanating from Moscow. I suppose, however, that the Israeli Communist would be shocked,more than everybody else, should whatever he preaches,whatever he aspires, in fact materialize: that Israel crumbles, that Arab extremists take over the country, that the oil-rich Middle East is subdued into a Russian sphere of influence and that the world ends in a nuclear explosion.

It appears to me that Communism will reach a state in Russia which religion has achieved in modern times: it is practiced by few,talked about as significant by the intelligenzia,preached by small groups of believers and divided into diverse sects and heresies. As it is thecase in other religions the most fervent followers,the most persistent believers will be centred in Israel and our Israeli Communists may be one day remembered as one of the many sects of our times peculiar for their missionary zeal - but in this particular case distinguished by the inbuilt self-destructory trend.

May 1975

J e r u s a l e m.

To live in Jerusalem is like being permitted to stay inside a workshop where matter is given shape,like roaming among the backdrops of events in the storeroom of history, like sitting backstage in a corner and look on while preparations are undertaken by workmen is sweat-stained shirts who make arrangements for the glittering revue about to take place on the front stage. Or if you prefer a more materialistic allegory,it is like poking around among the pastry cooks in the smoky kitchen with its tables loaded with the manifold strange and incongruous ingrdients from which the most fanciful and colourful concoction are about to be created.. It is a pity ,possibly a curse, that the onlooker is granted such a facility by virtue of his own reasoning, by the means of his own logical deductions, especially should he feel the urge to adopt a cynical posture, should he feel called upon to write with the pen of scorn and use the ink of mockery when he begins to write underneath the line by which he totals his life's experiences.

For all what he observes in ritual performed; what he watches in ceremonials played out; what he perceives in s6mbolisms implied is only a secretion, a condensation of some ancient mythology. It is the for eternitydestined condensation of humanity's hopeful aspirations, a physical compensation for the inner turmoil,of fears and wishes which shimmer through the cracks in the rocks,along the valeys and mountains which landscape mankind's past. Nevermind the fact that in Judaism tradition,rites,ceremonials reflect into our days so man6 of the ancient cults and myths which have been absorbed from pre-Jewish tribes. Nevermind the undeniable fact that Christianity has tried to issue Jewish religious teaching in a newly illustrated manual and has moulded Jewish history into a new shape and in order to make the demands to originality more plausible,has replaced the head crowning the monumental work, has covered its body with the gilded ornaments gathered from the cults of neighbouring mediterranean religions and has illustrated the socket and the freezes with sayings and teachings of sages not their own. Nevermind the fact that Islam's founder has expressed his advice to face life and hell in a mixture of Jewish and Christian traditions and myths and has in concocting his belief system fitted it to taste of the primitve psyche of the desert,has adapted it that it suitably frightens the superstition-hunted tribes of the dark ages but at the same time consols the joyless existence of the poorest on this earth and teaches them to suffer here on earth the rich at their banquetting tables by providing

these poor wretches outside the banquetting hall with a bill of exchange on a heavenly bank which they grasp with a trembling and grimy hand.

All the major religions and their subtenants have their taverns in Jerusalem. Each of these taverns is decorated with the owners specific colours and motives. All the tables in the precincts of these religious taverns are coveredwith a cloth made from the same kind of linen but each is woven in a different pattern and has a specific border added. These taverns all offer the same nourishment though in differently shaped crockery,use the same ingrdients though the kind and the quantities of spices used change. Only the cooks are differently trained,taught and motivated and they employ a different nomenclature on their menues. All the owners of the taverns hope to build up a good reputation for their eating places, to attract the many who wander through the streets looking for satisfying noursihment and they hope to gain the fidelity of those who have once partaken of the food offered. It is impressive how much the cooks of these establishments have in common, especially in their beliefs that each one of them is the greatest expert in his profession,the best cook anywhere in the world Each one thinks that he is of a crdon-bleue status,that nobody in the world can surpass him. Every one beliefs that the recipes he owns and have been transmitted to him from a line of equally expert predecessors are unique and unsurpassed.

It is rather disturbing to a hungry and simple-hearted client that there is such a severe competition among the restaurateurs,that they do notmind cursing their competitors, are not above adding bloodshed,subterfuges,curses to their etrnal abuses. One more thing an observer will soon find specific for all these chefs and is a common feature for all of them , is that they use antiquated methods of chopping the meat and steaming the vegetables,that they will not give up the use of the primitive copper pots but will keep them polished to a high shine,that they will continue to call the spices by their old names and continue to keep them in old fashioned receptacles - and that they continue to think that a steak can only turn out to full satisfaction if it is grilled on charcoal fire and not in an electric oven.

All the cooks,their employees and their customers would be well served if all the potential customers would in turn visit the diverse establishments and by tasting without obligation the dishes offered in each as original and particularly nourishing, form their own opinion and find out in this

in such way what suit their taste,their requirements,their digestion. Unfortunately, however,the time has not yet come when the pilgrim through this kind of culinary world can partake of his own fare on his own free choice,can select what he wants from the different foods offered to him. He can investigate at the most the different names on the menues exhibited in the showcases of the different establishments. He may smell and then taste of some of the different dishes on the menues but his probing here and his investigating there will not convey to him more than a detached and theoretical understanding of the dishes available because his partaking of the meal without feeling truly hungry and without the collaboration of a healthy stomach. He keeps the food inside the mouth for a fraction of a moment,turns it on his tongue,tests it against his palate,but he does not let it slip into his stomach. He treats this food as if it were a winetaster's ritual: it does not pass beyond his tongue and palate. There are quite a few gourmets who can taste,masticate and even swallow food of every kind,food prepaired by the different cooks in town and who prepare for themselves sat isfactory meals by picking from the different menues specific items,dishes or ingredients but they find that there is no nourishment nor sustenance in the food they prepare or the meals the arrange in this manner. Although theO have well indovinated the ingredients the others have used,though they have guessed the way the mixing,the frying and the steaming was done,they can produce only a very primitive and in addition a very unattractive menue. Pity the traveller who passes through the streets and has not found the right tasting food though h has been tempted by the black-coated criers at the entrances offering their "menues for tourists"; if at least the cooks of the many eating places would collaborate. If they would agree among themselves to stop the use of colourings,of correctives and additives and in the collaboration make it possible to prepare an honest menueeven if thereafter it turns out to be the same everywhere else. If they could get rid of their fear that without the use of these artificial and decorative additions they would not find a sufficient clientele ! Only an optimist unfit to live in this world could imagine such a collaboration among the restaurateurs. And so each restaurant cooks it own foods,praises its own oncoctions,agitates against the competitors. Many of the owners of the trattorias and ostelerias engage a group of mafiosi to eliminate the adversary,or at best make use of the often unsavoury propaganda machine of the day to defame the competition. There was at all times a small group of itinerants who are attracted by the offer of meals at reduced

prices, and in lieu of payment are at times agreeable to carry a sandwich board through the streets on which the specific restaurant is praised. To these propagateurs without any deep knowledge of the cooking arts is now added a new class of self-appointed judges and writers who try to satisfy some inner urge and try to still the animosity and the competitive aggressiveness which exists between the man6 cooks; the6 sit down to a meal here and check on the ingredients there; they find fault here, utter praise there - but as a rule they mainly argue the way the menue is printed.

Here in Jerusalem I have the opportunity to observe the different restaurants in their original setting. Here is more or less the headquarter of each one of the chains of restaurants spreading all over the world. The old stones can still be outlined underneath the layers of plaster and the original decorations on the walls can be perceived shining through the patina. Under the guidance of an expert or after having yourself studied the originals and the basics 6ou can on your own recognize the man6 layers of reconstructions which have been applied over the centuries. Here in Jerusalem we live in a special culinary atmosphere; here you find a special type ofgourmet with the trend to search out the original methods of cooking,to learn how the foods have been originally prepaired and served. Here in Jerusalem you see also most of those lovers of good food in search of a common culinary past of all the various alimentar cultures, those who try to understand the ways,the methods,the processes by which the spices actually used were hybridized from a common root.

May 1974

Religion in Jerusalem

Jerusalem is unique in the way it attracts Jews and Christians who each try to find out if their religion and their common stock lead truly back to a common source. Jerusalem is also particularly interesting as it gives you an opportunity to observe the efforts the Muslims make to prevent all others to poach into the terrain and to investigate any of the original bases out of which Muhammad worked the bricks of Islam into a strong religious structure. The many grouzps, the theological researchers by themselves or collaborating in groups are like archaeologists who work through the accumulated rubble and through the dirt of the ages. How much the world has changed can be seen from the fact that they are not at all surprised when the penetrate the deepest layer and reach the original fundations there to discover that these are common to all monotheistic religions - and when they conclude that the townbuilders of old and the history writers since - starting with the evangelists and the church fathers - have destroyed the ancient building plans,have replaced the road sings and have written new guidebooks. The researchers of today play an important role today. They could bring about a true understanding of the religions and create a reciprocal respect among thedifferent researchers. And let me place it here on record , that the researchers are doing useful work and that they do produce such reciprocal respect, but this has reached only a very thin layer of scientists and is noticeable only among a limited number of theologians. The effect of such new knowledge, the understanding of such a common ancestry do not go deep enough,do not reach the masses of priests,do not affect the teachers from whom Christianit 's populace gets its noursihment and by whom it is guided in the ways and taught the means to absorb,to fix, to compensate the ever upsurging instincts of fear and aggression out of which antisemitism is born. As long as this learning is limited,the teaching restricted,the percolation superficial, Jerusalem can offer the limited world of science and theology much pleasure and fulfillment, but it dones not in any appreciable way change the world en masse,the world at large,the Christian world. Let us face the tragic but unavoidable truth that in our world truth is neither the affirmation of human values nor the elimination of superstition's residues. I doubt if today Don Quichote would be made to say that " truth,whose mother is history, who is the rival of time,the repository of deeds,the witness of the past and the caution of the present day and the lesson for future ages"

Through the filter of reality even the most blatant facts and

the most indispensable truths cannot pass as long as they interfere with the comfort and the pleasure of those involved, the political and economic realities of the time. It is an unfortunate fact that religion has lost the power to guide the public life and to conduct our world, but as it is not yet totally abolished it is largely made use of to carry the load of prejudices, of hatreds,of complexes which serve as fuel for life's energy. Thus religion which should soothe and plane can be truned into an assaulting vehicle, can become a destructive weapon.

In our days more than ever has religion turned into a quintessence of hypocris . This applies above all to Christianity. The Vatican is in the precarious position to have to balanca morals and Jesus Christ against oil and dollars and at the same time to cherish the hope to retain its vallues and to maintain its honour. There are many Christian sects in Jerusalem and their representatives may boast that they are allowed to conduct their business in full independence. In realitŝ fear,stark fear manipulates them and I would not be surprised if they do not begin to lose heart. The Pope in Rome may honestly believe that he is acting in the interest of the Church, nay in the name of God, if he refuses to recognize the State of Israel and bows instead in friendliness to the Muslim states. His representative in Jerusalem does not act on his own initiative but is instructed by Rome not to attend the annual reception of the Mayor of Jerusalem, though possibly the refusal to acknowledge even the invitation may be his own initiative. As nothing is done by Mother Church and her shepherds this must mean that they intend to please Jesus Christ whenever they offend the Jews and hobnob with the Maulvis. To my mind this is only another expression of that same hatred which from the origins of Christianity has motivated the followers of Jesus and Paul because they felt that their own existence,the justification for their existence, was incompatible with the survival of Judaism. The original antisemitism was born out of the fear that the truth of their religious teaching was incompatible with the facts of history and would be inacceptable if the Jew was not destroyed or at least humiliated. By a strange logic Christianity came later to the conclusion that it could only persist,exist and consist as long as there were some remnants of Judaism on which to appl y their negativisms.

Still, there is an awakening of some kind. An interest has grown up to remove the barriers which had been erected by the Church Fathers and their disciples, to restore the original painting from underneath the layers of pigment which have been applied by christian historography and theology. Christian and Jewish theologians meet and the find common ground,common interest,common origins. Merrily "interfaith" meetings and discussions are arranged. Their deliberations are published and circulated.

Thes reach conclusions which are never implemented, pass resolutions which are never translated into facts. The smiles of the partecipants are reserved only for those who sit around the ecumenical table. The masses of the Christians donot learnof the disclosures the interfaith studies have brought forth. They may have read about them, learned about them - but they view them as theoretical deliberations hardly applicable to daily happenings. Whatever will penetrate the layers of indifference and ignorance is a short distance later absorbed by the heartlessness of Realpoliti

Christian visitors who have come with the best of intentions to live and see the new Israel and the old Judaism in the light of the new born friendship or at least friendliness, soon feel their favourable opinions change under the impact of the often so crude Arab hat e propaganda which activates in them their old negative sentiments. The Muslim propagandists as well as the ArabChristians know that a stroll through the Old City will recall the old stories the nanny,the aunt,the teacher and the priest have told and by which they had implanted hatred for the Jew into the soul of the child. Here in this street Jesus was maltreated by the Jews; here at this spot he was crucified. Nearly all the Arabs of the Old City are propagandists of some kind or the other,self-appointed or salaried by the Arab propaganda machine. They are to be found in lobbies of the hotels in East Jerusalem or among the official guides. They know that they will find a well-prepaired soil and they will only have to adjust to the right atmosphere and provide for the right temperature to make the plants of hatred against the Christmurders flower again.

I read the other day that on the Continent of Africa every year millions of new Chrisitians are created by the joyful activities and the enthusiastic promises of the missionaries. I have no doubt that a wave of that antisemitism which is ingraine in the Chrisitian world will now also become noticeable among the blacks of Africa. Or do you think that I am wrong ? In India the Muslims are today fervent antisemites. They have been turned into believers of their own superiority over the Jews by the well-oiled propaganda machine of the Arabs. The european brand of antisemitism has until recently been unknown in India - it had in the last centuries existed only among the Indian Christians. You may expect now a hayday for the antisemites

It has made a great impression on me to observe people with deep religious beliefs. A t first I envied them but after having observed them now for a few years I begin to: feel sorry for them for having the need to have to give to their religiosity such forced or extrovert expression. The Jew who leans his forehead against the Western Wall has at least some reason to express his thanks and his hopes. There the Jew can relive his past and there he can cry. His past,his present and his future are in

need of consolation,of affirmation and of promise. The Christian priest who in religious fervour prays and chants at the holy places of Christianity and undoubtedly realizes the value, the rich symbolic value of such points in and the structures of Christian tradition as anchors on which to affix his thoughts and to affirm his belief, has some proscribed path to follow. Also the pilgrims who march along the Via Dolorosa and raptly look at the historic spots pointed out by their guides, are certainly in need of visual proof and support. What does it matter that hardly any of their "holy spots" are in truth the histoirc sites they are purported to be. The Jerusalem of Jesus' time lies about twenty meter below the surface of today's Jerusalem. I hope that archeological discoveries to come will not remove the name plates from today's holy places. No wonder that there is so much reluctance to dig into the past - in every sense of the word.

But does it really matter that there is no definite proof that the guide is right or wrong ? Belief and trust do not require proof. The Jesus of Christology is hardly that same Jewish Rabbi who in his desire for freedom and reform had led the masses against the Romans. I cannot suppress my admiration about the way he was transformed into the Son of God by the best Public Relations Organization which has ever existed. That millions of human beings had to be offered as hetacombs may appear to you a costly way, but nothing counts as much as success and for such a success no bill is too high.

When I wander through the streets of Old Jerusalem I often share the joy I see on the face of the shopkeepers while they fleece their customers and I sense in their eyes their thanks to Allah for this great opportunity granted to the believers. Most of the shopkeepers are Muslims and they are quite justified to fleece their Christian and Jewish customers. A pity that they consider it also their duty to do so. They do not fleece their Muslim customers, simply because there are few such customers. In case an occasional Muslim does turn up as a customer he is sure to be shown that the shopkeepers see in him a brother.

In this respect the Israeli Arab is an exception and I would readily agree that this brotherly love of a Muslim here for his brother muslim is due to the presence of so many Jews all round. Because brotherly feelings for another Muslim does hardly exist - and if you hear about such slogans in the press,on the street in the radio broadcasts ou may discard them as political means to support a purely political purpose. Because when Allah provides an opportunit for a good business deal with a brother Muslim no brotherly sentiments will be allowed to interven anywhere in the Muslim world. I have very often heard from the victims themselves how very badly Pakistanis and other Haj-

pilgrims to Mecca have been treated by their crreligionaries. There are many Hajis still alive who remember the times when such pilgrims were robbed by Bedouins who waylaid the caravans and many pilgrims were murdered in cold blood by their muslim brethre And why should I point out to you the poor Muslim robber or shop-keeper who only earn whatever they earn with the help and with the permission of Allah ? Has not every one of us had this same experience as a tourist anywhere in the world ? Do you possibly think that the Jewish shopkeepers in Jerusalem or elsewhere in the world are better, that they would let an opportunit go by to "earn an eas buck" ? Have you ever realized that the peddlers who sell crosses and bottles of holy water outside St. Peter's Church in Rome are mostly Jews ?

May 1975

Walking through the Old City.

I know only from hearsay of the joy the Israeli knew when the Old City was conquered in 1967. Everyone of the hundreds of thousands of Jews who visited thereafter the Walled City which for nineteen years they had only been able to see from afar with longing and pain, must have had his or her own set of feelings, of happiness and memories. The man from Tel-Aviv who had rushed in to look for an oriental atmosphere in addition to a good bargain must have viewed the Old City differently from the Jerusalemite who was still deeply shaken because he had just now witnessed a historic event of enormous proportions. All visitors, whatever their background or their interests, however, could well understand the tears of the Chassid who could at last place his lips onto the still dusty stones of the Western Wall. Hardly anybod6 bothered about the feelings of the Arabs who stood at a distance and watched the antics of their conquerors. Why should anybody have bothered ? Was this Jerusalem not part of the Jewish heritage which had at last been restored to the legitimate owners And were not the Arabs lucky that they were now facing and Israeli occupation of whose benignity and magnanimity they were assured in contrast to the harsh Jordanian experience now passed and gone ? And should they, the Arabs not feel absolutely assured that the Israelis would never share out that kind of revenge which in the eyes of the Arabs was the accepted consequence and acknowledged right of the conqueror - and which would have been the certain fate of the Jews had the outcome of the war been different - the behaviour of the Jews was soon to be assure them. And after all, did the Arabs in the Old City not realize already within the first few days the benefits they were about to reap from the new situation as the big sales proved which they had been able to make from the first hour Israelis were allowed to visit the Walled City ?

Many Arabs in turn had already streamed into the modern part of Jerusalem, the Jewish part of Jerusalem, to see with their own eyes what the Zionists had achieved. Some went to look at the houses and gardens they had abandoned some twenty years before, and others might have thought they would possibly discover some friend from the old days, or see here and there a familiar face among the residents of the Jewish side of Jerusalem.

All this happened with a lot of goodwill from both sides. Some initial curiosity was justified. Some initial manifestations of peaceful hopes were true. But slowly and inexorably

the Israelis came to the realization that in reality very little had changed, that the old attitudes had remained preserved, that they had not been flattened and smoothed over the years. And there was in the hearts of the Arabs now a new pain, an additional rage. There was now that burning resentment which looked for an outlet. How could the infidel Jew whom such emminent men as Hitler and the Mufti, even that great Englishman Bevin, had classified as standing far below any of the Arabs, dare to rule over the full-blooded sons of Allah ? But the Jews dominated the sons of Allah, ruled over them. Sometimes they used harsh methods, but as a rule their ways - this they had to admit - were very wise ways. The wisest of all the ways the Jews followed ,was the chance they gave to the Arabs to rage and to scream. This satisfied the inner urges to a great degree. It brought along with the satisfaction also a great degree of a gratification which never in the past could have been expressed. The Israelis were the last of God;s creatures who were at home in the techniques and mechainisms of playing the rtole of masters, of playing the part of the dominant race. They were unused to such a role in 1967 and they have not learned the rlevant technique even to this day. However, they tried to learn. They tried very hard to learn. And the resulting mix of self-conscious leniency and commiserating harshness had the beneficial result that the Israeli learned of his limitations and that he yearned for the day when he could his arms around the shoulders of his Arab opponent. The outcome, unfortunately, was that in the haze of the accumulating frustrations the Jew lost most of his former respect for his Arab adversary. Such kind of human outlook does not at all contribute to a better human understanding. You can deal well with an adversary you respect, if you see in him a man of courage, intelligence and fortitude. You are happy if you can face your enemy as man to man. The Israeli is apt to complain that the Arab terrorist is a coward, who will never expose himself to any risk he can foresee, who will not fight a man's fight, who hides behind the skirts of the oil sheikhs and who murders innocent byestanders, women and children. If you counter that many of the young terrorists face and suffer death, you will be told that the terorists are indocrinated to become drunk with courage for a few hours and that they turn soon thereafter into frightened children. In this their indignant criticism the Israelis forget to ponder their good fortune, their luck that they have not to deal with more manly, more courageous, more enterprising adversaries. I have been told at times that if the encounter can be reduced to a situation where the Arabs can enjoy for a short time the discomfiture of their Jewish enemies and be proclaimed beyond the borders as heroes at the expense of a few bruises, their demand of honour and their request for glory might be satisfied. I am

sure that the first Arab terrorists felt surprised that they survived their arrest and could ,thereafter, look forward to survive also their impsrisonment, even if they had to go through many a painful session with their interrogators. They have surely known how prisoners of their kind would have been handled in Syria,Iraq Jordan or Egypt ! In any case, in this rather simple way they had earned eternal glory and martyrdom in the eyes of their friends and their guaranteed survival assured them the expectancy of future dividends. The small investment required made it worth the while of the young people to join the terrorist groups. In a final analysis the fact that so few among the hundreds of thousands of young Palestinians in search of romantic fulfillment,glory and heroic deeds, did join the terrorist gangs,confirms to me that the Arab is, to say it mildly, a not very heroic individual. Let us thank God that our adversaries are not Pathans or Punjabis etc.

I love walking through the streets of the Old City. These streets are never empty during the hours of the day, are totally anc ompletely deserted in the evenings when the shops have closed and the shutters are down. I do not mind the regularly flowing traffic carrying along the regular passersby. But I feel uncomfortably closed in, interfered with when large masses of tourists and pilgrims throng the streets,stop every few steps to gawk and salivate and thereby interfere with the steady flow of the stream of people in the narrow streets. Only on the Shabbath and the Jewish holidays, when Jewish masses from all over the country pour into the Old City and in their search for non-existing bargains or in their masochistic pleasure to strike a bargain with an Arab shopkeeper - simply for the pleasure of bargaining- block every one of the narrow streets, does the thrill a visit to the Old City always brings forth in me,evaporate into an unpleasant,irrational degree of irritability which I can only evade by a prudent postponment of the visit or by a precipitous flight.

I have never overcome an aversion for people crowding in on me or of bumping into me. Two kinds of people are liable to bump into you and you have to learn in Jerusalem how to avoid them or otherwise to tolerate them. There are the visitors who accumulate outside the shops to discuss a supposedly good buy and those black-hatted and overcoated men who are always in a hurry to reach the Western Wall and who appear to fear that any delay might cost them their share in the promised salvation. You will never get an understanding and even less an appreciation of the atmosphere in the Old City of Jerusalem without becoming conscious of this blatant incongruity manifested by the tourist and the resident whose main interest is focused on the hope to strike a bargain, and that other outstanding element you encounter in

the Old City, viz:- the man in the black hat over his bearded face who has not yet learned that here inside the old walls things are eternal and that nothing is achieved, nothing gained, nothing bettered and nothing improved by hurry. Or am I wrong in my perspectives ? Is in the eyes of the shop owners in the Old City nothing better than to strike a good bargain and has the Jew possibly enough reason to hurry to make use of the opportunities granted to him possibly only for this very day and is there, possibly, in that opportunity a purpose of some kind ?

A sociologist would gain a good reputation should he be able to find a classification of the types of tourists who invade the Old City, should he be able to elaborate the main characteristics which differentiate one type of tourist from the other. If he enlarges his researches by including the religious expressions of the visitors he will find a gold mine awaiting him in the study of the Chassid hurrying along the streets followed by his children trotting behind on their short legs. He will be enthralled by the facial expressions and various postures of the priests and monks belonging to one or the other of the numerous Christian sects with headquarters somewhere in the world, one or other of whom you are sure now and again to encounter in the narrow passages between the rows of shops in the Old City. And if the observer is in addition a psychologist, he will try to understand - and I hope he will do so with a smile - the superciliousness which is mirrored in different degrees of intensity and possibly in a sort of competition on the faces of all the members of all the god-fearing religions who all of them think they have acquired possession of the highest knowledge man can aspire to and have thus the right to put forward the highest claims to respect and consideration. I am ready to place a bet with all comers that in this competition the Muslim Maulvi will be the winner. He strolls along the streets of the City in a typically leizurely way. He does not rush nor run. He looks from left to right, looks into the shops and alleys, looks into the faces of the passersby. He gives you the impression that he can wait, has to wait and that he does wait. And above all that he does not mind to wait.

Mixed with all these strollers, gawkers, hurriers are the many types of Arabs who make up the majority of this bazar world. Everywhere you will encounter the blind beggar who unerringly walks along. He bumps only occasionally into a stroller and if he does you are sure he does so intentionally. There is the bravely advancing citizen in caftan and fez who very often and certainly intentionally bumps into some Jew he encounters. And there are all the many women in their colourfully embriodered and artistically stained garments. Their heads and part of their faces are covered with a white cloth on which a basked with fruit or other merchandize is balanced. You meet at every step the young

Arab boys in their western clothing copying the latest fashion. And invariably you jump just in time out of the way of the urchin who pushes his cart up and down the steps which interrupt the continuity of the pavement; and if the belatedly shouted warning has the effect that the tourist is too late with his jump and the cart does bump into him, the contrast between the scowl of the victim and the impertinent enjoyment of the boy is a study in contrasts you should not miss.

Above all the street scene is dominated by the shopkeeper who sits or stands at the entrance of his shop from where he extends his polite invitation to the tourist to enter and to admire the goods offered. The shopkeeper prefers to spend his time inside his shop because he is there only when he has been successful in luring some visiting foreigner with the promise of particularly cheap and rare discoveries. Every type in the gallery of physiognomies and every kind of garment is represented among the shopkeepers; likewise you find among them every age group and every degree of education. They have in common that they are all very intelligent, that they are excellent psychologists and clever businessmen. They know how make their offer and how to give the bargaining foreigner the impression that they have outdone even the expert salesman with their unusual cleverness. It is a pleasure to watch the finely shaded degrees of reluctance and the always varying explanations with which the shopkeeper at last agrees to reduce his price. Often it is the "first sale of the day", at other times it is the urgent need of money for the forthcoming wedding of the granddaughter, or = what is particularly effective - the sympathetic face of the tourist. Whatever trick has been used, the buyer always leaves with the merchandise and fully satisfied that he has struck a good bargain.

However let us stop here and pause. If we wax romantic about the Old City, it should not be for what we have seen or heard so far. The beauty, the splendour and the grandeur of the Old City is lesewhere. It is not represented in or by the bazars and their shops. The general function of a bazar is the supply of the daily needs of the population living at its periphery and to offer merchants, artisans and artists an organized outlet for their products. In Old Jerusalem - as in all other tourist centres - the bazars are made up mainly for the tourist trade and to a lesser degree for the hawkers. With all the enormous crowds of tourists and the large number of shops there is very little variety in the goods offered. The kind and nature of "attractions" available could be concentrated into a few dozen shops. A visitor will after having seen one or two shops rarely ever discover anything new - except possibly with regard to the price asked or the always interesting antics of the astute businessmen.

The beauty, the attraction, the uniqueness of the Old City is in the people you see passing through the streets, standing in the shops, resting in the coffehouses. It is on occasion difficult for us residents to diagnose the nationality of the tourist, but the bazar shopkeeper hardly ever errs. You cannot blame him that he preferhs the Americans who find everything "cute" and feel visibly elated whenever they "best" the shopkeeper in a bargain - and they usually succeed in doing so. The Americans are in addition precious customers because they pay as a rule in dollars for their purchases. Although the German tourist is very welcome though those who come to Israel have hardly the same amount of traveller cheques as the Americans. On the other hand the German has the advantage that he is hardly ever a Jew and that he accepts with magnanimity, in certain instances even with glee, antisemitic and anti-Israeli remarks which the Arab shopkeeper will at first tentatively weave into the bargaining process and later enlarge whenever he finds an echo. As the tourist is under the impression that by agreeing with the antisemitic outpourings of the Arab he will be granted a better price he does not deny at times when he is told that Hitler had been a good fellow and his "final solution" a splendid idea. This should not be interpreted as meaning that among the Americans and other nationalities there are not many who too are receptive to the antisemitic insinuations of the bazar people. For those who are sensitized soon enough some kind of antisemitic consensus is established to the satisfaction of all concerned, as the Arab benefits from the higher price at which the bargaining has stopped and as the tourist is moved by the thought that it would be cruel to add to the troubles of the poor shopkeeper also the pain of having lost on the sale. The tourist has in any case the thrilling sensation that he has been involved in the ongoing momentous political process and that he has proved himself a daring man of conviction.

The young Arab boys and girls who pass you in the streets have quite a lot of problems to face in their relationship with their elders. At first you are surprised to see the girls hardly ever hidden behind veils as their sisters in Pakistan and most likely also in Saudi Arabia. This gives you a kind of deep satisfaction. However, you do not forget the problems, the anxiety these girls and their brothers have to face. They want to belong to the modern youth but are not allowed a modern style of life by their elders. This is a phenomen common to young people all over the East, and this is the main complaint you hear from them, but it is more painful for the Arab youth in Jerusalem to find an adjustment, a solution as they are in contact with the society of the easy-going and free-living Israeli youth. There is an additional and further aggravating factor: the parents and the older

brothers of the young Arab people contemplate with horror the possibility that their own daughters and sisters might adopt the dress and the behaviour of the girls and women who flock as tourists through the bazars and who expose so much of their bodies. To Eastern eyes this is a devilish and indecent way to behave. These half-naked foreign women may offer an enjoyable spectacle to the Arab onlookers but it would be utterly impossible and intolerable that their own womenfolk should dress in a similar manner. I have on many occasions seen Arab youth at the Hebrew University. They represent most likely the best "integrated" youth of Arab origin in Israel. The boys do their utmost to appear as modernized in dress and behaviour as the Jewish students. but somehow they do not always succeed. The girls in their dress and behaviour would not stick out in a Catholic Convent school. So far I have never seen an Arab girl ask for the interruption of a pregnancy, although a few have come to request an examination if they would pass as virgins; they were about to marry and wanted to know if their "playing around" had afflicted damage to their hymen. Many Israeli girls, but particularly American students accept Arab students as boyfriends - this for reasons which appear to me more due to political considerations than technical ones. The average Israeli student does not like to see such pairing but I have never heard of any interference from their side. Arab girls may have their boyfriends too ,but if so they go about this in a very discreet way and nobody notices it. It is indicative of the distance which the Arabs have still to travel when one learns from an Arab student that he would never contemplate marrying a girl - of course an Arab girl - even if he loves her very much, if she has consented to go to bed with him before the wedding ceremony has been performed.

There is not a day nor an hour when you do not see Israeli Jews stroll through the streets of the Old City. On Shabbath and holidays there is a veritable flood of such visitors and the bazars are never more choked, not even on Easter when Christian pilgrims take over. But the Israeli Jew,roaming through the rows of shops with his wife and children, is not a welcome visitor. He is not the kind of client or customer a shopkeeper dreams about. His limited budget and the reduced range of wares which could attract him are not the only reason why he is less welcome. He is not treated any better when he visits any of the holy places or any of the tourist attractions or any of the eating places in the Old City. You perceive in the Arabs' behaviour a certain degree of lessened politeness,some evidence of a poorly repressed resentment, hatred even, which as a rule never surpasses that limit which might invite an official complaint or other unpleasant consequences. It is worth your while to watch for a few minutes the restrained attitude of the Arab shopkeeper dealing with an Israeli changing into a subservient friendliness when

he turns to the next customer, a foreigner. And still ! If you are awake and watch you will discover to your surprise that here and there a shopkeeper will be friendly ,very friendly even to a Jew who comes into his shop to enquire the price of some object or only purchases a cheap item. I would have liked to be in the company of an enterprising sportsman who would be ready to bet with me that the shopkeeper was most likely a Christian , that he wanted to express gratitude for the help Israel had given to his Lebanese correligionists - who wanted to indicate his hope that the latest beating the PLO had been given would remove much anxiety from his own future.

You can at times also witness an amusing scene like that staged by the Israeli from Tel-Aviv or Haifa who comes armed with a camera and tries to be taken a s a foreign tourist by addressing the Arab shopkeeper in English - and hoping for a better bargain. This kind of strategy you may also observe in reverse and is strongly represented among the crowds in the bazar by the foreigner who will mutter the few words of Hebrew he has picked up in the hope of passing as an Israeli - also in the hope of not beeing cheated too much.

A very great pleasure, properly to be tasted, is to stroll through the Old City with one of the many Jewish experts in existence , and to have them point out to you the abundance of interesting landmarks. Most of them are amateur researchers; and they are very knowledgeable. Do not confuse them with the tourist guides who have to rush their groups through a tight program and have to keep within the 2-3 hours which are considered the maximum of human endurance and the limits of concentration They know quite well that their charges are mainly interested in exhibits for which there is an association with the religious past and they are well trained and educated to add a nice story here and a joke there which will make a better impression on the public and contribute to the expected gratitude. Our Israeli amateur expert on the other hand is mainly interested in history illustrated by archeology and imporved by topography. As a rule he enjoys his role as guide and lecturer more even than the most interested among his audience. There may be greater treasures hidden or excavated in many parts of the globe, but I am ready to be that there is no greater enthusiast archeology-wise than the Israeli and the Jew in general with regard to his Jewish past and his Israeli heritage. Unfortunately very few of us have the time to partake in everything that is to be seen, and when after 3-4 hours the tired muscles and brain call for a halt,one notices with surprise that in all these hours so fascinatedly spent, one has walked 2-300 yeards at the most. In this my writing I can

impossibly reproduce the thoroughness and the enthusaism with which the cruisader windows are outlined, the old road signs expalined, the ancient cobbles pointed out, the broken columns studied, the numericals of the Roman Legions made visible and the marks of the stonemasons are described.

If you are in the slightest interested in the study of the human being it is worth your while to stand somewhere in the Via Dolorosa or in a corner of the Room of the Last Supper and watch the faces of the pilgrims, to see them kneel in fervent prayer, to observe them kissing the stones. It is also interesting to watch the priests who guide the pilgrim groups - and usually they are experienced guides - expound in a pain-loaded voice the sufferings of Jesus Christ and to observe the ease with which they move their flocks to tears. Yes, all this is impressive, but to me it is also so incongruous, considering the evidence surrounding us how cruel life is, and also considering how harsh life conditions are elsewhere in the world. None of these pilgrims can have an easy life and all of them must have their own harsh experiences but here in Old Jerusalem all this is forgotten. All problems, pains and worries have fallen away. The days and hours spent here on the stones and inside the buildings hollowed by tradition give them a respite from their drab life and elevates them above their petty worries. Even though I know quite well that hardly any of the roads are properly named, any of the structures truly the monuments they are supposed to represent, that hardly a church can be associated with the historic events their claimants proclaim, this does not make me in any way feel superior to the wonderstruck devotees nor does this knowledge induce me to laugh about the ecstasy exhibited by the believers, the pilgrims and the priests. Happy are those who believe and trust. Only one reflection I cannot ban from my mind, viz:- that all this wonder, belief and happiness is arranged into a separate compartment of the minds and into a corner of the souls of these pilgrims, but that the cruel realities of their daily lives and their harsh reactions to them are not tempered by this wonderful experience this pilgrimage through the Old City brings.

The Jewish Quarter of the Old City is as Jewish as the Jews of Jerusalem have ever been. The old architecture is reproduced, the old streets are rebuilt, the old organization of the Quarter is re-established. The rebuilding of the Quarter represents an attempt to recreate the ancient vision, view and atmosphere with modern materials and modern techniques. The occupants will be modern Jews who have much money, many cars, illegal bank accounts abroad - and above all much "protekzia". I do not mind really

to be struck by the image of modern Jewry which the old place mirrors in its new garb. The impact is disturbing only for a short time- thereafter the totality of its significance and the grandiosity of its concept takes consolingly hold of you. My only regret is the thought that I shall not live to see the raw newness and sharpness of the buildings smoothed out with the years and the actual set of its inhabitants replaced by a generation of believing, less sensual and more sensible Jews .

October 1974

The Holy Sepulchre.

I hope that you will not conclude from the heading of this chapter and others to come that I am about to write a guide book or that I am going to offer you advice about the things you should see and explore. No, in the contrary ! I am not going to advise you anything in this respect - I am only about to tell you what I have seen and felt, what ideas have cropt up in my mind - and which in my misplaced sel-importance I think you might like to share with me.

To my mind the Holy Spulchre reflects Christianity in its past,its intricacies and - its stark realities. Its grimy walls and dulled gems tell of a past whose solid achievements are today a sigh for the pietist and a painful memory for the Jew. It is no less a symbol also of modern Christianity. It is a stone conglomeration suited to much allegoric reference. If I had the power I would place a model of the Holy Sepulchre in front of St. Peter's Church in Rome and inside the Delegate's Lounge in the United Nations building in New ork.

The Holy Sepulchre stands massively at the end of the Via Dolorosa. It is the place which Emperor Konstantine in 326 declared the burial place of Christ, over which Emperor Hadrian erected and dedicated a temple to Jupiter and which 800 years later the Cruisaders transformed into the magnificient structure of which we see today the decayed residues in the process of being restored under the aegis of the Israeli Government.

It is a vast structure with many grottos,niches, corners arranged at different levels. Today the Latins,the Greek-Orthodox,the Copts and the Armenians are the Custodians of the place. Formerly also the Ethiopians were part of this privileged group but they were citizens of a poor and weakened country and could not pay their share of the expenses for the maintenance of the Church ,and in consequence they were deprived of the space they had owned over centuries and only by an act of Christian charity and brotherly love were they granted the roof of the building. There they have now their sanctuary and there they can stay provided they behave and do not cause any disturbances again.

The Church of the Holy Sepulchre should in my opinion rank above that of St. Peter's in Rome. But it does not bother me too much that nobody of those who should agrees with me. Here in this church every event of the last hours of Jesus' life on earth is topographically represented. ou are shown the rock of the crucification,the very place where the cross stood. There cannot be any doubt about its originality as you can see also

the two holes in the stony groud where the other two crosses had been erected and fixed, those where the two bandits were crussified along with Jesus. Without any doubt the earthquake the Jews experienced at that tremendous moment when Jews expired must have rated very high on the Richter Scale because you can see still today the crack it caused - another proof of the veracity of the Gospels.

I have on a few occasions entered the small structure which stands in the centre of the Church and which has been erected over the burial slab. I was quite moved during the few moments I stood there. I was moved by the veneration, the emotion of the pilgrims who knelt before the holy stone and I was no less impressed by the magnificient gifts these on an average poor people deposited into the hands of the officiating priests there. Pilgrims must spend a lot of money while they are on their visit to the holy places of Christendom as at every point they are met by priests with outstretched hands.

To this day the discussions about the originality of the Holy Sepulchre goes on. As the church is within the precincts of the City, and as according to Jewish law nobody could be executed nor burried within the walls of the city, there is very little chance that this could be the place where Jesus was burried. There is also little likelihood that for him an exception had been made as was the case with King David. The Protestants believe that the so-called "Garden Tomb" opposite the Damascus Gate is the original and true place. There is no doubt that the place which General Gordon discovered in 1883 had once been a burrial place and that it is outside the City walls. But there are hundreds of such burial grounds around Jerusalem and there is not the slightest reason to suppose that the Garden Tomb is more than what the word declares, a tomb inside a small garden The only advantage the Holy Sepulchre has over other sites is the tradition dating from a long time ago.

It appears to me that the Protestants are somewhat weakening in their claims and the actual ecumenical love evolving makes this easier. A short time ago we attended a reception of Probst Glatte, the head of the Protestant Church in the Old City for the Head of the Protestant Church in Germany. The Private Secretary of the Bishop, a very learned man, told us that excavations underneath that Protestant Church had brought to light old rock tombs dating from the Second Temple. The Protestant Church adjoins the Holy Sepulchre and is also within the city walls. This makes experts now believe - at least allows the argument - that the entire area under dispute had once been indeed outside the city limits and that the Holy Sepulchre might indeed be the true place of Jesus' burial.

I visited the Holy Sepulchre for the first time in 1934. I still recall how dirty and neglected the building was and I also remeber the fist fights we witnessed during the hour we spent there between the bearded and robed custodians belonging to the different Christian sects. Each sect had its well defined precinct or corner in the building and whenever anyone of them trespassed into the territory of the other sect,mostly in his effort to pull me or some other tourist over to his side in order to extract the shilling we were finally ready to sacrifice in the hope of being left in peace, or on the belated hope of saving our shirtsleeves from being torn off,screams and kicks would bethe punishment for theperpetrating competitor. The same experience with regard to cleanliness,interterritorial competition and Christian love - including the smirks of the Muslim byestanders - I had on my visits to Bethlehem before the War, when the British preferred never to interfere in church matters, when the Christians were their own masters and before the Israelis introduced some dcorum and peace and order. Considering all the other many manifestations of brotherly love known to me to emanate from the Churches and their adherents , which are directed not only towards mankind in general but also to mankind in particular, it appears to me so much out of place to see the Christian pilgrims in Jeruslem bow before the "Prince of Peace" and hear them proclaim in songs and prayers their adherence to these superb ethical principles that the good Jewish Rabbi proclaimed some 2000 years ago.

However, when you come today to the Holy Sepulchre you will find there at last peace,cleanliness and some degree of order. This applies also to the many other buildings which are holy to the Christian world. One reads occasionally that again a dispute has arrisen among the clerics who guard so jealously the different portions - and their right to do so - in the Holy Sepulchre - be it the ownership of a key, be it the right to light a lamp be it the time each others processions can pass through the other's domain, but the the litigants have now learned that the Israeli Authorities , as long as they are entrusted with the maintenance of the order, will not tolerate childish actions nor exhibitions of intolerance. The Israelis will - often through a verdict of the Courts - arrange that the dispute is legally settled. It is impressive, a promise also, to observe how the Israeli "occupation" Authorities keep order in the churches and among the different sects without in any way interfering in their religious rights, their management or traditional particularities. At last it is a pleasure to walk through the Church of the Holy Sepulchre without being distracted by quarrels, and while the rebuilding goes on to observe the believers praying in peace and I hope that some of them will ponder about the inability of mankind

to learn within the old,holy and eternal walls a lasting lesson about peace. Although the Israeli Government has made the diverse sects keep their peace they have not changed the ancient arrangements. There is a still most anxious insistence on the preservation of the status quo which allotts to every one of the sects a portion of the Church. But quiet and peace reigns now in the building and all of them share in the efforts to see that the reconstruction process proceeds undisturbed. The Greeks, the Latins and the Armenians curse each under their breath as before, they continue to disinfect their own precincts with the enthusiastic use of the incense burner whenever a procession from a competing sect has passed, but at least they do not anymore come to blows. Somehow there is the impression that the Christians do not feel anymore much at ease with their Muslim friends. Somehow there is that "one never knows what the future brings" and there is some restraint in all things which might be misinterpreted in the muslim world. No such sensitivity is show to the Jews, and one of the reasons is that the Christian Arabs know that the Jews would never wilfully interfere with the performance of other religions' rights. It may be that the Christians have been conditioned to a careful attitude during the time they were under Jordanianrule, when they could ride on a donkey but never on a horse. Even today the Christians wait with the ringing of the Angelus-bells until the Muezzin has completed his call from the adjoining mosque.

Even though I consider myself tolerant in religious matters and although and I am not a religious chauvinist and am not inhibited by chassidic pettiness, I have still at times consciously to suppress the felling of painful disappointment when I see the large amount of property which the Christian Churches own in and around the Holy City,especially as most of this property has been acquired within the last 100 years when so much was available to those who had the money available and who enjoyed in addition the support and protection of their respective governments. No wonder that the Jews were the last ones and the least ones to come into legal ownership of land and property. Even the " Jewish Quarter " which had been inhabited by Jews for centuries and in which so many synagogues had over the centuries been housed, is denied as a Jewish heritage by the Muslims whenever they can express themselves freely. Nobody disputes the ownership of the Armenians to their Armenian Quarter, of the Greek Orthodox to theirs. But the Jews can be denied the right to their quarter , although for the last centuries the Jews had been in the majority in Jerusalem ! One may dispute the archictecture,new and old, which has started to arrise from the rubble, but there is no doubt that this is the Jewish part of Old Jerusalem. One may dispute the newness of it all while it is abuilding and one may shudder when one visualizes how the entire

complex will look when it is completed, but let us leave it to time and weather to corrode its sharpness into pleasant smoothness At the moment let us welcome the replacement of the so very unhealthy,crowded assembly of hovels and dilapidated buildings which not the most sentimental Jew would like to preserve. Looking at the other parts of the Old City still preserved, at the hideousness of certain parts of the other quarters and their overcrowding we may even be thankful that the Arabs destroyed the Jewish to such a efficient degree, after they had cknquered it in 1948 One may be saddened by the destruction of the very old synagogues of the Quarter but in the context of Jerusalem age and antiquity are measured quite selectively and whatever tears a patriot or a chassid may feel dwell up from a sorrowing heart, let them be consoled by contemplating the very successful and aesthetically acceptable modern reconstruction of the synagogues which is going on at the moment. Plenty of our good Christian friends representing their diverse churches feel hurt by the fact that the Jews are clearing,occupying and rebuilding a part of the Holy City as according to their holy men Jews have no right to be in Jerusalem at all. But what am I saying ? The Old City denies their funny idea that there is no "Jerusalem on Earth". And if their assertion is right that no "earthly Jerusalem" exists, cannot exist according to their holy sayings, how can they resent somebody living in a place which does not exist ? And if they have after all to trust their eyes and ears and do concede that Jerusalem exists, here on earth, then it can be for them only a place without any value,importance or significance. And if that is so why do they make such a fuss ? I have all the sympathy for the Jews who harbour similar unneighbourly thoughts about the others. They see the large "Christian Quarters" with their enormous Greek Patriarchate and the Franciscan Monatstries which occupy so much ground and athey all have been constructed only in the late 19th or early 20th centuries. And should we not envy the Armenians ? They are the provided for group. They are only few in number and occupy the sixth part of the Old City. They live as a closed society inside a fortress-like complex and have no financial problems in maintaining their magnificient churches and buildings thanks to the munificience of rich Uncle Gulbenkian of oil fame and of other Armenians who have made enormous profits as arms dealers in the years when such kind of business was as profitable as today but less acceptable in good society.

For the Jews there is today no hope nor chance to enlarge the physical ownership of additional lands in Old Jerusalem. They will never have the political power nor the legal

right to expropriate the newcomers. They will never have the money to outbid the new-rich Arabs and they will never - or for a long time to come at least - never be blessed with the pleasure to see the world motivated by moral considerations. Perhaps when the Messiah comes will at last brotherly love and truth predominate and make Christianity and Islam return to the basic values their religions preach.

February 1973

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Distat opus nostrum; sed fontibus exit ay isdem

OVID

(Our work is different but it proceeds from the same source)

Tendimus huc omnes; metam properamus unam.

OVID

(We are all bound hither; we are all hastening to the same common goal).

that such men and women can be found in Israel also among the Eastern and Oriental Jews. It is a pity that these orthodox intellectuals with their tolerant viewpoint, who could give a lead if not to the general population at least to other intellectuals searching and probing their minds, have secluded themselves into a tight circle and do not feel the need to spread their kind of religious philosophy. Will such a modern trend, such a modern tolerant orthodoxy disappear with these westernized intellectuals ? Who will carry on their tradition? I have often wondered how their children react in this environment. Will they continue in the way of life and the attitude to Judaism htey have known in their parents' home ?

The entire problem as I see it is concentrated on the fact that the well educated,deeply believing,western oriented intelligentia is not adverse - even if they do not say so openly - to grant that there is the need for a certain degree of modernization,of liberalization, of reforming the in our age and times so antiquated rules and regulations whcih Orthodoxy has petrified into the Halacha. I have on my enquiries, entreaties only received the stereotyped excuse that once even only themost minute reform is permitted in Jewish custom and law, if once only the smallest adjustment to the deamnds of our modern age is granted, all the frtifications which have protected Jewry and Judaism so far will crumbe and there will be no end to the reforms which will be introduced and that this will inevitably spell the ruin of Judaism.

I do not agree with this. I do not belief that such a posture,such pessimism,such beliefs are justified. I do not believe that Judaism will be weakened or that the introduction of sensible reforms and modernizations will open floodgates that will wash away all that is valuable in Judaism. On the contrary ! I do not see the value of Judaism in the acts and actions, in the ways and manners of the very orthodox. I do not agree that reforms will spell the end of Judaism, but I firmly believe that serious minded and sensible men can bring forth an approachment of Judaism to modern thinking and above feeling which will strengthen Judaism and Jewry and will lift them from a mechanized despondency and irritated neglect to a full and complete understanding and acceptance. I am certain that an intelligently directed and authoritatively guided passage into a modern concept of Jewish life, that the adaption of the rigidified religious laws now in power to the actual knowledge we have today of the past in its modern shape and formulation will make Judaism even stronger than ever before in the years to come. As things stand now,there exists a small group of Jews which adheres to the rules and laws which have

Religion in Jerusalem.

As much as Jewish Jerusalem is divided into so many religious camps, Also I myself am often pulled into different direction, and I know too well that there are so many and various layers through which my impressions have to penetrate before they can be focussed into a prismatic unity. So often I call myself happy that I am not forced to come to a final decision, that I am not asked to make a declaration to the outer world, and particularly happy am I that I am not forced into a situation where I am responsible for the decisions other have to make. This is a difficult subject and it is difficult to hew a path through the undergrowth of ideas, ideologies, rules and laws.

It is a difficult situation because I find myself often in sympathy with the orthodox Jew who believes in a specific destiny of Israel and who blames the indifference exhibited by the majority of Israelis to religious tradition for all the evil the eyes of the orthodox perceive lurking everywhere, for the terrible fate he fears awaits the Jewish people and the world, and for the incessant tribulations and punishments which he laments on every one of the numerous days of commemoration.

I am moved by the joy the religious Jew experiences in his knowldege that Jerusalem has been restored to us, and he blesses the repossession of all the many places near and in the Holy City which have been sanctified in Jewish memory I am impressed by the happiness their Jewishness gives them, by their peaceful family life and by their oneness with like-minded families in one trustful circle of friends. I also envy them and the certainty of their anchorage in a deep faith. I know also - and am happy for them - that they will be the ones who will carry on the tradition of our people, who will keep the knowledge which is Judaism alive, and will take onto their shoulders the burden which is that of Jewry.

A large number of Jews within the orthodox camp are surprisingly tolerant. They want to live their lives and let you live yours. These men and women appear to have realized that in this our Israel of today they owe a certain gratitude to a generation which gave life and limb for a Jewish dream which the orthodox can continue to dream now in his comfortable bed. Therefore they have learned that in order to fully appreciate their own ways they must let you live and go yours. I have encountered such groups of men and women mainly among the western intellectuals, although I have not the slightest doubt

that such men and women can be found in Israel also among the Eastern and Oriental Jews. It is a pity that these orthodox intellectuals with their tolerant viewpoint, who could give a lead if not to the general population at least to other intellectuals searching and probing their minds, have secluded themselves into a tight circle and do not feel the need to spread their kind of religious philosophy. Will such a modern trend, such a modern tolerant orthodoxy disappear with these westernized intellectuals ? Who will carry on their tradition? I have often wondered how their children react in this environment. Will they continue in the way of life and the attitude to Judaism htey have known in their parents' home ?

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come down to us from the past because they believe every letter of the Thora and the Mishna has been issued by and from God Himself. On the other side there is the majority of Jews which refuses such rigidity and finds no other outlet but to turn away into a religious nihilism.

Judaism knows a Reform Movement which has taken on the program to modernize Judaism into standards and forms acceptable to progresive Jewish thinking. However, so far this Movement has not been able to register much success. I venture the prognosis that also in the near future we shall not see much success. The Reform Movement is still affected by the methods and objects of its German and American predecessors of the last century who more or less consciously strove to lead Judaism into a total assimilation with the christian world fully conscious that the outcome would be the inevitable total extinction. The unpleasant past of the "Reform Movement" has left a bad taste and it renders today's Reform Movement's attempts to be incorporated into the main current of today's Judaism not only difficult but also degradingly difficult. The fact that modern Reform Judaism has taken a totally different road and has identified with Zionism and Israel has improved its status, but this has not yet led to total acceptance nor sufficient forgiveness. The orthodox Jews' consent to embrace the kind of Jews who approach Judaism in a modern way,is essential but their memory is unfortunately difficult to eradicate and they still smell in the Reform Movement ideas and activities which have long ago disappeared - but which no desodorant can prevent the Orthodox from still distinguishing in their smelling and sniffling activities.

The Conservatives stand between the Orthodox and the Reformists; they can claim the largest numbers of adherents in the Jewish world but the power of the Orhtodox here in Israel is so overwhelmingly strong that also the Conservatives have been branded traitors , are treated as outcasts as are all those who do not toe the halachic line,all those who take upon themselvs the right todeviate from the strictest rules imposed by the Rabbis of old.

One of the self-inflicted troubles from which the Jewish people suffer today here in Israel is the unrestricted power which the Orthodox Establishment enjoys. It has become a major political force. It rules without compromising in any way over religious and spiritual matters. It has built up a political machine which has manipulated with at times political blackmail every government so far of which it has been a coalition partner. The power at the service of the religious partners in Government is placed entirely at the service of the religious programs and their exclusive justification and this means a priori that every kind of religious freedom is suppress-

ed in a definite dictatorial and non-democratic way. The political exigencies which have in the past-and are also today never absent - forced the Labour Party to enter into a coalition with the Religious Parties have made religious hypocrisy accept political cynicism as marriage partner. The political support of the various religious parties could only purchased with heavy concessions. As political sages predict these same religious groups will again be endowed with such a powerful balancing position in the 1977 elections and we can be sure that they will extract a heavy payment from the majority party as it appears that neither the Right nor the Lft will be strong enough to "go it alone".

This is the inner conflict to which I am exposed and I suppose this applies to many others too, viz:- the demand of the religious Jews that Judaism has to occupy an important and dominant place in the life and education of the youth has much justification; but the political overtones religious life has acquired here and the often unethical machinations of the religious politicians have introduced, as was foreseeable, corruption and disruption in the religious leadership. This has repulsed many of those who are ready to be guided and fulfilled by religious belief. Can there be a more degrading spectacle than the disputes between the two Chief Rabbis of Israel ? Is there any moral justification for the behaviour of so many Dayanim, the religious judges in their roles worthy of a Mafia ? How can one trust the Rabbanim ,men supposedly anointed to lead the flock into a moral life, when one observes the saddistic misuse of their position in handling the destinies of those who want to obtain a divorce or to become converted to Judaism ? It is a in no way elevating experience to watch the professional Jews,those pure and pious Jews who have been appointed in the hotels,the restaurants and supermarkets to supervise the observance of "kashruth" abuse their positions to gain by blackmail and extortion concessions and benefits for themselves and their families.

Organized religion, religion as a business proposition, religion as a political weapon can turn into a boomerand which will degrade and destroy religion. This abuse of what the position and the value of religion means to a Jew is the more deplorable here in Israel more than anywhere else and more so than ever in these our days when a modernization, a revival of Judaism is imperative as only a completion of the Israeli by becoming a conscious Jew will ensure a future for Israel in general and Jewry everywhere.

In Jerusalem many types of Jews are found with many forms of Jewish expression and with manifold Jewish inter-

ests. If you want to experience the most fervently orthodox Jew go to the "Mea Sharim" Quarter. The name can be translated ass " hundredfold" as well as " a hundred doors" and refers to a passage in the Bible (Gen. 26,12: " Isaac sowed the land and harvested the same year a hundredfold"). Most of the inhabitant: are members of the sect of the "Naturei Karta" (an aramaic word which means " Guardians of the Walls") who reject Israel, speak only yiddish as too them Hebrew is too holy a language to be used for profane expressions. They do not accept Israeli citizenship nor do they carry Israeli passports. They pay no taxes and do not handle Israeli money. On Israel's Independence Day they dress in sackcloth and sprinkle ashes upon their heads. They pray for the victory of the Arabs and have been suspected of supplying intelligence to Jordan. The basic reason for their particular attitude is their belief that the Israelis had no right to come to Jerusalem without the explicit permission of God as a return to Israel and the stablishment of the State could only take place when the Messiah leads the Jews back riding ahead of them on his white donkey.

The Naturei Karta were led until his recent death by Reb Amram Blau. He was very picturesque and never repetitive in his anti-Israeli attacks and vituperations. My family is somewhat related to him: a son of his married a cousin of ours or was it a daughter of His ? I am not sufficiently proud nor am I in any other way impressed of,by or with Blau and his cohorts to have felt compelled to find out the details of our relationship.

Many a time have we walked through the steets of Mea Sharim. On Simchat Thora we have visited a number of synagogues there. On such occasions we must have been mistaken for American tourists as we were treated with the condescending friendliness the Naturei Kartniks reserve for possible allies and potential financiers. There have been occasions when we attended Barmitzwahs or weddings among our relatives who live in Mea Sh/arim. I hope we have in future often occasion to undertake tours through this part of Jerusalem, to enter the synagogues, to peep into thecourtyards. We have learned how to react to the friendly people who accost us on the streets and try to induce us to make contributions for the upkeep of some "Stiebl" or some Yeshiva where once upon a time some meritorious Rebbe had taught and his successors continue to teach. It is the inevitable fate of a sufficiently tourist-looking stroller and the duty of every Jew to respond to such a friendly approach. Unfortunately,from the way the benedictions are recited by the r/eceiver I have usually to conclude that my donation has been disappointingly below the minimum he had hoped and -silently, it is true - prayed for.

What kind of Jew am I ?

I come from an orthodox religious background. My parents followed to the letter the rules and laws laid down by the Halacha and though at times due to circumstances and necessities certain concessions had to be made these were always somehow justified by otherwise insupperable difficulties. I do not think that the trespasses ever exceeded the bonds which even traditional Judaism and orthodox Jewry would have made avilable mitigating circumstances. Our household was, of course,"strictly kosher" and this implied many difficulties and sacrifices which meant in turn considerable hardships hardly ever equalized by a sense of accomplishment and never smoothed by financial independence. Meat was found only once a week on our table. For some time beef was available once a week in Oberhausen, supplied by a local Jewish butcher every Thursday but this arrangement was cancelled after a year or so as it proved unprofitable to the butcher. The kind of refrigeration we enjoy today was non-existent in those times and a housewife could store her purchaes at the most for 2-3 days. As a rule most orthodox households relied on the Shochet, the ritual slaughterer. He came once a week from nearby Hamborn, 3o km distant, to cut in the way prescribed by Halcha the throats of the chicken which were going to grace the shbbath menues of the Jewish families of Oberhausen. We had, as a rule, only one chicken for the Shochet to slaughter. In good times we had for the holidays even 2 or 3 chicken ready for his service. Certain rich Jews did not mind travelling to Hamborn in mid-week with a chicken ortwo, but such luxury was not within the reach of everybody's pocket. Let me register here that there was also a Shochet in Oberhausen; he functioned also as a "shamash",the general factotum of our synagogue, but he was not considered sufficiently kosher by our othodox Jews as he had never been trained in the right duties of a shochet and did not live according to the laws prescribed for a religious Jew. In consequence he had never received the required certificate of fitness in matters of slaughtering chickens which had to be obtained from the Rabbinate in Koeln. It happened not rarely that the kosher shochet from Hamborn was ill and unable to come - he was a weak man and already pretty old - one of us boys had to travel to Dinslaken to the next available shochet. I still remember that dreadful day when I had to travel to

Dinslaken to carry a turkey of quite some weight and dimensions and in addition afflicted with a tempestuous character,to its death at the head of the shochet.

We children liked to eat meat. We craved especially for sausages whichwe watched the "goyim" eat with such enjoyment. But kosher sausages were not available to us and this lack of sausages was possibly the first lesson which made us realize via our stomachs, quite early in our lives, that a Jew had to face quite a number of handicaps in this his earthly life. Whenever as a boy I had the opportunity, i.e. whenever I had the necessary finances, and usually whenever I was away from home, I stepped over the sausage line which separated Jew from Christian and rarely have I in my life enjoyed anything more than the slices of salami because these were additionally spiced with the threat of brimstone and smoked in the vision of hell. It took some time and a much more marced distantiation from the handbook of halacha before I dared to take up a further challenge to God,Father ,fate and health and made ham and bacon part of my menue. I remember that for many years of my early indpendent existence I had to overcome many inner obstacles, had to rationalize my abandonment of the culinary rules established in the name of God. I remember that I had to give myself dispensation to eat "trefe" during my student years inCologne as with my lack of money I could not maintained myself in a sufficient protein balance had I eaten only kosher food. I had to rely for that on the cheapest sausage on the market, a kind of "liverwurst" which was my dietary mainstay, as protein supplier,for over half a year.

I remember that time in Koeln, in my first and second years as medical student, I tried to soothe my conscience by a quite satisfying philosophy by which I decided for myself what I could eat and what not. I visited the synagogue every Saturday morning and enjoyed my non-kosher sausages all through the remaining days of the week. On Fridays I regularly appeared in the study of the famous Rabby Wolff where I "studied" with him for two hours the medical issues which are dealt with in the Talmud. The time I spent with the Rebbe was very interesting; but after a year I felt I could not continue. I was too much much embarrassed by the Rebbe and his wife who constantly worried about my health and without fail examined me with regard to the meals I had eaten during the week. One day the situation came to a head (no pun intended). To the Rebbezen's satisfaction - I think - I was forced to interupt the lesson because I was blinded by one of the severe migraine attacks from which I suffered. The good Rebbezen at once diagnosed undernourishment as the cause and from then on I had to consume every Friday before the lesson started,enormous quantities of chicken soup with noodles.

In most instances the progeny of orthodox households continues on the halachic path on which their feet had been placed from their infant days, but I belonged to the many who went astray into a non-kosher direction. I have occasionally regretted that I haveplaced myself outside the hedges surrounding the orthodox Jewish world, but I have never known a twinge of bad conscience that I have done so. Regret came inn only when I realized that our children had been made to miss a truly Jewish environment and had never been given the opportunity to make up their own minds how their were going to differentiate their way of expression religion, as both sides of the coin had never been offered to them.

When we lived in the East I did try at times to bring some Jewish content into our lives. Unfortunately I never persevered and what we possibly achieved was only inthe manner and within the limits which in modern times was characteristic for the most assimilated Jews in western countries, i.e. that group of Jews which still hesitated to take, under one name or the other, the ultimate escape into conversion. However, I never in the slightest way ever would have contemplated conversion to any other religion. We lived in the company of Jews only during the years we spent in the Internment Camps. The level of "Jewishness" ,in knowledge and expression was very low among the five hundred or so interned Jews and it appears to me that I was the one who most experience or knowledge in matters Jewish. During the first two years of our internment our energy,our hopes and our optimism were still sufficiently mainatined and a communal life thus possible. I was the "Rebbe" of the Purandhar Camp. We arranged the prayer services for the High Holydays and I led the prayers. On two occasions I directed the Pesach Seder and once I functioned even at the only funeral we had in the Camp.

There was only little we could do in the matter of "being Jewish" while we lived in Lahore, and the little we might have been able to do, we did not do. Occasionally we met other Jews in Lahore, like the Lorbers, and on one or more occasions we arranged with them a kind of Seder. I think this was all ! Not only in Pakistan but throughout all my life I religiously fasted on every Yom Kippur and I have never eaten bread during the Pesach Week. I did so out of " a stubborn" habit, not because I was suddenly stricken by a bad conscience. I did so because I wanted to maintain - in the way assimilated Jew did and do, some kind of linkwith tradition.

There are many regrets and the omissions, in many ways explainable, are my sins. I never gave my children a decen Jewish background either,neither in our family surroundings nor in any other aspect. Even the Barmitzwah of Michael was a slip=shod affair,arranged by friends in London - in our absence.

It had been my hope and intention that our life in Israel would at last provide us with the possibility to find some religious expression which would suit us. We wanted to take part in the religious life of Israel. We wanted to live like average Jews. To our regret we found the orthodox environment unacceptable. It was too much of an upheaval for us to undergo. We wanted the form and the content of the prayers to satisfy our kind of sophistication. We asked here and enquired there. We asked mainly among the friends we had made, those whom we thought of a similar spiritual disposition as we thought to be. And so, on the advice of Dr. Pottkaminer we joined the Reform Synagogue " Har-El". The services are performed according to the rites of the rites of the World Union for Progressive Judaism to which this small synagogue belongs. In the beginning we were received with quite some reservation as my bearded appearance, even if it did arose sinister suspicions ,appeared to make my choice rather an incongruous one. I am certain that the Rabbi and some of the other members laboured under the impression that I might cause them some kind of discomfort. However, it did not take too long and they were persuaded of my innocence and they came to believe that I had not made a mistake in joining them. In the course of the months I was considered even an asset more by my regular attendance than by my spiritual or intellectual contributions. I soon was also satisfied as the service is dignified and is more conservative even than many a conservative synagogue I came later to know. Unfortunately, my reserved behaviour and my lack of aggressiveness - more due to my poor hebrew than to my character -in an environment which did not impress me with its intellectual level nor with the intellectual wisdom emanating from the Rabbi, had created in that very Rabbi a very wrong impression of my character. I appeared to him the right man whom he could railroad into accepting the Presidency of the Synagogue. He succeeded. I became the President of the Synagogue. It took little time before I realized that those who ruled the synagogue thought me so mentally bleak and innocent that I would never interfere in the manner they had been running the affairs of the synagogue for many years past without any interference from any president nor board. " They" were the Rabbi and a female duo consisting of his common-law wife and the Treasurer. This trio which had acquired the name of " French Mafia" (on the basis of their original homeland) were very much dedicated to the well-functioning of the syngagogue and the congregation. They were very much afraid that they would lose their influence and even their position,should their arch-enemy Shlomo Ben-Chorin ever become the President. By making me President by a very clever sleight of hands they hoped they had found a person who was least likely to demand fundamental change nor in any other way represent a danger to the way the business

side of the Ckngregation was handled.

I soon realized what was going on. I also soon understood the possible implications. I tried to correct things I tried to change things, I tried to straighten things. I failed miserably. The only thing I could change, but only by using the direst threats, was the abrogation of the system which was common and accepted in Israel at that time at least, viz:- that only a fraction of the salary was officially paid, while the major part was handed over "under the table" and in this way not liable to income=tax. I succeeded in having the full salary of the Rabbi and Chazan netred into the books - but I do not knoow how long this maintained. I was never shown any account books during my two years in office. The Treasurer presented once a year a "statement of accounts" ,consisting of a quarter page of a sheet, to the Board and everybody was satisfied - and annoyed that I asked for more details (which I was never given). I also otherwise failed miserably. I was never shown a bank statement. I never saw any detailed statement of income and expenses. I was never shown any file of correspondence. Whenever I asked for statements,account s or files I was brushed off with some excuse. The main income of the synagogue consisted of the fees we received for the Barmizwahs or Bathmizwas of children who came for this purpose from abroad -mainly America - to Jerusalem. I estimated that we had an income of more than $10 000.- a year (more than we required as the salary of the Rebbe was paid by the World Union and as we never paid any rent for the building etc). Whenever I asked for details I never received a satisfactory reply. Once, the father of a barmizwa boy handed the cheque over to me,thinking quite rightly that I was the right address. Instead of the $400.- stipulated for our services, the man had written a cheque for $1000.- Is it my bad luck that I was given to understand that this was the first and only time more than the $400.- were received as fee from a parent and that never in the history of the synagogue any additional sum was received as a donation ? Since then the father of the Barmizwa is ushered by the Rabbi ,no sooner the service has ended, into his tudio where the cheque is taken over without anybody else knowing details.

You will ask me why I am complaining about the goings-on as I had made myself an accessory by keeping silent and as I had in addition helped to sidetrack the Board members. You are right. I soon knew that much of what was going on was questionable. You are right ! I should have hit the table. I should have asked for an accountant to scutinize the books. I was responsible and I am as guilty as the French Mafia. But I was in a great quandary. I was confronted by a not less dirty conspiracy to get rid of Rabbi Zaoui. It appeared that Rabbi

Richard Hirsch,the Executice Director of the World Union who had his Hqrs in Jerusalem, did not like Zaoui . He wanted to get rid of him,not because Zaoui was the only non-American Reform Rabbi in Israel, not because he occupied the best pulpit in Israel, not because he was a Sephardi and from Algeria, he wanted - and still wants - to displace Zaoui because the Har-El Congregation does not grow,because there is quite some discontent among the members. I do not know what the cause is and what the effect: no sooner had I been elected President of the Congregation than a ferocious campaign started up against this our Rabbi Zaoui. It began in France where Zaoui had been the Rabbi of the Kaplan Synagogue for many years until he settled in Jerusalem. His undivorced wife lived still in Paris and she was out for his blood - and money. Complaints were forwarded from Paris,resolutions and plotests from the Reform Jews of Paris that we were harbouting in Jerusalem a Rabbi who lived in sin with a woman not his wife. It went even so far that the Reform Congregation of Paris threatened to resign from the World Union should Zaoui continue to officiate as our Rabbi in Jerusalem. On the occasion of the 50th Jubilee of the Union the representatives of the French Congregations refused to come to Jerusalem should Zaoui be present or be entrusted with a function. I wrote to Philadelhia,to Chief Rabbi D.Wice the President of the World Union and explained to him that we objected to the anti-Zaoui campaign,that we could not care less if he lived here in Jeruslaem with a married or unmarried woman, that the Congregation stood squarely behind Zaoui. When Kate and I were in the USA in 1976, we travelled to Philadelphie purely for the purpose of seeing Rabbi Wice and to explain to him in person the situation in Jerusalem. I obtained from Wice a statement that he too could not care what Xaoui did or did not do as long as the Congregation Har-El was satisfied with him. Wice clearly told me that he had no objection to Zaoui's staying on as the Rabbi. Rightly or wrongly I took this as a personal victory of mine. However, Hirsch did not give in. One day he invited me to a confidential talk and asked me to help him get rid of Zaoui, that I should find some material which would bring this about. He hinted that he had already committed himself to Tobia Ben-Chorin, Shlomo's son, the first Israeli-born Rabbi of the Union, who had been made to return from an engagement in Manchester with the promise of a pulpit and particularly that of Jerusalem. Hirsch asked for my collaboration. He wanted me to persuade the Congregation to express dissatisfaction with Zaoui and to ask for his replacement. He did not succeed. I refused to help him. Do you understand now? This is the reason why I had to keep quiet. Had I at any time mentioned my observations, my criticisms, my objections and my

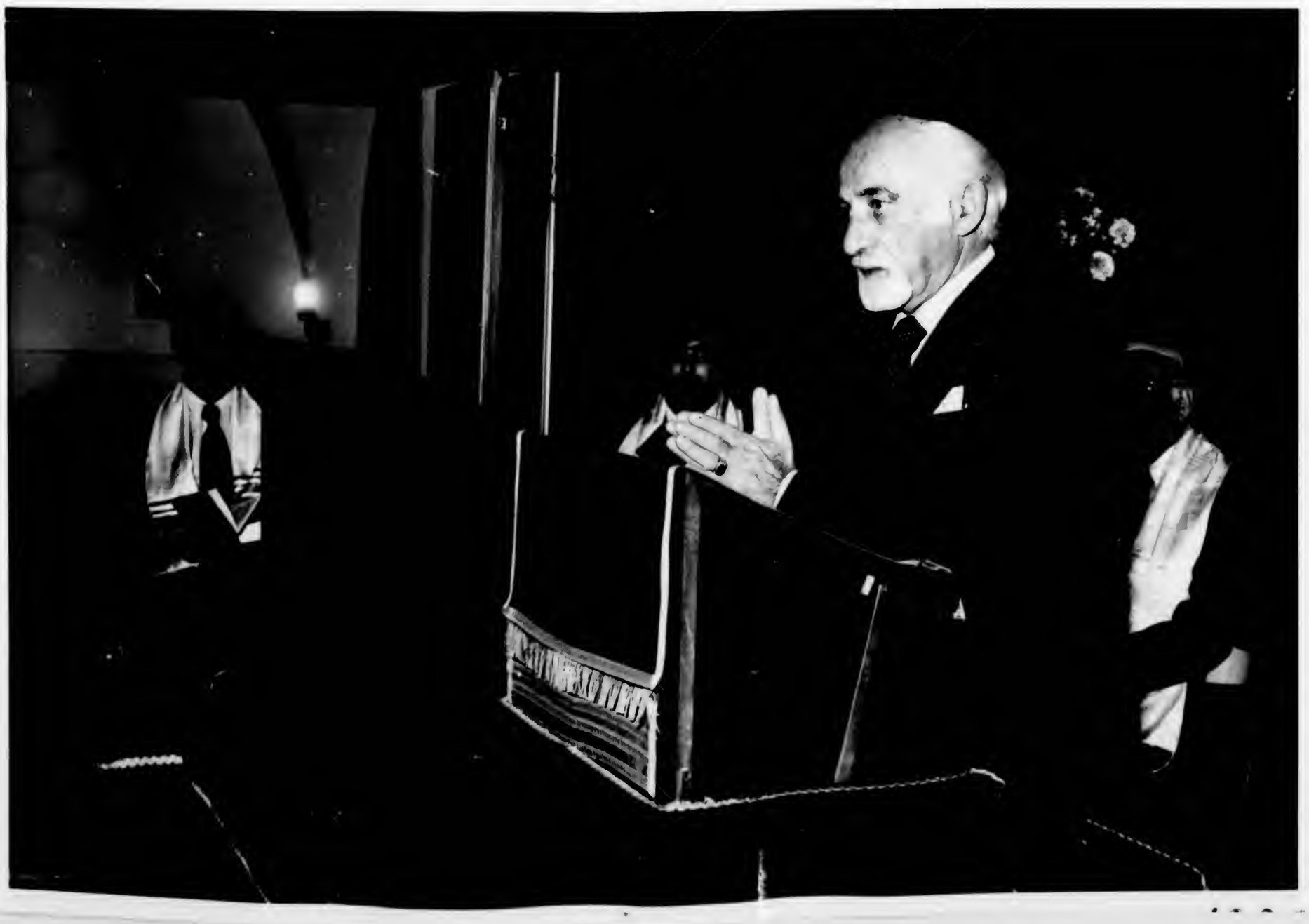
suspicions, Hirsch would had sufficient material in hands to dismiss Zaoui. And as I saw in Hirsch no paragon of virtue I preferred to keep silent.

At last in May 1977 I could resign from the Presidency of the Congregation. The French Mafia immediately went into high gears to find a substitute who would be as amenable as I, would not hear and see and not ask questions. They did succeed to find such a man who stayed on for a year and they were lucky to find thereafter another President who is satisfied with the title and the honey he is allowed to eat. And things go on as before ! I feel at times angry about it all but mainly about the poor opinion these people had about me by electing me as President. They have made me now "Honoroary President for Life" (sounds like the title of some African or South-American Republic) but this is an empty title and doe not oblige me; I am still on the Board - but not for long.

I do not like Zaoui - and at the same time I feel very sorry for him. I feel as sorry for Bianca and Gianine. I am sure we shall have many a problem to face with them - but I do not want to contribute to their tribulations. The atmosphere is ugly with Ben-Chorin in the background like a Satyre. I like the service, do not like the sermons. I would have changed over to another Congregation, there is one which might suit me, but this "abandonment" would be interpreted by those with Zaoui as treason, those against him as victory. And so I stay on - at least for some time.

Once only did I clash with Zaoui. It was on the occasion of the 50th Jyubilee of the World Union. I was supposed to chair a meeting in Har-El. To my surprise Zaoui took the chair, refused to understand what he had done. Of course I did not interfere, I let him continue,but told him off later on. I am sorry I did . I could well have kept quiet - I do not need any honours, while poor Zaoui wanted to get into the limelight somehow - and this was the only ray which came his way on that occasion.

World Union Congress 1976



DR. H. M. SELZER, M. D.
10 Rehov Caspi
North Talpiot
Jerusalem, Israel

December 1, 1975

Rabbi David Wice,
Congregation Rodev Shalom,
615 North Broad Street
Philadelphia ,Pen. 19123

Dear Rabbi Wice:

Rabbi Richard Hirsch, on his return from abroad, informed me, in my capacity of President of the Congregation Har-El, about the controversy involving Rabbi Zaoui at the moment; I was also shown the relative correspondence.

I gave Rabbi Hirsch, on his request, my opinion and thoughts regarding the matter under discussion, and with his permission I take the liberty to convey these also directly to you personally.

I would, however, like to point out that I feel it at the same time to be my duty to contact some of the very senior members in good standing of our congregation to gauge their opinion and reaction to the issues raised in the correspondence shown to me, and I shall in due course inform you about the outcome of such consultations. You will, however, realize that I shall refrain from placing the matter before the plenium of the Congregation as such a step would in every case only result in unwarranted and self-destructing polemics.

The resumé of my own opinion which follows will, of course, be placed before the Elders of our Congregation and their individual or collective points of view, assessment and judgement will be communicated to you in due course. However, in view of the actual situation prevailing here - not only the holidays but the many other pressing problems facing us in general - it may take some weeks before I can fulfil my promise.

After this rather long introduction, let me present to you my own considered opinion:-

1. The matrimonial difficulties of Rabbi Zaoui and the way he has tried to solve them are known to the members of the Congregation; personal problems are considered the private affair of those affected and in no way something for others to be concerned with
2. From my experience and observation - and not only from my and my wife's individual outlook - I can state that the efficacy

of Rabbi Zaoui qua Rabbi and leader of the Congregation nor in any of the aspects of social life inside or outside the commu nity has in any way been affected or influenced. In other words: Rabbi Zaoui enjoys that respect and regard without which he would otherwise not have been able to function as he did. I have so far never encountered any adverse comments or other forms of criticisms from members of the Congregation or the public at large. You may assured, Rabbi Wice, if there had been such a tendency I would have been presented with it many a time.

3. I realize that under other circumstances and different environments the given situation here in Jerusalem might cause concern to the World Union , might awake the fear of an exposure to blame,criticism or handicap, but it is my firm conviction that this in no way applies to us here in Jerusalem and less even so to Israel as a whole.
   At the same time I do not see any moral or other justification for any group or association abroad to put itself up as our judge or moral arbitrator - and such an attitude is implied in the correspondence I read by courtesy of Rabbi Hirsch.

4. I have already pointed out that I shall assess the opinion of some of the senior members of the Congregation but shall refrain from polling the Congregation as a whole, in view of the great likelihood that this would cause a very unwarranted division among the members, i.e. force them to express themselves where they do not want to express themselves.
   At the same time I would like to point out that our Movement might have many silent friends but it is also blessed with many adversaries, and with the latter a congregation in Jerusalem is bound to be particularly well provided . It is my clear conviction and worry that whatever is done or continued in this matter under discussion will unavoidably become a public issue of the newsmedia, a wellcome opportunity for the hostile elements around us and a very real threat to our very existence.

Rabbi Wice : I hope I have not given the impression of interfering where such interference is not called for - a presentation in writing does often invite such a misinterpretation; but if there are things where 'even the gods tread slightly' the atmosphere in Jerusalem in general and in Israel in particular is such that even the slightest step reverberates like thunder.

Rabbi Wice : I felt it my duty to you,the Congregation Har-El and to Rabbi Zaoui to speak frankly and openly. In due course I shall communicate with you further in this respect as soon as I have been able to assess the state of mind and the attitudes of my colleagues in the Congregation.
If there is anything further and concrete you might want to learn from me, please do not hesitate to command. Rabbi Hirsch is in any case in intimate contact with our Congregation and knows too how to gauge the feelings prevailing here, and he knows that he has the collaboration of every one of us at any time.

With the expressions of my deep respect and my best wishes,

Sincerely yours:

(H.M.Selzer)

HADASSAH, THE WOMEN'S ZIONIST ORGANIZATION OF AMERICA, INC. • HADASSAH MEDICAL RELIEF ASSOCIATION, INC

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★ ★ ★

AN INTERFAITH prayer meeting for peace — especially for peace in Lebanon, Angola and Ireland — will be hed at 2.45 this afternoon on Mount Zion, near the Tomb of David. Jerusalem's Har-El Reform synagogue, which is sponsoring this ecumenical event, invites the public to join with the Jewish, Christian and Moslem clergymen who will participate.

Rabbi A. C. Zaoui
Har El Synagogue
16 Shmuel Hanagid Street
Jerusalem

Jerusalem, 1.12.1975

Rabbi D. Wice
Président of the W. U.P. J.
615 N. Broad Street
Philadelphia 19123

Dear Dave,

Yesterday, Dick gave me to read the letters from Sophie, Farhi (1972), Ullmo and Berzyn. We discussed the facts. Dick had to meet later on the Har-El President, Dr Selzer, physician.

First of all, I have to inform you that I will be in Paris the next week for 10 days (8-17 December) to meet with my lawyer for the procedure of divorce, according to new French Law of Divorce of July 11th 1975. My address is in my brother's home Dr L. Zaoui, 22 place de la Chapelle, Paris 18ème.

You remember my letter of June 14th from Crete, in which I wrote you that I hope " that in the begginning of next year, all this sad story will be resolved".

I would like to express my opinion about the renewal of your correpondence with Paris. I am afraid that everything you may write, now, to Sophie or to others "correspondents" can be used by them against me before the French Court, and moreover, against the Progressive Movement, to justify their intention to leave the W. U.P .J. The truth is that Mr Ullmo was always opposed to me as a liberal Rabbi, and to the majority of the Greilsammer's Committee. I was told very often, indeed, that Mr Ullmo tends to integrate the Union Liberale in the New-orthodox Consistoire. During many years, he was an active member of the Consistoire, and during the last two years he celebrated his two daughters' weddings in a consistorial synagogue, although his being President of the Union Libérale. ! As for Sophie, she knows that I will now make a new application for divorce, according to the new law (as I have written two months ago to my son Misha) and, then, she still tries -after six and a half years of separation- to make me more and more "tsuress", until the end of the divorce.

It is, therefore, in my opinion, preferable not to hurry and not to continue the exchange of letters with Paris about this subject and not to fall in the trap (Mr Ullmo is a lawyer!) How it is possible to maintain correspondence with Mr Ullmo whose Committee has refused unanimously to receive Dick Hirsch ~~this~~ last month in Paris ? You will do as you like, but I thought it was necessary to give you my personnal opinion.

My best wishes to you and your dear wife for a happy end of Chanukka.

Very faithfully yours,

Rabbi A.C. Zaoui

cc: Rabbi Freehof
Rabbi Shankman
Rabbi Hirsch
Rabbi Selzer

בית הכנסת "הר-אל"
החוגים ליהדות מתקדמת בישראל
ירושלים - רחוב שמואל הנגיד 16 - טלפון 23841

ירושלים, פברואר 1975

רשימת חברי הועד החדש

מר ש. בן-חורין	-	חבר	- רחוב אריאל 3, רוממה, טלפון: 525069
מר ש. גינוסר	-	חבר	- רחוב הפלמח 12 טלפון: 31034
מר ז. גת	-	סגן יו"ר	- ת.ד. 1266 טלפון: 228870
דר' ב. הלפרין	-	חברה	- רחוב בוסתנאי 11 טלפון: 64283
גב' ג'. ויל	-	גזבר	- רחוב אלחריזי 22 טלפון: 60836
דר' ה.מ. זלצר	-	יו"ר	- רח' מ. כספי, צפון תלפיות, טלפון: 30007
מר י. כץ	-	סגן יו"ר	- רחוב התיבונים 20 טל: משרד - 523489 בית - 36887
מר לובל	-	חבר	- ניות 32 טל: משרד - 221161 בית - 62270
דר' סוריאנו	-	חבר	- רחוב אחד העם 18 טלפון: 30088
מר י. פוברנה	-	חבר	- רחוב פארן 6/17 טל: משרד - 289106 בית - 89196
גב' מ. שורץ	-	חברה	- רחוב מוריה 5 טלפון: 526351
גב' ש. שלנק	-	מזכיר	- רחוב הלל 4 טלפון: 228507
הרב א.ש. זאוי			רחוב בוסתנאי 11 טל: משרד-223841 בית -64283

מי יעלה בהר-ה' ומי יקום במקום קדשו נקי כפיים ובר-לבב
אשר לא נשא לשוא נפשי ולא נשבע למרמה (תהלים כ"ד, ג', ד')

October 11, 1978

Dear Hermann and Kate,

-

The bus from Princeton discharged Danny in New York just a bit too late for us to be at Kol Nidre, but we arrived at the shul a moment later. It was good to have a reunion for Yom Kippur, though. Danny, as usual, fasted (not counting the fact that we had to have dinner after services last night because of his unavoidable delay in arriving). Miranda tried valiantly, but broke down around 2;30 this afternoon. No comment on Hazel and me. I hope you both had a good fast, if you chose to have one.

I have ordered the part for the hedge cutter. It should arrive here in two weeks' time, and we will then arrange to have in your hands as quickly and cheaply as possible.

Last weekend we spent in Priceton at Freshmen Parents Weekend. I now understand completely why Ivy League graduates feel that they have the world in their hands: the 4,000 students at Princeton have access to facilities and curriculum that are not available in most entire countries in the world. Danny has adapted to his new environment extremely well, works hard (as usual), has made a nice circle of friends, and seems to be very self-assured about his new world.

We cannot quite figure out why you would like your sharing in his educational expenses to be kept a secret from Danny, but we shall respect your wishes in the matter. A simple breakdown of the costs contains:

Tuition: $5100	Room:$947	Board $1236
Student: $ 47	Books$500	Misc: $1500
Fees		

for a total of $9000+ a year (misc. includes his weekly allotment form us for pocket money, travel home, and incidentals that help complete the lair he shares with his roomate, Rick). Given the amount you suggested, perhaps we could assume that it is accounting for his Room, Board, and Student Fees. Does that seem suitable?

The rabbi at the shul told a story, which you may have heard. If not, you might want to: A young man was sent out into the world to seek Truth. He asked his teacher how he would know when he found it. "Truth", sais the sage, "is a beautiful woman. You will know her when you see her." Armed with this knowledge, the young man searched to the ends of the earth, but still did not find Truth.

Kahan
56 Middagh St.
Brooklyn, N.Y. 11201

usa/22c

Drs. Selzer
10 Rehov Caspi
North Talpiot
Jerusalem
ISRAEL

AEROGRAMME
VIA AIRMAIL
PAR AVION

(2) Second fold

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One evening, in despair, the young man sat by a road to lament his lost hopes. Down the road came an old, wrinkled hag, toothless and stooped. She stopped in front of the young man and stared at him. "Who are you, old woman?", the man asked. "I am Truth", she replied."That cannot be", he said. "Truth is a beautiful young woman. How could I tell my teacher what you are really like." "Lie a little", she answered.

It is a parable worth pondering a bit.

I think Hazel mentioned that Jack Topal, our lawyer, whom you met, will be in Jerusalem with his wife from the 20th of October. They will be staying at the Plaza Hotal in Jerusalem, and he asked for you adress and phone number. He is a bit shy, so if you are so moved, perhaps you could see that he has a cup of coffee while they are there. Thanks.

Again, Shana Tova. And keep well.

Love Mike

-Reflections of Politics.-

"What have you done to us,you freedom loving peoples,guardians of justice,defenders of the high principles of democracy and the brotherhood of men. ? What have you allowed to be perpetrated against a defenceless people while you stood aside and let it bleed to death ? Why do you profane our pain with empty expressions of sympathy ? Why have you not even supplied arms to our ghetto rebels as you have done for the partisans and undegrround fighters of other nations ? If, instead of Jews,thousands of English,American or Russian women and children and aged had been tortured every day,burnt to death,asphyxiated in gas chambers - would you have acted in the same way ? "

Ben Gurion 1944

I do not know what induces me to play the pocket-sized philosopher. Is it my age, my own and actual age which invite a man to look back, to look on without the need to look forward because he has so much more inclination to look inward ? Is it because I stand here within the epicentre of events in the Middle East and witness the waves setting out on their way to intercut with others originated all over the world ? Is it that I cannot withstand the urge to place that all thAT is going on in the world today in relation to the Jewish destiny and in particular to the people of Israel imputing a specific role for Israel in a fate of inevitability ? Is it that I want to look on people and things with a detached eye outside that paranoic momentum which has gripped so many Israelis, high and low ? Or is that Jerusalem,the atmosphere of Jerusalem, the still visible and palpable uniqueness of Jerusalem percolating from a long past hinting at a special meaning and whispering of a possible destiny which turn dreaming into presentiment,light into radiation and reflection into philosophy. ?

At this moment of my writing the population of Israel has very clearly repulsed the Labour Party and has given its votes to Begin. There is every reason to be surprised about the often hysteric reaction and unreasoned hostility of the supposedly unemotional politicians abroad and the journalists who thrive on epithets. At the same time one has every reason to be impressed by the sober attitude of the supposedly emotional Israel public. Foreign papers shrilly denounce the power the former "terrorist" Begin has acquired, and the so-

called statesmen in the democracies abroad have lost their usual coolness and are indulging in threatening hints. They have not used such fundamental lack of control when quite recently they had to deal with the madman Idi Amin and they had not been so pure-minded and history-conscious when de Valera of Irish "terrorist" fame and Kenyatta of Mau-Mau disrepute sat at the same dining table as their Queen, nor did they express disappointment when the rulers of Egypt,Syria and Iraq, whose past does not shine with love for mankind's welfare wre given a warm grin by the American President and I have not read anywhere that the politicians of the democracies protested when the blood-stained souls of former Nazi officials were made to appear pure and unsullied by the application of a layers of economic or Nato paints. I have no doubt that all the hostile remarks and all the hostile reactions were only made possible in their intensity and in their exaggeration because they were fired by some additional subconscious anti-semitic elements.

I am not a diagnostician of the deep-seated pathological factors sickening our world and our times. I try to see the sickness of this our world by observing the symptoms in which it is presented. And the symptoms are clearly visible No opportunity is missed to expose Israel at the pillory. At times I had hopefully been of the opinion that Israel is being measured with the application of stricter rules than any other nation because this our world, our friends and foes alike, somehow expect from Israel higher moral standards and a firmer adherence to the established ethical principles. But I had to free myself of this kind of self-delusion under the impact of the too many instances of irrational behaviour shown by friends and foes alike,which were in the past only shamefacedly brought forth but which are now exhibited with a kind of reflex action indicative of an increasing lack of restraint caused by the submission to irrational urges.

To these our judges it is not important that the civilized world does not interfere with the uncivilized but numerous and rich nations who command the oil supply and decide the future of the Dollar. Our critics see it as a matter of fact that they are numbed by the fear of losing clients and markets. On me, who is not burdened with a responsibility and who can indulge in the luxury of still valuing morals and honour, it has an overwhelming impact to watch the awful reality,or in other words the cowardice with which the once powerful nations bend under the threats of the uncivilized ones, how they unblinkingly anesthetize all their moral feelings and how they join in the self-degrading chorus of self-accusing concessions. It appears unbelievable to observe how in this great change

which has taken place in the economic world order, how in this revolutionary turnover of the mandate of power into the newly centralized class of nations Israel is again centrally and fundamentally involved, how she is forced against her own interests, how she is blamed without her own intrinsic fault and is stamped as the only villain and placed into the centre of a responsibility shich she did not demand and which in truth she has never been granted.

Pope Paul VI and his Christian world look on while the Christians in Lebanon are threatened with annihilation. Not one word is heard in their defence, no protest is heard from any Christian quarter. But that same Pope feels much pain when he sees the Ethiopians make their kind of revolution and the Moluccans firght their kind of st ruggle . He does not remember anymore the painful experiences of the Jews when Pope Pius XII sat on the throne of St.Peter. What is the explanations of such amnesia ? It is not a state of forgetfulness which is explained by corrections in the history books. This loss of memory can only be due to a fundamental change in the morals and the honour of an institution which has no right to exist without such irresponsible lack of responsibilities. Or am I wrong ? Have morals and honour ever been the fuel which moved the Church ? I doubt if the Church could have survived the last sixteen centuries of honesty,truth and ethics had been the sine qua non.

And so we watch the Christian Chruches in their fear to interfere or to protest at a time and in a situation when they should cry out in protest and when they should shout their pain. But it is a fact that they do not and this because they are afraid of being blamed should the Muslims make their threat come true and indulge again in anti-christian politics. As if such a cowardice in the spiritual leadership of the endangered Christians could induce variously pigmented enemies of the Christian world to haverespect or sympathy for the followers of Christ. The poor Pope is terrified by the thought that he might provoke the African and Arab powers. Even when the Church had no more batallions she was a power. She has now abdicated this power. I am certain that had the Church of Rome shown strength and character during the Vatican II conferenees, had she not panicked in the face of Muslim threats and had she not permitted the christian Arabs and their sympathizers to water down the pro-Jewish resolutions which had at first been contemplated, Lebanon's Christians would not havé today to feel abandoned and the Church would not have have to stand there is such cowardly helplessness.

It is a rule that weakness invites pressure, that cowardice brings increased oppression. And so it was inevitable

that the Churches and the democracies were slapped - and that these slaps caused only a mild reaction if any; they were then followed by kicks and still the reaction was mild if there was any at all. It may sound strange to ears which expect to hear from the Catholic Church heavenly music accompanying the lessons of Jesus Christ, to read such a statement as I have just made; but it does not sound in the slightest unusual to the realist who sees in the Vatican a political power making use of political means - which may today be somewhat dilapidated but which were not so long ago no less powerful than the oil weapons in use today. Therefore only an idealist - and you will be very surprised how many such idealists still survive in Israel, I myself am one of them - will be surprised by the fact that the Vatican is in more or less intimate political,social and cultural relationship with all the Muslim and African States,with all the Communist Sates, with Muslims,Buddhists,with Hindus, with atheists. But it does not recognize,neither de jure nor de facto, the State of Israel, has no diplomatic relations with the people of a State to which their own God's own son one upon a time belonged. No wonder that idealistic and simple people have lost their trust and belief in their Church.

This Chruch has still considerable influence - especially on people and peoples - who are on the lookout for a precedent case. In a recent meeting of the International Red Cross again the decision was voted in not to recognize the Red Magen David as the equivalent of the Red Cross as the acknowledged symbol of Israel. However, it has accepted the Red Crescent of the Muslims, the Red Lion of the Iranians as fully accepted symbols. The refusal to grant Israel the same rights as has been granted to other cojntries has come about under the threats of the unholy alliance of Arabs and Communists This decision of the IRC is from whatever angle you may look nothing but a clear act of dishonesty. This cowardly dishonesty we have to witness as the official policy of a humanitarian society and organization whose banner is supposed to present honesty and morality in a world badly in need of a fearless, courageous,honest and ethic society.

How often does Israel stand out by the courage of her acts and expressions. Israel has the reputation of being a courageous nation. Her courage is not a national inheritance; she is courageous becausa she cannot be cowardly; she cannot be even a moral coward. In her long history Israel has shown many signs of degenration and many instances of weakness, but she has never been a cowardly nation. Israel may believe she can build up her existence without the influence of Judaism's ethical code on the life and the action of her people, but Israel will judge her policies according to the ethics which

have always been her guideline in her past and she will act according to to the moral code which she has been taught by her prophets and her own history. You have only to check my assertions with the events of the difficult years since Zionism has taken a foothold in Israel,especially since the State of Israel has been created. There have been blunders,there have been misdeeds, but these have been the exceptions and not the rule. It would be an intolerable situation had there not been such exceptions. These were recognized as such and they were made use of as examples of undesirable deviations from the straight line of conduct. Israelis have so many times preferred to follow the demands of their conscience often at the expense of political and strategic advantages. There are many cynics who will sneer that the "good work" the Israelis perform at the "Good Fence", that the help and assistance which they give to the persecuted Christians on the Lebanese border are dictated by political judgement,by strategic considerations and are not evidence of the overflowing good Jewish heart. Certainly, political and strategic considerations strongly contribute but it is also absolutely certain that had such considerations not been present, Israel would not have looked on while a neighbouring people is persecuted for its religious beliefs without intervening with the offer of medical and material help which is possible in such a situation.

The physicians who treat the sick and wounded at the Lebanese frontier posts of Methulla or at the openings of the "Good Fence", the soldiers who carry the stretchers, the many men and women who collect food and clothing for the Christian destitutes, are not politicians. They do not judge their deeds from the point of any possible political benefit only. They are primarily and particularly Jews who remember the meaning of suffering, who know the costs of isolation, and still suffer the costs of abandonment.

If it had not been for the Israelis, the tens of thousands of Lebanese people - Christians,Druse and even Muslims - who live in the 60 sqkm adjoining the Israeli border would today not been alive. Israel has prevented their destruction. Israel provides them with work,food,water,fertilizers,medicaments,seeds etc. She provides also weapons andammunition. The Christian world at large, in Europe and the Americas,does not thank the Jews. Not even the Christians in Israel and the countries around her thank her, although they must reflect on their own future and realize that by Isreal's intervention their own gosition has improved. The Christian world everywhere is suddenly smitten with blindness and deafness. Not so long ago France and America intervened in Lebanon and saved the country from her syrian enemies. Today it is unwise to do so. They close their eyes and ears. The Lebanese Christians are isolated

They can communicate with their families abroad only through the Israeli mail services. A constant stream of letters reaches the families of the Lebanese abroad. These Lebanese Christians are well informed what is going on in Lebanon. The Lebanese Abroad live in many of the so-called civilized countries of the world. They must be worried about their persecuted relatives in South Lebanon. They must have tried to mobilize sympathy for them, even if they too are not too fond of the Jews and even if they have a grudge against Israel. But one does not notice any response anywhere. It is no secret that weapons and ammunition reach the Lebanese Christians from Israel. And for this she is blamed. She is blamed that she does not leove the Lebanese defenceless,that she does not agree that the Lebanese Christians are killed off by the Syrian troups with more ease and that the Palestine terrorists who crowd on them from the other side,do not have too easy a game.

The world at large knows too well the ambitious Asad's plan to create a "Greater Syria". It knows of the murderous ruthlessness of the Palestine terrorists. It is well informed about the ultimate intentions the Muslim world harbours about Israel. And the world keeps silent. It is too dangerous to antagonize the Arab world as otherwise business might go to other countries which do not think that questions of morality should enter into business dealings with the Arabs. And so it comes about that the Germans,the Americans,the English and even the Arabs call their own murderers by the proper name of terrorists, but call guerrillas those who look for Israeli children in their gun sight. Feed the data into an IBM Computer to find out what profit accrues for the differentiation between t errorists at home and in Israel. Nowadays it is easy to arrange a quick survey of a profit and loss account. We have many expert programmers available today. Ask one of them to find out how much every Palestinian terrorist is worth in business and counter-check these result by calculating how much business you would gain if you call them guerrillas and place the blame for the murdered children on "Israeli intrnasigence".

I have often pondered the question which regularly comes to my mind when I see the epidemic of terrorism which s sweeps our country. Syria,Egypt and Iraq and many stalwart regimes of the civilized countries have already answered the question in an inequivocable manner. What would be the reaction of the people within a nation in case the Authorities should decide to hang or shoot a groupof terrorists they have captured and thereafter condemned to death by a legally constituted Court I cannot imagine that the people of England or America would not protest and would not agitate that the lives of the terro

JERUSALEM POST POLL

Large majority support death sentence for terrorists

By MARK SEGAL
Post Political Reporter

TEL AVIV. — A large majority of Israelis favour imposing the death penalty on terrorists, according to ths latest poll by the Modi'in Ezrachi applied research centre, commissioned by *The Jerusalem Post*. Two per cent was undecided on the question.

The question, posed to a representative selection of 1,286 voters, was: "Do you favour imposing the death penalty on terrorists?" The answers were:

- 64.8 per cent — Yes.
- 15.1 per cent — Only in extraordinary circumstances, such as child murder.
- 18.1 per cent — No.
- 2 per cent — Undecided.

Centre directors Mina Zemach and Amiram Yarkoni said that the replies showed that more women favour the death sentence than men, by a margin of 68.8 per cent to 60.1 per cent.

Feelings were stronger in the 23 to 30 age category, where 69.6 per cent backed death for terrorists.

An analysis of the poll resulted in the following findings:

Seventy per cent of those describing themselves as religious favoured the death sentence, compared to only 56.6 per cent for the non-observant people polled.

Married people were more strongly in favour of the death sentence than singles, by 66.7 per cent to 60.3 per cent.

Likud supporters, with 75 per cent backing the death sentence for terrorists, had the highest percentage of backers of any political party. The same 75 per cent figure turned up for residents of development towns.

On a geographic basis, 73.6 per cent of the residents of the South backed death for terrorists, while in the North the figure was 71.5 per cent.

rists be spared. I can imagine that the people of France and Italy will continue the discussion of the morality of the death sentence long after the terrorists have been executed. I can imagine that the Germans will protest loudly and riotously because they will be afraid that the execution of a death sentence will make a bad impression on the world at large and will make people again despise the sons of Goethe and Beethoven. I am absolutely certain that the death penality will never be introduced in Israel and that people of Israel will under no circumstance take with juridical justification or means the life of a man who has been condemned as a murderer. I have been deeply impressed by the restraint - notwithstanding the hysteric shouting and the uncontrolled grief often witnessed on the TV screen - which the people and the soldiers show in the treatment of captured terroists who had only a short while ago murdered innocent children.

I hope there will still be historians in a hundred years or more to crowd the desks and to explore the archives. How much I would be ready to give could I know how they will judge our leaders and what they will think about our statesmen.

May 1977

Begin and coming political changes ?

Finally the 17th May 1977 brought victory to the Likud Parties and at last also success to Menachem Begin. I do believe that Begin himself thinks that he won because the people of Israel saw in him a saviour. I do not think that the Likud has any illusion that they won because the electorate saw in the political program,less even in the generous electioneering promises of this eternal opposition Party the solution of all or any of the ailments of Israel. Begin and Likud won because the Labour Party lost, was made to lose, was made to go. The people of Israel wanted primarily to punish Messrs. Rabin and Perez and their company of incrusted politicians, among them also Golda Meir and all the other Party bosses who had in their years of office lowered the moral and the morality in the country,had reduced the ethical standards of the nation, haddamaged the image of Israel abroad. The people of Israel who in the past elections had goodhumoursly selected and elected again and again the same old faces and had cynically degraded themselves by democratically leaving all the problems to "them in the Government there" to solve, as long as the flow of money from abroad continued,as luxuries were readily available to all, and as long as salaries were constantly raised. Suddenly there was a shortage in money,in luxuries and in raise: Suddenly the people realized they had been living in a fool's paradise. Suddenly the people of Israel were tired of what "they" did; they did not want to be anymore governed by "them". They viewed now their former rulers as spoilers of Israel. The people of Israel wanted a change. They showed for the first time their democratic strength and their political maturity, and they did so with a vengeance. The bosses of the Labour Movement who had come to see the country as their fief, who had got used to the idea that they personally represented the government and the country, that their own happiness and pleasur their lust for power was the primary purpose of the Government and the existence of the country, were surprised indeed. They were shaken to the depth of what goes as soul in a labour politician. Their selfishness,their egocentric view of the power they yielded had become a habit, an established custom. They did not anymore feel that there was anything wrong with the fact that they, the labour leaders,the proletes,lived in luxury travelled many times a year abroad with their families,lived in the best hotels and enjoyed an inexhaustable expense account

Such luxury they believed their due and they shared this luxury and power generously with their best friends. Do not get excited and do not blame them ! Their socialist dreams,their image of a proletarian paradise contemplated luxuries of such a nature for everyone in Israel (and as they were good socialists they wished this paradise on earth also on every worker everywhere). And why should they not taste such luxuries slightly ahead of the remaining Israelis ?

Suddenly all this came to an end. The bubble burst All the great planned future luxuries and enterprises came to nil. All the magnanimous plans they had prepaired, the good jobs they hoped to distribute and the tenures they wanted to grant among the faithfuls after the victorious election, went up in smoke. Gone were the glorious days of luxury. Only the Histadruth,the Trade Union bosses could still find excuses for luxurious entertainment ,for journeys abroad, for large expense accounts. The Labour Party was now forced into the defence. It had now to explain the many instances of corruption and of graft which were "uncovered", but which had been common knowledge and had so far been viewed as a normal feature of a party in power. The Labour Party's main efforts were now directed to the prevention of thediscovery, resp. of the disclosure of any further such instances. They looked forexcuses,explanations. They asked for discretion nad pleaded public interest. Israel's image,the precarious position of the country was paramount. Again the carpet was lifted and what had been discovered ,what had been found in the dark corners of the party system,was agair pushed underneath. The leaders of the Likud were magnanimous in victory and did not want an more any scandals either. Some quid pro quo was certainly extracted and agreed to. Let us see what form it will take.

And so Rabin & Co, Peres and his friends learned at last that the Israeli public has a will, a soul. They were lucky indeed tht Israel is too mature a nation - not duw to any specific past experiences,but due to inner values -to indulge in revolutions, and that she is too independent minded a nation to dream even of a dictatorship.

It is greatly to be regretted that all this has come to pass after such a delay. The Six-Days-War had spoiled Israel's will and character. After her victory in 1967 Israel had become an arrogant nation. Israel had begun to arrogate the right to demand from the world,from the Jews of the world, from her own luck, a fortune in luxury, a life of indulgence. Israel arrogantly indicated that the world owed her a specific status, not of moral predominance but of earthly goods. Nothing was too good now for the Israeli. ALl the luxuries and all the goods life elsewhere had to offer was also to be Israels

right to demand. Sacrifice for the good of the country had become a dirty word. Israel, tiny Israel,the socialist country of pioneers and schnorrers felt justified to model herself on capitalist America. She asked for the same earthly goods and the same materialistic rights but she neve rmade her sons and daughters work for such goods, never made them earn the right to make such demands. Isreal simply usurped the right to make such demands from the world, from fate,from God. The world, particularly America and especially the Jews of America responded positively. Israel turned into a country filled with spoiled Jews. What had been so good in Israel,what had distinguished Israel from other nations, what had built up the country, had established the State,had gained Israel the admiration of of friend and foe alike, began to disappear. All this slowly rotted away. Israel had no more leaders. It had only Party bosses. No statesman arose. Woe to a nation in peril if no statesman comes forward when the distress is great. Woe not so much becaus his leadership is needed but woe because a nation which cannot produce such a leader in times of great need, is condemned.

It is a great pity and may be the cause of much future trouble that the Party bosses were not depossessed, were not made to parade in sackcloth and ashes through the streets of Israel May 18, 1977. There was something good,psychologically clever,in the old custom which would have decreed such a recognition of misdeeds and misdemeanour.

I have never met Begin personally, but I have always been intrigued by his personality. I imagine him a man of character, no more in need of personal glorification as he has already a past which has made him into a historic figure. I picture him as a man who maintains his strength of character notwithstanding all the sly efforts of his political adversaries to dull his importance and to stain his position in the books of future history. Ben-Gurion knew why he hated Begin so much. I imagine the Begin who sat on the opposition bench and waited his time,watched the politicians in power and came to judge them so much inferior to himself. For years, while in opposition, he had the time and the opportunity to grow in political maturity. In all his political carreer,throughout the thirty years he spent in the wilderness he maintained a pivotal - though hardly liked - position on the sidelines. I imagine how this man who preaches a political philosophy which is acceptable only to a small group of his followers,tried to adjust his burning patriotism to the progressive changes,yes even the modernization of political thought. I imagine how he kept his balance when hostile forces in the country tried to paint him with the brush of the ridicule,label him as a man of the past. There he sat at home,in the party office,in the Knesseth and waited for the

timewhen he could emerge on his own merrits and would be given the opportunity to end his life work in a completed circle. He must have known that the elections of 1977 were his last chance at political achievement; that a defeat of his Party was inevitably also his personal defeat and inevitably to be followed by his retirement from active political life with the additional stigma of being held responsible for the ruin of his Party. It was known, let us say it was hinted in the Press,that his Party had come to fear him,his political image, his impact on the voters. His lieutenants and the salwarts of the Likud Party indicated to him in often unmistakable words that they wanted him to retire from the leadership because his image,his terrorist past in the underground had branded the Pary as standing too much on the Roght. Begin's strength, however,his belief in himself,in his spiritual leader Jabotinsky and in his own destiny were too great as to allow him to accept the advice of his coleeagues or to allow himself to be disposed from the leadership of the Party. From what I could see and learn he could not harbour much respect for his lieutenants. There was hardly anyone in his inner circle and among his followers at large whom he could trust, whom he could respect in the way Jabotinsky had trusted and respected him..So far he has not found any man among the leaders of his Party in whom he could see his eventual successor. He realizes fully well that he will have to work with political and intellectual mediocrities who are capable of bargaining, for a restricted aim of their political program and for a good place for themselves under the sun, but who have not that vision,that strength,that perseverance which is necessary if there is an ideal to be persued, an aim to be achieved,especially if it involves the sacrifice of personal happiness in the execution of one's duty. Don't be impressed and less even misled by the words,the show acting and other antics of the outspoken Weizman, the extrovert Sharon; they do not have the intellectual calibre which is required of a leader in Israel.

I see all the elements for the development of a tragic situation in Israel. Begin is a sick man. He is a man with a defective heart and he is a diabetic. No sooner has he started to pace the corridor of power than he has to contemplate the selection of a successor as his primary task. This must cause him great pain,because there is no successor in view whom he could groom. He has in his environment men of the type like Dayan. He may select him for cabinet rank; but the Begin who has never changed his fidelity,never left his principles, never bargained for his own personal benefit, cannot have trust and confidence in a politician whose character is such an opposite to his own. Begin is now the man who will govern Israel.

He can now face the future in the hope that he will succeed in his task to rehabilitate Israel and to rehabilitate thus also himself. He is certain to write a fascinating page in the histo- ory of Israel. But he must be deeply worried that he has no young and strong shoulder on which to lean,no strong hands to entrust part of the work. Moses had young Joshua bin Nun of whom he knew wele enough that he was the right man to bring one day the Israelis into the Promised Land. Though still filled with resentment against God and Fate, Moses could die in peace. He knew that the young nation was in good hands. Menachem Begin has so far no such consolation.

May 1977

The Israeli Official.

On and off I am gripped by the funny idea that it is in my power to improve the prevailing conditions with regard to social conditions in Israel. In retrospect I realize that at times I must have appeared to onlookers as a replica of the Memsahib of old or of the colonial Masters of the past who in their topi and their sticks underneth their arms felt called upon to lecture the natives while their moustaches ristled and their voice echoed the effort to make a manly impression. I mounted a kind of one-man campaign against the slipshod attitudes I disliked so much in Israeli officialdom. I was and still am mostly enraged by the impertinence with shich officials, big and small, treat the public, by the careless and disinterested manner with which they do their duty. The official here thinks himself all too powerful. He considers himself the master. And indeed he is the absolute ruler in the domain outlined by the longest shadows his desk and file cabinet can cover. I become very much conscious of the power of the Israeli official whenever I only think of having to deal with him. A sense of oppression overcomes me. I had my first exposure to this specimen of humanity when we came to Israel in 1971, i.e. at a time when the image and the character of Israel was already spoiled by and due to the euphoria which had affected the country and its inhabitants following the Six-Days-War.

In the eyes of the Israeli an official is a superior being, a person in a specially privileged position. No wonder that every normal Israeli aspires to a carreer in Government Service - not because the pay is good or the pension in any way attractive. The reason is simply that the prestige, the power, the independence such an official gains in his own eyes at least - along with the guarantee that nobody in Gevernment Service has ever been known to sicken from overwork- makes such a position so attractive. The mature Israeli has not forgotten how he had to bow and beg before the Polish and Russian officials in the "old country"; how he admired the German "beamter"' how he had been in constant fear of the Egyptian, Iraqi,Syrian etc. official; how in the past he to bend his knees every time he confronted a Turkish official. The old generation of Israeli officials is to a great part still in service; there are newer generations now of officials hugging

Scathing criticism by Chief Justice Yoel Sussman

'No civilized' land would stand Israeli officials

Jerusalem Post Reporter

For the second time in two months, scathing criticism of the government administration has been laid down by the President of the Supreme Court, who yesterday said the Israeli public adnistration would not be tolerated by any "civilized country."

During a Jerusalem hearing in which he was severely critical of state officials' failure to honour state debts, Justice Yoel Sussman said the "administration should be replaced and those officials who don't do their jobs should be dismissed."

Sussman's remarks came two months after he cited the government in contempt of court for going ahead with plans to build a road in the Negev despite an injunction against the construction. Yesterday he was hearing a plea from a boy blinded in an accident involving a military vehicle.

In 1977 the Tel Aviv District Court awarded the boy IL2.354m., but the state paid out only IL500,000 pending an appeal to the Supreme Court.

But even after a January ruling by the court rejecting the appeal, the state has failed to pay the award to the plaintiff, who again turned to the supreme court.

The hearing was set for yesterday, but a few days ago the state paid out the remaining sum to the plaintiff, whose lawyer therefore claimed the state should pay the court expenses.

Sussman yesterday ordered the state to pay IL20,000 in court expenses, and also took the unusual step of ordering the sum to be paid within two weeks.

In his criticism of the state administration, he declared that "no civilized country would tolerate" the government administration. Those officials who do not fulfil their tasks should be dismissed... there are officials who sit and do nothing and receive their salaries."

Turning to previous state failures to pay debts, Sussman charged that such debts "undermine the payments morality of the public."

"If the state does not honour the law, why should an ordinary citizen see it as his duty to pay sums of money by order of the court," the justice challenged.

Sussman's remarks caused a minor sensation at the Justice Ministry. Officials noted that it was the second time the justice's criticism of the public administration had been so sharp within such a short time.

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their chairs in the ir offices - every year an unproportionately large number of Israelis joins Government Service - and within a very short time the newcomers learn the behaviour of their seniors,imitate their comportment,copy their inefficiency. The newcomer is soon told that he will not last long in his job if he tries to be efficient, that he will have to toe the line,that he is not allowed to handle more than one, at the most two files a day, even if he has time and energy to take on ten files. It is evident that the Histadruth had started the country's laws of efficiency and not only the number of bricks the bricklayer has to put down but also the files which a clerk may handle a working day are normed.

Not only did the Israeli official feel he had achieved power and fulfillment from the day he was appointed an official in one of the innumerable offices of Government, but he expected the public to notice his power and to respect his position. No wonder that the public suffered, It was purposely made to suffer. After all, the official had nothing to fear; he could never be sacked and his job was assured for life. It should not surprise you that the public accepted this situation. I cannot explain it but that the public accepted this as a natural,godgiven situation. The public reacted with a deep-seated and unexposed hatred. The intervention of old memories forced such a passive attitude on the Israeli citizen. Here in Israel you find now a situation worthy of a good writer: the Israeli policeman is feared,hated,despised; he is mostly one of the oriental Jews orienting in one of the Arab countries; he hates the Ashkenazi and hardly makes the effort to disguise his feelings; the Ashkenazi citizen reciprocates; he and other ethnic groups go in fear of the policeman and in order to console themselves and to deny their fears,they call the policeman an uneducatedand brutal fellow. People accept this situation as normal. Nobody thinks that a public relations campaign is called for. I was very surprised to find such a situation here when I came to Israel. This was one of the first disappointments I experienced. I had always seen in every Jew everywhere a brother - and still do.

I saw silent acceptance also of other abuses by official power. I was very often surprised to see that the publicmeekly accepted the impertinence of the bus driver, the disrespect of the postal clerk,the brutality of the policeman. I have never seen anybody object to the bad behaviour of the government officials,young and old, wherever they sit and whatever type of chair they occupy in any of the offices for which and for whose maintenance that very same public has so many taxes to pay.

As I said, very rarely if ever did people come forward to protest. They did not react to the misuse of official power. Every one here in this country is only interested in his own welfare. Everyone is occupied with his own problems and does not care for the public wheal. When I pointed out to a Government official in a responsible position in the Housing Ministry - Yehuda Laysh who lives a floor above us - that the man who occupies the barrack next to our house had built for himself a swimming pool with stolen material and without a permit from the Municipality, that he had joined the swimming pool to the main municipal water supply without a permit and without a meter etc. ,Laysh shrugged me off because any meddling into the private affairs of the fellow next door might expose good Yehuda to a personal vendetta of the dangerous looking man. When I voiced to another good friend that this same neighbour was most likely a very successful drug dealer and when I asked this friend for advice how I could communicate this well fo/unded suspicion to the Authorities, I gained the impression that I had made a very disreputable approach to this my friend.

Sporadically my rage flares up. Most of the time, however, I realize that there was no hope that my protestations and complaints would achieve any result. Whenever I wrote a complaint to an appropriate authority I received at the most a printed acknowledgement from some highly placed wielder of power. But one day I had the bright idea to add at the end of my letters the sentence " copy to the Ombudsman", and although I never sent any copy of any of my complaints to this poor, overworked and frustrated official, the mention of that very respected custodian of governmental conscience and the terror of the official mind was enough to solicit at last and at least a polite - at times even contrite - reply.

I had the interesting experience that for some time those old and settled officials became much more polite and more helpful when the Likud Party won the elections. There was a rumour about,the threat was in the air,that the top-heavy administration would be skimmed and many of the officials dismissed. The rumour sufficed for a beneficial effect. Even though an Israeli official cannot be dismissed, he can be transferred and he can be overlooked for a promotion. However, as nothing happened which confirmed the suspicion and fear of the officials their fear soon evaporated - and everything remained as before. And everything will go on as before; every year Government declares that no new officials will be engaged in Government Service and every year more officials are engaged than in any of the previous years. A spiral will not necessarily end at one point but it is an easy way to help friends and relatives climb.

C a r t e r W h e e l s .

What will history one day have to say about Carter ? That he was a President in a hurry ? That he was immature ? That he did not fit into his job ? That he has changed the image of the Presidency for the better ? That he has spoiled the status of the President and his family ? That he was a weak man who tried to be strong ? That he was naive and therefore strong ? That he felt called upon to change the world and this made him invincible ?

What will history have to say one day about Carter ? How will he be judged ? I hope history will not stop at pettyness and dwell at length on the fact that he elevated his mother, his wife,his son to ambassadoral level with the psychologically embarrassing justification that they knew so intimately the thaughts,thes trength,the ideals of St. Jimmy . I hope, however, that historians will give much value to the fact that he made Breczinski his alter ego and Andrew Young the itching image of his own sense of justice.

Carter is a nice man. He radiates honesty and goodness. This at least was what many people abroad thought and man in America who watched his antics on TV. He developed into a world politician thanks to his excellent teacher Breczinski. Carter measures the present and future friendships of America with the measuring rod he applies to his personal friends. Human right are the basic demands he presents - the top the list. Communism with the guarantee that human rights will be preserved - if such an Utopia can ever be realized - is acceptable to him. Africa must be granted the full measure of human rights, not yet nor in the foreseeable future by Africans to Africans, but at once and at whatever cost by White men to Black men. That his demand and his insistence to re ch the goal as quickly and as immediately as possible might present the danger that possibly the communists might gain predominance, had not deterrent significance for him. What will happen, what will he himself say when one day the vital interests and the security not only of America but also of Europe will turn out to be in conflict with the Carter philosophy ? In his hurry to get an over-man-sized program pushed through, he forgets the primary rules of democracy which prescribe that political leaders have to show their adherence to the basic principles of honesty or give at least the appearance that they do so. The way he introduces one new method after the other,changes one policy after the other,must have some purpose,some reason ! It cannot be explained by immaturity,weak-

ness,insincerity. What the motive was and is , what the real explanation is only the future will show. I cannot say much, should not say much about his policy in general,about his world policy at large as I am too ignorant of details, but I have followed his daily stand on. reaction to Israel, and on this point I think I can utter an opinion. ("can" not in the sens of any expertize but by virtue of being so much personally and passively involved. In addition it is my opinion, that every citizen in this world has as much right to think and talk about the American President, has the same right to bless him or curse him as any American citizen; I might even believe as much right to elect him too). Carter does not mind pressing hard on Israel while denying any pressure. He has quie an impressive list of ultimata at his elbow. His first reaction,the moment he heard of Begin's election, was to pour forth a stream of threats against Israel. Was this a spontaneous uncontrolled reaction of a peace-loving politician or a very clever psychological move of a statesman ? Is this possibly evidence of a sudden fear that he has now to deal with somebody who might interfere with his plans,especially as this somebody should be grateful for the permission to feed at the hospitable American table ? What is the real explanation ? I do not know. I am sure, however, that we shall soon know when we know him better. What explanation should I venture at this stage ? The least painful would be his immaturity,the best a tendency to pose as a dictator,the worst that this indicates a moral weakness.

I have never had the opportunity to sit in a comfortable chair and to view politicians from afar; therefore my curiosity about the character of the protagonists. Therefore I am impressed by how much Carter and his alter ego Breczinski show how much the enjoy the power they now possess. I do not think that there is any other instance in the democratic scenario where it is possible to discern such enjoyment by the dispensers of power. Sure, Kissinger enjoyed power even more , because he and Nixon appreciated better the social aspects such political power brings along. The Carter Administration must have been overwhelmed by immediate evidence of great power. A steady stream of visiting stat sme has started to flow into the White House. The stream has started soon after In augurati n Day and does not show any tendency to abate. The ritual ccording to which all visitors are handled has become routine. This clever handling of the externals made any protest impossible. The ritual was also kept to a minimum so that also the American taxpayercould be satisfied. Carter has not yet gone as far as to ration the sandwich spread, the toiletpaper or the paperclips, but he has reduced the number of limousines which are at the disposal of his staff and this has had the effect that he can feel virtuous and the American taxpayer a laugh.

However, Carter is very flexible in his official bearing and doing. A certain reverence is there discernible for the visitor who demands reverence, a certain condescension towards the visitor who has to be made to feel that he is a weak position. The difference can be visibly measured. Watching the reception Rabin received,the courtesy Crownprince Fahid of Saudi Arabia was shown,the pride with which a true king from Jordan was welcomed, an observer could deduce much with regard to the future policy of the USA. This applies also to the sudden and definite spark of understanding which erupted from his meeting with Saadat of Egypt. Carter ,in the interest of peace,glory and destiny forewent his and his country's honour and prestige and travelled to Geneva to meet with Asad of Syria who had refused to use the same red carpet in Washington on which the other visitors to the White House had trod without raising an objection. Does this show statesmanship ? Possibly ! Do you want to call it statesmanship dressed in humility ? Or has his behaviour to be explained by his listening to some biblical injunction ?

Begin would very much like to meet Carter too. He would not mind meeting him in Geneva or in Luxembourg. It will most likely be a meeting in Washington itself, but Begin will have to be content with a less luxurious carpet (after all, there must be some old worn-out though still usable red carpet in some cellar of the White House ?) When his time comes and he is allowed to pay his respect in the White House,Begin will have to face a very stern President of the USA. Carter welcomes every visitor with a hosiptable grin, but this grin will disappear from his face the moment the doors will close after he has ushered his visitor into the Oval Room.

His Highness Prince Farid had a nice official welcome recently, but the private conversation with Carter must have been quite tough. I do not think that the Crownprince had it all his own way. Sure, he has the oil and with it the power to threaten an embargo. He has also at his disposal the inducement that he can keep to a minimum the next expected price increase for crude oil. He can also promise to invest a large share of his superfluous dollars in the USA. He can bribe Carter with the promise to place large orders with the American Industry. He can agree to increase the oil production for a certain period until America has stored large enough reserves. He can also lure Carter into his pocket that some of the billions which should help the poorer countries would instead be deposited with the help of the great American banks.

But Carter too has his cards to play - and I am sure that he did play them. Without Carter's protecting hand the vultures poised in the Persian Gulf and the terrorists trained

by the Communist Block would soon turn the Arab Princes who might survive into pensioners in some inhospitable part in Europe. Without the protection of the American arms the Arab sheikhs would soon be finished off by their own inner-Arab struggles. But did Carter point out that the Palestinians are the worst enemies of the Arabian feudal system ? That Egypt is thristing to lay her hands on Arab oil ? That Israel is today the most stabilizing element in the Middle East ? That Israel is a protective rock not only against a Soviet invasion but also in keeping at bay greedy have-nots among the Arabs ? That Israel would have to be invented for the Arabs' wel;being did she not already exist ? Or are they - Carter and Farid -so short-sighted that they prefer Anti-Israel politics to soothe their wounded pride and delay the few chances left to wave off an inevitable inner-Arab burst?

It is noteworthy that Carter had to point out in his address of welcome to Farid that oil should and could not be used as a weapon - but to my mind he did not sound too persuasive. Poor Carter regretted tht America had not that influence on Israel as his Arab visitor apparently wanted him to believe. Was it a warning to the Arabs notto press him too much ? Or had Carter been told by friends of Israel in Congress not to continue his provoking hints against Israel, with his new habit of looking down and talking down on Israel ? Has Israel made the White House understand that - inevitable though, unacceptable though, true though Israel's total dependence on America might be - this kind of talkative politics would only raise irrational hopes for the Arabs and would contribute to the hardening of some vague illusions in the planning of Carter and Breczinski ?

Why has nobody among the sycophants explained to Carter that a word which has once emanated from his unusually generously opened mouth cannot so easily be erased by a denial ? Have we any reason to believe that he ever had the experience in his private past that he could take back hs word once he had made a sale of a cargo of peanuts ?

Carter now and then cites historical facts which are no facts. He has produced arguments which are not based on truth and which are easily demolished by facts. He openly and publicly issues, not only in his pre-election campaign but also in his capacity as President I.O.U.s on the Bank of Hope which he will never be able to redeem. If he becomes insolvent will anybody say that in his goodness he only wanted to be helpful, or will history judge that he issued cheques which bounced ? A good businessman as much as a good politician is very careful with his promises and arguments - and with his bills of exchange.

September 1977

The Arabs of Israel.

In the last 2000 years there has never been a time when Israel has not been at the receiving end of the usually painful and always sorrowful relationships the Jews as the ruled had with their rulers. It is now only thirty years since the Jew is confronted with the novelty of being the master in his own home No wonder - and let us be grateful that it does not in the least surprise us -that Israel has never forgotten its past and has developed into a democratic state. It is not to great a price to pay that Israel has also absorbed all the disadvantages - along with the advantages of course - which a democracy has to face in wartimes. Israel has tried to accept,to accomodate,to absorb the Arab population with that optimism and that hope only a newly liberated people with a good memory can evolve. However, Israel never succeeded in the task she had set herself. She may have committed some blunder here,some sin there - but all in all it was not her fault. The Arabs did not want to be absorbed, nor did they want to be befriended. They did not even agree to be categorized as neighbours or co-citizens. They continued to nourish thei resentment and their hatred which a steady propaganda pouring in from the neighbouring Arab States at every opportune and not so opportune moment fired into active agitation which a misplaced and a misapplied nationalism made an effort to paint as heroism. Israel has tried the democratic approach. The result was at best a sullen collaboration. Though Israel has repeatedly defeated the Arab armies and had acquired unwillingly large masses of equally unwilling Arab citizens, this did not oblige these from time to time increasing numbers of citizens to accept the legal definition which would stamp them as Israelis. The Israeli Arab perceived himself first and foremost as an Arab and never as an Israeli. The hand of the Israeli extended in friendship was seen by the Arab as a sign of weakness. The Arab nationals who have never known what freedom of expression,liberty and equality mean are bound to interpret these demonstrations of democracy as an evidence of a hidden weakness and as indicative of a supressed fear in a conqueror.

To my surprise I had to come to the conclusion, in the few years I have had here to observe them, that the Arab is politically very immature ; and what impressed me most - not only intellectually but also negatively - is the discovery that he is also a coward. My judgement may sound strange to the Israeli and to the Westerner in general - and may be objectively seen not justified. It may be an inappropriate and a very subjective judgement as I am still bound by my trend to compare the Arab to the

Pakistani,the Pathan etc. in their mental and physical propensities. I have come to the conclusion that these weaknesses of the Arab make-up form the tragedy of our times. Only a strong Arab nation can accept defeat and then proceed to reconciliation. A weak Arab people will speak of honour and dream of revenge. In the meantime - as long as they do not have the military strength and are not faced with the necessity to risk another defeat to escape some intolerable internal pressure,the Arabs console theem selves with the in their mouths so absurd sounding type of Western antisemitism, the weapons represented by the weakness of the capitalistic economy and the phraseology supplied so abundantly by a communist paranoia which gives them the sensation that they are successfully preserving their honour and which stimulates them to go on planning their revenge.

Israel, in her endeavour to remain within the boundaries of democracy, does not interfere as long as security is not threatened and this latitude strengthens the schizophrenia prevailing among her own Arabs. Israel grants the Israeli Arabs as the Israeli Jews has, and allows them to demonstrate in the streets,to sabotage the economy, to curse the Government. They are as lenient to Arabs cheating on incometax as she with Jews. Israel thinks that time is on her side; thinks that in not too distant a time the Arabs will appreciate what Israel has offered and can still further offer; thinks the Arabs will remember always they way they were humiliated when Nasser's Egypt had occupied Gaza; thinks that the Arabs will never forget their disadvantageous position during the years their country had been occupied by Jordan. Israel's policy appears to have been built on the thought that as the Arabs were known to have such a good memory they would be grateful for the freedom they now know under Israel's rule. Israel expected that the Arabs would appreciate the economic wellbeing,the freedom of expression,the liberalization of political thought Israel was providing. Israel hoped that no Arab would ever forget that he would have paid with his life for every one of the protests,of the acts of insubordination he is permitted here in Israel,had he dared to behave in such a way, such a hostile manner in any Arab country. Israel does not mind that Arab students of the Haifa University mounted a hostile demonstration on the 10th Anniversary of the Six-Days-War. The Arabs paraded the University grounds, shouted " Down with Zionism", " Down with Israel" - and Israel felt democratically obliged to grant these Arab students the permission to repeat their parade and their shouts when some zealous Israeli officials prevented them from demonstrating their anti-Israeli scenes in front of a delighted group of foreign newsmen. The Israelis pride themselves about their democracy. The Arabs ridicule their democratic overlords. The world at large is in full sympathy with the suffering Israeli Arabs. Israelis think it right that the Communists

organize the Arabs into effective anti-Israeli activities, fan their frustration and fire their resentment. All this in the name of democracy. Yes, this is democracy. Lond live democracy.

I do not complain ! Better to make mistakes and to see democratic freedom daily abused by the Arabs than to be once only the witness of such abuse by Israelis. Israel has not forgotten her own past,and should ever remain conscious of it. Every instance of human suffering,human persecution should awaken Jewish memories,should move the Jews to act in the fight for human freedom and against persecution and humiliation an where.. An Israeli ship sights a boatload with some 60 Vietnamese refugees. These starving men,women and chicldren had hailed many a passing ship,but none of them had stopped. It is only natural that the Israeli captain did stop,that he took the refugees on board his ship. He finds now that there is no chance to put them on land anywhere in any country of Asia - or elsewhere. The ship with her cargo of refugees is now roaming the high seas in search of a refuge for the refugees. I am certain there is hardly an Israeli here in Israel who does not consider it a matter of course that these 60 refugees should be allowed to settle in Israel and be given here all help and support. Long live democracy !

Israel was sure that her sympathy for and her support of the Lebanese Christians would exert a beneficial effect on the usually so hostile attitude of the Christian Arabs in Israel. And Israel is now painfully surprised that in the 1977 elections the Christian Arabs gave evidence of their continued hatred for Israel in the way they overwhelmingly voted for the Communists,viciously and actively demonstrated against the Government of Israel, and in their churches prayed for the destruction of Israel. Analysis of the election results shows up to 90% of the Christian villages along the Lebanese border expressed their opposition to Israel at the ballot box.

It took quite some time before Israel recognized the failure of the policy she had adopted vis a vis the Arabs. Not Israel as a whole has to be blamed but mainly the comrades of the Labour Party, and among these mainly the MAPAM whose socialist conscience would never have tolerated a harsh step against the most outspoken and active enemies of the State. The men of the Labour Party would never contemplate treating the Arab agitators in Israel in the way Asad,Saadat,Hussain and Khalid would have treated them and as the Arab would have appreciated and seen as justified as evidence of strength. The comrades of the extreme Left did not think that the men of Raka are enemies of Israel and should be handled in the way as Stalin,Krushov and Brecznew would have handled such people.

These people are enemies of Israel, no doubt. But what would you prefer ? To kill them ? To jail them ? To manhandle them ? Or to let them carry on so that Israel can never become a police state, will always remain on the straight path outlined by Jewish ethics and tradition ?

August 1977.

A few words about the Yordim.

It is deeply disturbing to see how many Israelis are giving up, are getting out, are leaving the country. In addition there are the many recent immigrants who quit after a stay of a year or so. The Israelis who opt out offer the excuse that they want to see the world for a short while and when the depart they assure themselves and others that they will still have a home to which they can return in case their adventures abroad fail to bring them the riches to which they all aspire. They all dream of the amount of money they are going to earn; they dream of entering the mainstream of a kind of life they cannot find here, full of luxuries,enjoyments,security ,"things in general". They have learned from friends and relatives abroad about all "these things"; they talk of the high salaries they will earn abroad and the low taxes they will have to pay there. They may have heard of lonliness which Israelis know in somany countries abroad, that they remain isolated from the other inhabitants of these countries who so often despise the Israeli newcomers. They may have heard that the Israeli emigrant has very little contact with the other Jews of the locality in whichthey finally take up residence and who more than the noo-Jews even look down on the Israelis abroad, see in them cowards and traitors. Of these sad facts, the "Yordim",those who have quit, are quite conscious. You will see how they constantly try to find excuses and explanations for their departure from Israel, how they try to justify their having left Israel not only to you but also to themselves. The sad,the depressing,the unfortunate thing is that many,possibly most Yordim think they can do so only if they defame Israel,blame Israel, illuminate only the negative side of life in Israel. The one explanation which I would accept,understand, is however rarely used, viz:- that one gets a sense of claustrophobia in Israel, that one feels closed within hermetically sealed borders and wants to live away from this oppression for a while. This is the main reason, I think, why such a large percentage of Israelis travel abroad as tourists every year. Nobody will deny that life in Israel is difficult,that it has lost so much of its values, that it is full of dangers; but an honest person, a devoted person, a responsible person cannot and should not overlook the compensations,the many positive sides life in Israel can offer. Above all one should not run away from the Jewish memory,one should never suppress the knowledge that the Jew who lives abroad, even in these days international migration is in no was unusual, exposes himself to the same dangers and those same denigrations of which the Jews have always been the victims.

We have to face the fact that it is impossible to live in Israel without a sense of dedication, a sense of duty, a sense of honour and a sense of pride. The earliest pioneers possessed these positive qualities. Those who came later,who came of necessity acquired in most cases these qualities in the melting pot of the self-renewing nation and under the fire of the enemy guns. Not everybody in our generation has been imbibed with the values of the Jewish heritage, has not learned for himself the lessons of our Jewish history. There was always something unique in the Jewish people, and the loss of this uniqueness will one day be seen as the tragedy of today's Israel.The particular ethic characteristics of the Jewish people was lost at a time when there was every need to strengthen that very sense of uniqueness, of moral strength, of ethical superiority. But instead in the aftermath of the Six-Days-War arrogance was substituted for humility, superciliousness took the place of dedication and greed displaced morals. That this could have happened will be judged as the great sin ofthe leadership in Israel. The Jewishness of Israel was left in the hands of the halachic Mafia which judges Jewishness via the stomach, defined evil as contravention against the way your roast or your steak is prepaired. The mundaine leaders of Israel ruled as only self-centred politicians are capable of doing. They saw Government as a Party affaire. Their policy was to keep the world under a perennial sense of guilt, never let the world forget the debt they owed the Jews so that they could be induced to favour Israel against their own national interests. Do you wonder that the democratic nations of the world felt themselves often blackmailed and they reacted strongly, often very strongly. Letus be clear about it: the addition of the resurrected instincts of antisemitism give a most pronounced flavour to the political cocktail of our times.

When the atrocities Germany had committed during World War II became known,the formerly so common antisemitic attitudes were hidden,were covered with a cover of an enormous sense of guilt which mankind readily acknowledged. The world accepted a global guilt for all the sufferings of Jews during the last 2000 years. The non-Jewish world established a"special att itude" towards the Jews It was determined to overlook the often unpleasant behaviour many of the Yordim exhibited. They even overlooked the crimes some of them committed in their host countries. It is an undeniable fact that Jews have a great share in the activities of the "Underworld" in Germany - in prostitution, drug traffic etc - that these criminals bank on the reluctance of the German Authorities to act in any way which might make them appear as antisemites. The German Police has without doubt shown a greater leniency to Israeli criminals than to theirs, and our Yordim know how to make use of this lattitude. In the 1950s and 1960s there was a great fount of admiration for Israel abroad. The Israelis abroad

have known how to make us of this. The accolades Israel received were exaggerated,overdone; they were a compensation and a cover up of the deeply rooted antisemitic urges the world wanted to hide Over the years a progressive change has taken place. It has resulted in a steady weakening, a constant wearing off and a final disappearance of the camouflage which hid the ancient Jew-baiting urge. The time is not yet suited for an open revival of old antisemitic usages, and a compromise was called for. This compromise made it possible to laud Israel and its people and did not call for the inclusion of a humiliating confession of guilt. This has become the generally accepted policy. This change in attitude, this shift in opinion took place on a vast front. It was general and total. Nobody was called upon to confess individual guilt, nor was anybody pointed out as separately responsible. Israel was made into a general target of reproach, the object of a negative form of attention. Israel became more and more isolated. Everything fitted in well now. Nobody could be accused of antisemitism nobody was in danger of being bothered by the ancient guilt-fear-hatred complexes. And finally this psychological adjstment made people all over the world express surprise when it was somehow pointed out to them that Israel was populated by Jews.

The Yordim will tell you that they wanted to live in peace, that they wanted to escape from the oppressing atmosphere of a country under siege,that they wanted to live in some place where they were not the focus of so much international hatred. They did not succeed in the way they wished. Wherever they settled they remained the target of hatred and aggression, without the benefit of a home country. They did not give up their home country; as a rule they kept their Israeli citizenship,because they knew that though Israel more and more faded into the background,though their contacts more and more weakned, this passport as an Israeli citizen gave them a hold, a grip, a protection. And so they lived a kind of schizophrenic existence, away from Israel but they also claimed the protection of the State of Israel and they made use of the advantages where available deriving from the fact in the minds of non-Jews an Israeli often is still regarded with respect. The Yordim, away from home, away from the country of the Jews and sojourning among other Jews abroad, demand the advantage of being at times Jews, at others Israelis. When they have an opportunity to open their hearts, you will find some degree of nostalgia, but -shockingly - you see there so very often hatred for the ciuntry of their people,for Israel,where not so long ago they had found refuge, where they had their self-respect restored, a sensation their parents had never known. The poor Yored is not a very happy person. He tries to justify himself and can do so only by filling his mind with a mixture of guilt, shame and hatred.

Dvora Frankenberg has just returned from a 2-months trip through the USA. She literally smacks her lips when she recalls the luxuries life offers there,when she describes the beauty of the countryside and enumerates the technical wonders whe has witnessed. She would"give everything" should she be allowed to live there !. She tells of Etti,the nurse who left us two years ago. She is now working as a nurse in a big hospital in Philadelphia. Etti feels very well in Philadelphia, she says. She earns good money, she says. But she lives alone there, has not found many friends there. She has to work very hard and long hours there. In all her life she has never worked as hard, and she would never have consented to work as hard while she was in Israel. She works under conditions she would never have tolerated in Israel. If she comes ten minutes late to work, her salary will be cut accordingly. She can be sacked from one day to the other. In Jerusalem she was the one who complained most when our Clinic did not provide her with transport,when patients disturbed her during the coffee-break. In Philadelphia nobody cares how she manages to reach the hospital and how she goes home from there. And there are no regular coffee-breaks. I remember: when Kate and I were in Philadelphia, I phoned Etti. She would have very much liked to meet us. She could make herself free that evening, but would she come back home thereafter ? She would never have dared travel by bus or subway or other means of transport so late in the evening. And so we did not meet. All this Dvora Frankenberg knew,understood,learned - but she still thinks the grass in Phila delphia is greener and tastier.

The number of Russian musicians and engineers who have left Israel for America or Australia or Canada is very great because they claim the cannot find the right employment. They did not find the job they demanded as their due. The musicians wanted to be soloists, the engineers directors. These many Russians were disappointed,grieveously disappointed because Government of Israel did not meet theird emands and so they emigrated. Quite a number of them may have become soloists or directors - I have no possibility to know details, but I learn that most of them are satisfied now to work as musicians in a bar or as dishwashers in a restaurant or as a menial worker in some enterprise.

Uri, Ernst's son, left with wife,child and parents-in-law on a trip to Europe. The real purpose is to find a possibility to turn into Yordim. His parents-in-law are the originators of this splendid idea. They belong to the group of Jews who once upon a time had been happy to escape from Roumania to Israel They have been very successful businessmen in Israel. Now they are no more satisfied with what Israel can offer. They want more luxury and less taxes. They are now in Luxembourg and are looking for a way to settle there and to start earning "good money". Is

it possible for this type of people to earn "good money" in an honest way ?

In our Clinic we have noticed too the effects of the recent trend to emigrate. Within the last three months one doctor has returned to England,one is about to leave for New York. Both of them assured us that they will "come back soon". One nurse left last week for a study tour to England ; she expects to stay away "only for three years". Our laboratory technician told us that she was going on leave home to Teheran; she left a year ago. Last week we receive an announcement that she got married in Belgium.

Why do all these people leave ? I do not know. I only know that they do not care for Israel ; that they only care for themselves. And who am I to blame or to curse them ? None of them all was born here. They were made to live here due to various reasons , mainly adverse circumstances which forced them to leave their former homelands. They all came to Israel in the hope to find a new home. Apparently they did not find a home here; they all are disappointed and leave. They lived here for some time, they spent the dangerous years here in safety, but they do not feel the need to contribute to the continued building of the country, of making it fit to live, of contributing that the causes of discontent which chases them away are removed. Why were they disappointed ?, you will ask. I think the majority of Israelis are today disappointed, but most of them do not entertain the idea of deserting the country. Even if you deduct those who have not the courage,the means,the connections to join the band of Yordim abroad, there are still those Israelis who would neveer dream of going away from Israel, abandoning the land and its people, the home they have acquired with such great sacrifices and which is the only security and all the hope of the Jews. Under normal circumstances I would consider it a good thing, a blessing if all those leave who fail,to identify with Israel and allshe stands for , and who saw themselves as good Israelis when life in Israelwas good - were it not for the need to populate the country with numbers - and soldiers.

The detrioration of values here, the spoilage of Israel is the outcome of the sins committed by the Israeli politicians of the last generation. These men and women became politicians for political powers sake, for the lust to be the masters of the country. They were masters allright, but they were never guides. They were party bosses but they were never statesmen. They were dealers but they were never leaders.

The great opportunity which was granted Israel but which turned sour and into a tragedy is the victory of the 1967-War . Those six days which terminated the intolerably prolonged anxiety and the worst fears the Jews had experienced in recent years inside and outside Israel,also planted the worm

which spoiled the people. Arrogance and greed came to the surface. The Israelis acquired a sense of superiority and self-satisfaction The opportunities which a good statesman would have grasped and which a man truly versed in Jewish ethics would have foreseen, ~~xxxxxxxxxxxxxxxxx~~ ,were missed by the bunchof politician at the helm of the country.When the good days ended, when the belt had to be tightened,when the world turned impatient and then hostile the Israeli did not turn a new leaf. The disappointed people began to excuse their shortcomings by voicing their grudges against fate. If ever there is a reason to lament man's short memory, here is the case.

Is it any wonder that the Yom·Kippur War of 1973 caused such a shock in Israel ? It was not so much the failure of the self-satisfied leadership,the estrangement of the world at large. No, it was an awakening, a realizing which brought on the shock. This awakening, this shock might have been worth the many sacrifices Israel had to bring, but there was not the insight,not the self-criticism it was a thrashing about at the most It led also in 1977 to the elimination of the Labour Government after 28 years of rule. Let us hope that Begin will be able to give what is expected from him. By this I mean, that he will restore the human values and the Jewish ethics which are in peril.

A thought comes to my mind just now. We should be grateful to God and Heaven that in the past Israel had been the only country near and far where no oil has been found. I imagine if oil had been found here in commercial quantities,sufficient for export,enough to bring millions of Jews here to share the gold which would have come flowing in. Imagine, Israel had the oil riches Kuwait possesses. It would have made Israel difficult to bear and the Israelis difficult to live with. Now ,however, that the former arrogance has disappeared to such a great degree now that Israel is a more modest nation,maybe God and Heaven will forgive us, find us qualified and our drilling sites will soon report the discovery of large oil reserves.

December 1977

Some more about sheep and politics.

Politics and politicians rule the world today as they have done since time immemorial. This system must have been established from the moment mankind began to exist in collaboration or co-existence. I am not an expert , in these matters,and I do not know how it came about. Until now I had never realized the magnitude of the established convention and the depth of the creed which prescribe that only by the application of a complex system of "politics" can the world function and that only through the intervention of "diplomacy" is man granted the permission to survive. I have not the material nor the leizure to take on this question as a research project in order to find out what kind of conditions have prevailed in the past. I have neither the inclination nor the education to judge the Macchiavellis and the Metternichs of their times. I have here not even the intention to take issue with the Kissingers and Breczinskis of our own days. I am writing now with my mind in a state of wonder without any vindicative thought in my head. I am only expressing my surprise about my having spent so many years already on this earth, having seen and heard and read so much and so many but have had only now my eyes opened to the rude and crude facts of political life which should be made part of the curricula in the schools along with the basic 3 Rs. Only now do I realize how much we all are like the proverbial sheep who blindly follow their leader. Only now have I become conscious of the uncritical acceptance by our people of the instructions,directions and explanations of a set of people who - for reasons diffioult to explain to myself - have put themselves at the head of the herd and have assumed to themselves the right to direct mankind's fate. It is unbelievable how much power these men possess. They can remain in their powerful position and can continue their domination not so much becaus they are so much respected and trusted, but because on the contrary they have no respect for mankind as a whole and their won constitutional communities in particular. Some rule over the people and even parts of the world by use of raw strength and brutal force. Others maintain their powerful position by simple blackmail, and if they thus dominate their own nations or leaders of other nations, the technique is fundamentally the same. Some rule because they have made the intelligenzia believe that they share the powers of the powerful and because they give the politicians and the leaders of other nations who line up for an audience the impression that they are invited to manipulate the levers of destiny. I have watched the antics of the men in power,the rulers

of the mighty countries,the main actors on the political stage of the world, as far this is possible for a man in my position, and in every one of these protagonists I can see megalimaniacs who in truth despise all mankind with which they have to deal, and what is far worse still,deny that moral values of any kind are of any significance,if they acknowledge the existence of such values at all.

I read in the papers that a short time ago a memorial had been erected to commemorate the 14 500 Polish officers who in 1940 had been murdered at Katyn. So many thought have suddenly come crowding in ! There is not a shred of doubt that Stalin had ordered the murder of these officers. He had them murdered in cold blood ! This is not based on circumstantial evidence. Absolute proof of this foul deed can be found in the secret files of many governments, including those of the British Government. The Russian Government strongly protested against the erection of the monument, and the British Government gave in to the demands of the Russians ! They issued statements which are the quintessence of ambivalence and lies. Official England - her ministers,officials and military bands - were prevented from thaking part in the inauguration ceremony of the Memorial. You may be certain that there is not a single person in the British Government, in that chain of command which, starting from the Prime Minister, is not fully convinced that the murder of the 14 500 was done by NKVD. But as there was the possibility and a very clear threat that British-Soviet relations might suffer,the British Government did not hesitate to sacrifice jonour and truth.

Having written the above lines, I recall my initial sensation when I first learned about Katyn after the war. I still feel shocked, mainly about myself. Because then, as somehow still now, I experienced a kind of satisfaction which fills me with horror. These Polish officers represented the intellectual and social elite of Poland. It was this class of people,those men in the political,cultural and military hierarcvy who had caused, contributed and supported the wilful and purposeful degradation and destruction of the Jews in Poland. They have been responsible that all through the history of Poland there is one tale after the other of masses of Jews having been murdered,raped and robbed. I had learned with horror and disgust how these very officers had maltreated even in the hours of Poland's greatest danger, when Hitler had sent his hordes over Poland's borders,the Jews within their ranks. Incredible as it may sound, 14 500 Polish officers were killed by order of Stalin. They were mowed down by machine guns or shot in the neck by his agents. But still more incredible is the truth that the surviving comrades of these victims of the forests of Katyn had not learned their lesson, had not adopted a different attitude. No, they had not changed ! The Plish officers who had

survived the War made every effort to eliminate the remanants of the Jews in Poland,even those who had fought in the Resistance and those who had served in the Polish Army-in-Exile. The officers of the Polish Army which returned to Poland after having beaten the Nazis and liberated Poland with the help of the Allies,planned and plotted to murder all the Jewish officers and soldiers who had survived and were still part of the Polish Army. It is a fact, it is part of history already,that the leaders of the Polish Army wanted to kill the nearly 10 000 Jewish soldiers and officers still serving in their midst.

I am sorry for myself, but I cannot help it. I cannot free myself from the thought that had the 14 5000 Poles,those whose bones rot among the trees of Katyn,been alive,they would have been part,accomplices supporters of the surviving Polish officers who plotted to kill their Jewish comrades. Let me say it clearly: I have no doubt that those 14 500 who had been murdered who have felt no compunction to assist those other Poles who later organized the pogroms in Poland against their comrades-in-arms, and had these 14 500 been alive these pogroms might have been more extensive, bloodier than they were.

I feel very bad that for a moment these thoughts have given me a sense of satisfaction. I felt at one a sense of horror that I smiled when I read that the murderers had been falling out among themselves. I came to understand that I myself was also guilty as I did not realize that all of us are nothing but sheep,that we are figures on a gigantic checkerboard and are handled without pity or compassion by those who have assumed to themselves the right to manipulate mankind's fate.

For such a long time I have been thinking that our fate is in higher hands, that our destiny is developed on a higher plane. Have my recent experiences given me the right to doubt ? Or does this mean that the truth remains, that nothing is changed but that there is an intermediary layer represented by our "politicians" who have all the power because we have allowed them to usurp the power ? And does it mean that there will be no salvation for us all until we eliminate these middlemen of our fate, the Machiavellis and Metternichs,the dictators and the oil merchants, the arms dealers and the popes ? I think in truth that the only hope and future for mankind is for us to remove these intermediaries and to proceed to take our own fate into our won hands through a dialogue with our neighbours and brothers.

Come to think of it, this is the first time in my life that I am placed into the midst of political events of a country. Formerly I looked on from afar and all I did was to smile. Today I still only look on and I still smile, although I am today so much more,or for the first time so much better,and

for the first time also personally involved. The more direct contact has made me feel aghast at what I see. These politicians have the destiny of their peoples,of the entire world in their hands. They have been elected by the people because they have offered themselves ,have put themselves forward to be elected. In other words they have convinced the masses that they are the suitable men and women to decide for the masses. In other instances the politicians have been selected by certain groups and interests who who wanted this or that politician to be seen officially as the one who wields the power while in truth he is managed by powers which have remained in the background. Who can make me believe that peoplelike Rabin and Allon are the "representatives" of the people of Israel ? That the men and women who fill the chairs in the Knesseth truly represent the leadership material of Israel? Who has placed them at the head of the nation ? Who has entrusted all the power into their hands ? The politicians have placed themselves there and the people have agreed to see them placed there. This is what people call democracy. It is a dreadful thought that this is so, that the Allons and Rabins think that they are the elite of the nation and that they have the right to cater fort heir own importance ,their own good time and the future of Israel ! I am aghast ! But it depresses me still more that I have to reach the conclusion that the people of Israel have permitted this state of affairs,that they do not worry,do not care and that they are only interested in having a good time themselves, interested in eating a good dinner at the Plaza or having sufficient time to spend on the TV screen when their basket ball heroes play an important game. It is terrifying to realize that such conditions do not apply to Israel only,that those very same conditions prevail more or less everywhere and at times to an even more depressing degree than here Can I come to any but the final realization that the fate and destiny of this our world, of our generation,of our future is concentrated into the hands of only a few thousand people, that these do what suits their tastes,their ambition and that the masses of mankind exist only to serve their enjoyment in "politics" ?

But what am I doing ? Why should I bother about the condition of the world ,its future ? I should worry exclusively about Israel ? But Israel is so intimately part of the world, the world will prosper or wither as Israel will flower or flourish. I am not meaning this in a materialistic sense at all. It may be to Israel's advantage if it is"comfortably off" with only occasional hunger pains, but it should never be one of the rich nations ! I am speaking here of the inner strength and richness, of Israel's continued giving spiritual nourishment and ethical guidance to the world. Will we waste what is still ours today ?

Police holding 50 MK traffic tickets

Post Knesset Reporter and Itim

Knesset Speaker Yitzhak Shamir said last night that the law should be changed to remove traffic offences from the realm of parliamentary immunity. There is no justification for Knesset members not being charged for traffic violations, Shamir told an Israel TV interviewer on the "Mabat" newsreel.

In recent months National Police Headquarters has accumulated nearly 50 traffic reports on 24 MKs who have violated traffic regulations.

Topping the list of traffic violators is MK Haim Corfu, with 31 parking tickets. But Corfu claims that many of the tickets are being contested and at police headquarters a spokesman confirmed Corfu's claim.

publication of that list.

Last night Shamir said he would give vigorous support to any initiative to alter the immunity laws in this sphere.

He said it was irrelevant, whether because of immunity 20, 30 or only one MK got away with traffic violations.

Shamir recalled that a former speaker, the late Kadish Luz, had in his day also urged that immunity not be extended to traffic offences. (However, the MKs insisted on keeping the privilege which they themselves had legislated for their own advantage.)

Shamir said he was not supposed to be the Knesset law enforcement officer, and he did not believe any rebuke from him, to an errant driver-MK, would solve the problem.

Next on the MK list is MK Yehezkel Zakkai with 11 reports, followed by former transport minister Gad Ya'acobi with nine. MKs Yosef Tamir, Ehud Olmert, and Shulamit Aloni all have five traffic reports gathering dust in the special police file on MKs. Other violators include Likud whip Pessah Grupper with four traffic fines uncollected, and MK Yoram Aridor with three.

Another 25 MKs have one traffic report in the police file.

Itim reporter Gad Leor has obtained a list of MKs, cabinet ministers, former ministers and top Defence Ministry personnel who have been ticketed for more serious traffic offences such as speeding, running red lights or crossing median strips. But police have banned

The history of the Jewish people shows three clearly defined stages, and each one of these was initiated by some form of enormous event,an upheaval, a catastrophy. More or less all profound spiritual changes in Judaism are the outcome of such events. It was not so much the direction which was changed than the content and the aim. Every time a leader or a group of leaders arose which took on this task of giving new contents and new directions.

After the Exodus the slave people was molded into a nation and it was the great achievement of Moses to purge Israel of its persistent slave mentality, of its inability to take on responsibilities,of its trend to regress into rebellion when the leader did not provide their daily needs as they were used to be provided for by their masters in the years of their slavitude.

After the Destruction of the Second Temple Israel lost its homeland; it was scattered; it was deprived of the magnetic centre which had symbolized the nationhood. Only a minority continued to believe in Iasreel's covenant with God and continued to believe in an eventual Redemption. Large portions of Israel saw their God as a failure, as dead, and accepted the evidence of the prospering religion which preached that the Messiah had already come in the person of the Son of God - although the absence of the fulfillment of any of the messianic promises and the continued misery to which mankind was exposed contradicted the Christian assertions until a solution was found by referring to man's inner liberation by Jesus's sacrifice.

The Holocaust has ended a period lasting 1900 years in which Judaism had to turn inward and had to erect strong defences not so much against the invasion of adverse influence from outside as against constantly threatening inner tensions resulting from the search for a solution of the always afresh question if Israel had not missed the new direction when it had arrived at the crossroads, if it had not failed to submit to the new Messiah which Christendom had proclaimed,elevated and internalized. Only when the remnants of the Jewish people were exposed to fruther perils or had escaped from a great danger,did a messianic movement arrise within Israel whose leaders sooner or later were unmasked as false messiahs.

The Holocaust, the most profound experience of the Jewish people after the year 70 of our era, has been followed by its own messianic movement, today's Zionism. It is certainly relevant in an esoteric sense that the foundations for this movement had been laid a generation or two before the tragedy made the value of homestead essential. It would have deprived Zionism of much theological justification had this not been the case. However what direction is Judaism taking now ? Although the State of

Israel is quite clearly the answer,it is not the entire answer,nor the right answer. Zionism and Israel have been carried by a profane form of Judaism,have been carried along on the shoulders of men and women who recognize a historic justification for Jewish nationhood. Orthodox theological Judaism has not helped dig the foundations of the State as the experiences of the past 2000 years should have made us expect nor the actual political constellation suppose. Reform Judaism based its justification to exist on a definite negation of a Zionist program and a Jewish State. At this moment the religious factor in the maintenance and continuation of the State of Israel is characterized by the incongruous political wrangling acts we have witnessed since 1948 , and it is weakned because the religious establishment has not adapted itself to the new situation. Clearly the time in which we live demands new expression,new formulation,new definition of the true essence of Judaism in a new representation. It only indicates a deranged program if the post-Holocaust Israeli nation is judged according to halachic rules of meal preparations and the regular use of the mikwehs. I do not know what the answer will be. I do not have any explanation why Halacha is today given a new polish without the necessary repairs and corrections. Even Reform Jewry has now placed its luggage onto the halachic carriage which is still pulled by a pair of horses. The question is of vital importance: how will the leadership of today's Jewry perform ? How will Judaism progress under our actual leaders ?

In Israel's history power was always divided between religious and worldly leaders. Whenever the worldly leadership was strong and predominant,Israel registered progress whatever the direction this progress might have taken. The religious leadership always acted as a controlling instance; it was rarely subservient to the political leadership (and when this happened the results were usually disastrous,especially when religious and mundaine power were united in the same hands). Israel has often been blessed with good leaders, though never again with such a towering personality as Moses. At his side Aharon was only a kind of executive officer for divine orders transmitted to him mostly in an indirect way. The priestly class was always important but never, or nearly never, powerful.

After the destruction of the second temple the mundaine leaders of Jewry were executives without inner or external power. The power was in the hands of the successors of the temple priests, the rabbis. All through the centuries of the Diaspora the Rabbis manned the wlls surrounding and containing Judaism; their policy was conservation,rigidification and internalization. And their weapon was the Halacha.

Today we observe a completely new development. Today the leadership is in the hands of the politicians. His main weapon is materialism. His ammunition is nationalism. Judaism is identified with the nationhood of Israel, its history,its claim to a painful past and its demand for equal rights with modern nations. The religious sector of the leadership is heard of, is noticed,is accepted,but not on the basis of its own contribution to the nation-forming process and to the maintenance of the Statehood. The religious establishment is accepted, has to be counted upon,for reasons of political expediency only, be it as coalition partners,be it as a catalyst in the collection of money abroad, be it as a kind of expiator altar for the diaspora Jews who are still fighting their trend to assimilation and demand that the Jews in Israel maintain Judaism in all its ancient garb and orthodox formulation.

However, the "religious secøtor" has not contributed to the new kind of Jew; it has not progressed; it has not offered any new interpretations; has not found a balance with the modern religions like Marxism,Capitalism etc.

Is the failure of our religious leadership significant ? Undoubtedly so . Is this an indication that it will lose all power and influence and will remain restrictedto and concentrated in a small group of orthodox communities ? Or will it in due course recognize its task,its duty and will produce a new leadership,possibly organize a new Synhedrion ? Or will it retire from political partecipation and permit Israel to take on a new shape,live with a new philosophy and change over to a completely new concept ? Or does it indicate that the Jewish people,the religious,the political,the social,the idealistic,the nationalitic Israel has missed the road crossing from which she could have reached a new life and atrue existence, that it is now proceeding into - dissolution ? Is Zionism going to be labelled one day as another instance of false messianism ? When Shabtai Zvi,his predecessors and successors,failed,the disappointed Diaspora was profoundly shaken. Interestingly so many lost all belief in Jewrys claim to a special relationship with God and left the "fold" forever. What is going to happen to our other half , the Jews in the Diaspora, should Israel fail because our leadership has failed , because our politicians have turned out to be our enemies, our robbers, our seducers ? Today's Diaspora is weak; the only strengt it has derives from Israel,from Jerusalem,from the Kibbuz,from the Yad Vashem. If all this fails - will Disapora Jewry collapse too? Even if Israel continues to exist in the form our politicians want her to perform,the life line connecting us with the Diaspora will not carry any more that form of nourishment our Jewish brethren abroad so badly need for survival.

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Species humana Israeliana.

I have often wondered what makes an Israeli develop and exhibit characteristics which are so common and repetitive that one can call them specific for this country. Look at the driver in the street who tries to get ahead of you; look at the shopper in the Supermarket who tries to jump the queue at the cashier's desk; look at the people in the street who never give way and bump into you for no reason whatsoever without ever apologizing to you; look at the way people litter the streets with paper,boxes and other rubbish and look how dirty the autobuses are. I could go on for many pages with examples of peculiar Israeli behaviour. Wherever you look you will find that people are always in a hurry. Look how people are apparently concentrated on something within themselves, how people do nto show any interest in their neighbours and do not care about their environment. I you do not know better you might form the impression that the people hate each other, that they see a deadly foe in the other.

Do not be taken in by such a conclusion. They do no hate their neighbours. They do care about their Jewish brother - but only if there is an emergency, if somebody is in need. Otherwise they try to be uncommitted; they want to live their private and personal lives within the closed circle of family and personal friends.

Somehow it is difficult to fit in the cultured Jew, the civilized Jew,the educated Israeli into the environment in which you meet, outside his private circle. Look at the streets and into the houses. The streets are as a rule dirty and littered The house entrances and the staircases are filthy. However, the moment you enter an apartment you are in a different world. You will be struck by the extreme orderliness and cleanliness you will find there. You will be plagued by many questions. Why does the pride in one's environment stop at the entrance door ? W hy does the very housewife who is so proud of her orderly household never take care that the staircase and the house entrance are kept clean ? Why does her husband not bother that the garden which is part of the house, is maintained, that the vacant plot next to or opposite the house is cleaned up,that the portion of the pavement and the grass plot in front of her house are in a decent condition ?

As is the case with all generalizations,there are many exceptions. There are many well kept buildings which are

regularly cleaned and pridefully maintained. Again let me state here that these are exceptions. These houses are mostly inhabited by families which come from a Western cultural background. There are many instances where also these exceptional families gave up their struggle to keep their apartment houses clean,gave in when they did not get any collaboration from the otherinhabitants of the house or the locality. This invariably happens if these neigh bours originate from an oriental background. It is a disturbing experience that Israelis who originate from Europe do not educate, influence,improve the Israeli Society to their own hygienic and civilized standards; but one will find that the prevailing attitudes,the negative habits are soon absorbed also by the Jews who had approached their life here with the intention of denying that there are cultural and other value diffeernces between Jews from the West or the East. Take our own street as an example. Attempts had been made in the first years the street had become inhabited afresh after the Six-Days-War to create an atmosphere of friendliness and social intercourse. Bu t we soon failed. Today one does not know one's neighbours, one does not communicate with one's neighbours. Only occasionally does one exchange a few words with the one or the other of the inhabitants of the locality. Our Rchov Caspi is supposed to be one of the best,somewhat exclusive parts of Jerusalem. But the inhabitants of the small street have nothing in common. They belong to the Ashkenazi and Sephardi communities in about equal paortions. They have nothing in common. Sephardis have contact only between themselves and Ashkenazis only among themselves. The two groups have nothing in commong and also within these two groups there is little social contact. There are no communal interests nor any inclination to develop social contacts. If there is a death in a neighbour's family hardly anybody in the street,outside the near group of friends, knbws nor cares about this. The same applies to the more joyfoul occasions like the birth of a child,the barmizwa of a son or the marriage of a daughter. During national or religious holidays no festival mood unites the inhabitants of tne street. I have not met with more than a dozen families in the street on one or more occasions I do not know the names of more than a handful families in the street - and this applies to the other families in the street with regard to us. No wonder one hears so often newcomers complain that they are struck by the indifference,often amounting to hostility the "old-settled Israelis" they encounter. Newcomers who are used to a friendly atmosphere in their contacts with their neighbours and a good relationship with "the people in the street" are often desparate when they realize how difficult it is to dissipate the suspicion and jealousy with which the newcomers are viewed here by the old-timers.

What is the reason for this hostile, this negative posture ? It is in some way associated with the hostile, the negative attitude which the Israeli has for his Government,the officials,the politicians who are ridiculed if they are not hated or despised. This gives people here the impression that the only way to get ahead is to care only for oneself,to see in the next man a competitor for the spoils available and in the newcomer a spoiled and pampered individual who is given too much help by the Government at the expense of the taxpayer, that he is being bribed to come to Israel, i.e. for a decision which should be a privilege and not an indication for preferential treatment. There is therefore resentment among the old-timers. And there is envy too. They did not get loans at cheap ineterst rates,they did not get appartments at cheap prices, they could not import cars free of customs duties ! And they had to fight hard in the difficult years not only to build the country but also to defend it. Nobody gave them any preferential treatment at the expense of others !

And so it comes that everybody wants his share of the spoils and does not feel in any way inhibited to cheat or to grab. This attitude of the Israeli is not due to a surviving "galuth mentality" as so many pretend; this is not due to one's fight for survival. What you perceive here is evidence of a fundamental hostility, a self-destructing hostility, a negative factor built into the life of the people here. True, there is always a total readiness to sacrifice oneself in case of an emergency, to fight in case of a war; but today the Israeli is ready to continue to do so only with a sense of resentment and with a definite degree of reluctance. Fortunately for all of us,for the country and for the nation so far no cases are known or even suspected where sons of well-situated families or people with good connections have been exempted from war service, or placed in less exposed positions because of "protekzia". However, people who know the country will tell you that there is no more that all pervading, equalizing,purifying sense of dedication in many of the young people,there is no more that incentive of a moral or historic call which had fired the previous generations at all times. You can conclude that so much of the actual.the threatening emigration of the young Israelis is due to this lack of content in their lives. It is true when there is a threat of war thousands of those emigrants have flocked back from wherever they live abroad to take up arms, but many of us ask ourselves if this will also happen today. Yes, this can also happen today,will continue to happen whenever the call goes out that Israel is in physical danger, but only if the Israeli abroad has been made to feel pride in his country,when there are no more those degrading experiences which in the past were due to the corrupt and ineffcient leadership Israel had known in the last years. In my opinion the lack

of morals, of dedication is to a great extent the fault of the Histadruth. A lack of selfless love for the country had to result from the philosophy inspired by the Labour Party which amounted to an encouragement that one should grab for oneself and for one's friends whatever is available for grabbing, to try to work for one's own advantage even if this might be damaging to common or national interests. "Demand,take,grab, whatever is within your reach; insist and strike if you have no immediate satisfaction, and in the end you will succeed", appears to be the advice given by this Trade Union Organization,the Histadruth; and it has always been a successful policy under the Labour Government. That it has been usually a pyrrhic victory has so far not concerned all those involved and responsible. To them it is only important that the politicians can register one victory after the other and thereby claim the votes of the beneficiaries.

I should one day sit down and think the thesis through that what in old times talmudic studies and pilpulim had meant for the Jews, i.e. the intricate discussions and dissections of a given problem, is today offered by the politics and the political intrigues, along with the horse-dealings on which the Government thrives.

To me it is very worrysome that the new immigrants who have only recently come here from a different background, should so soon adopt the prevailing hostile attitudes and should begin to indulge in the same kind of aggressive hatred for the next man as they have encountered so often here. Soon you can see them at the busstop push and press like all the other Israelis. You will hear them turn as abusive as the Israeli when they are frustrated in an office or in the streets. They will run their cars through the red light a t the street crossing no less often than the Israeli. What does this mean ? A specific character defect in the Jew wherever he originates from ? This is hardly an acceptable explanation. It is certainly an imitating reaction and indicates a subconscious lack of respect for the new environment in which the immigrant finds himself, a deep seated hostility directed against the country and its inhabitants, and finally also an indication of an upsurging self-hatred.

This morning I had bought two items in the Supermarket. I placed my cart with these two purchases unattended for a few seconds only to take down a box from an adjoing shelf, in the queue at the cash counter. My cart had been fourth in that queue. When I returned, it could not have been more than ten seconds later,my cart had been yards away and my place had been taken by a woman, a new immigrant from the USA. I asked her if she would have acted in the same way also in her hometown in America, and she replied " Of course not !"

May 1975

Israel's Destiny ?

I feel a shudder run down my back when I think to what a degree Israel depends on the USA. In everything you may think of she depends on her big white friend in the White House. This applies especially to the supply of arms. Thus the USA has a big clout and she can influence Israel in any and all of her decisions. It is not the question if America will exert pressure on Israel in any issue under discussion, but how much and to what incapacitating extent. This dependence will bend Israel under America's hand into whatever direction America desires, even though this might occur only after strong protests and in a way that Israel's pride is not too much hurt. It is not surprising that Israel is now in a hurry to build up her own armament industry,to produce also the heavy weaponry which she had so far bought exclusively from America. This policy is certainly favoured by the new Likud Government. The Government has taken on quite an enormous task. Large capital and many experts will be required. The USA Government,possibly, the American Jewish business interest certainly will provide the capital. But the project can only succeed to an acceptable extent is the armament industry in Israel is not another business enterprise where the shareholders abroad want to see good profits and the local workers demand a big slice of the earnings in addition to very liberal working hours and the right to have an occasional crippling strike. If the essentials for a wareffort can be produced here, in particular ammunition and guns we may hope that there will not be again an "assessment" a la Kissinger nor any limitations in or lapses of memory alla Brzezinski.

A big armament industry or let us better say the concentration of the national effort on such a program will run counter to everything which is specific in Jewish ethics and aims It is a sad fact that for such an industry to be viable a large foreign market for the armaments products will have to be found; great efforts will have to be made to sell as much of the arms produced here to as many countries abroad as possible without being deterred by the possible nefarious use to which these arms "made in Israel" may be put abroad. But who has the right under the given circumstances to oppose such an enterprise ? Because we have to live with the knowledge that whatever the powers abroad may hope and whatever our enemies may say,the Arab and Communist world has not yet accepted the idea that Israel has the right to exist. If the Arabs make concessions now,if they sign

armistice,even peace agreements tomorrow,they will remain determined to destroy Israel as soon as the opportunity arrises. Time is on the side of Israel's enemies and who will doubt that some pretext or other will always be found handy at the right moment - if there will b e any need of a pretext at all.

We have to be realiztic and accept the facts as they are dictated by the time in which we live and by the peculiar situation in which Israel is placed. Arms are necessary; they have not only to be readily available but they have to be produced under the most favourable conditions. And so be it !

All these reflections should not interfere with our hopes for a future and our optimism in Israel's specific destiny as long as Israel at last realizes that she is more than a modern state faced with particular strategic and political problems,fighting unusual social and economic issues, but that she is a state with an idea, a nation with an ideology, a people with a purpose.

Israel must come to realize that corruption and crime may be facts of life everywhere in the world today, but that they are most offensive to and unacceptable in Israel. We must not continue to believe that military achievements,technical progress will assure us a respected place in this world. They may catch the fantasy of the world for some time,assure us of the sympathy of many people for a certain period, but in reality these are ephemeral achievements. Israel cannot survive if she is not respected in the world at large, and she can and will only be respected for her spiritual qualities,her ethical qualifications,her exposition of higher values. Above all Israel will gravely sin if she fails to live for,with and in the idea that her higher values have been cultivated so that she will be a guiding light for Jewry abroad. The gentile world wants to have Israel be a guide,show the way. The large flow of tourists of all standards and intellectual levels shows that they want to find here values, facts, findings which go beyond the touristic attractions which the tourist agencies think the only attraction.

The Jews of the Diaspora will be defeated,will lose their Jewish character,their national-religious existence will collapse and they will disappear,if Israel fails them. Israel and the Jews abroad know this only too well. This may load on Jewry abroad the duty to stand by Israel's side in times of peril whatever the circumstances and whatever the moral background fo a crisis, but this knowledge does not give Israel the right to demand total submission to the political process in Israel, to squeeze from the Diaspora the enormous sums of money of which so much is used up under "overhead expenses", to blackmail them into accepting the demand for support of issues which are wrong. Woe to Israel should the Jews abroad ever lose respect for her ! This

would result in a far greater disaster than any wrong Carter could ever do to Israel.

Let us state clearly here that neither Jew nor Gentile abroad have the right to dictate to Israel what she should do or not do in order to survive. But likewise should Israel free herself from feeling sorry for herself that she is nearly totally isolated in the world, that she has today lost most of her former friends and supporters. These are political facts and have to be accepted. Israel will have to live with the realities of today. She should above all first understand why she had friends and supporters in the past, why she had so many apologizers in the earlier years, why Israel occupied a special position in the eyes and minds of the civilized world. If she realizes the fact that Israel's special relationship was based partly on remorse, bad conscience and the hope of redemption in the breasts of the gentile world supported by and camouflaged with messianic expectations and esoteric decorations, Israel will come to understand that not only the changed political situation in the world have reduced Israel's fortunes but also that her failure to live up to the expectations of the world and a considerable degree of abuse of the hospitality she enjoyed in the hearts and minds of the gentile world has caused disappointment to develop into hostility in some quarters. Therefore Israel should do her best that she herself in her comportment and the evolution of her policies does not offer her enemies material by which they find factual confirmation for their withdrawal from supporting Israel however much these our former friends or even the few still friendly nations may have to pay lip service to business,Ar abs and oil. Israel should correct the erros and remove the defects which have affected Israeli society and above all she should halt that deterioration which is caused by her own doubts in the reality of her own moral values.

It is possible that Israel can be strong again. It is imperative that she is strong again. Political circumstances change constantly and one day she is sure to gain the sympathies of her former friends. She will even one day overcome the negative image which the Yordim have created abroad - not because they have abandoned Israel but because they are involved in a great number of of shady businesses abroad and because quite a number of them are members of the international underworld.

Israel should never forget nor should she let the world forget that she is the only democracy in the Middle East, that she is a very important and useful factor in the policies and strategies of America and Europe. The world knows quite well that none of the Arab States can replace her in this so significant role. The Arab leaders must at times among themselves confess that israel has in real fact saved them from being over thrown on many occasions,

For Israel it has often been a traumatic experience that she is blackmailed by her friends,that she is offered as a sacrifice for the sake of momentary economic gains these so-call ed friends may gain. Wrance ,her one-time great friend has turned into an enemy, even while de Gaulle was still the ruler. During the Yom Kippur War Great Brittainrefused to ship the badly needed ammunition Israel had long ago ordered and paid for. When during that war the supply situation became critical, America did not mind to resort to blackmail; she stopped certain vital supplies in order to make Israel more pliant. Though Israel was clearly the victim of an act of aggression, nobody in the world applied the word "aggression" to Egypt who had started the war. Do you want anymore instances of Israel's particular relationship with the world in general and her "friends" in particular ?

But it is an axiom that Israel cannot survive without having friends abroad. The best of her friends, however, will suddenly not see,hear or talk when Realpolitiks intervene. However there is always the hope that some of these friends will retain some of their sense of fairness even whein their politicl considerations clash with a deep and true respect for Israel. Let us be clear in ourselves that such respect is only possible if Israel makes herself respected by virtue of her inner values and by the moral level of her peoples and her leaders.

And finally let us remember that things have after all not changed. As in the old times gone by - and hopefully soon forever - the Jews and now Israel must shine at all times and must be made of gold if she wants to be valued as silver.

You will express fear , and I can only agree, that the future of Israel looks grim in view of the riches her enemies have acquired,in view of the armaments they have accumulated,in view of the technical and numerical progress they are making and in view of the progress they have achieved in mastering the international media of public relations. The time has come when the Arabs have to realize that wars are not the solution of their problems; the time has also come when Israel has to persue actively and accomodation with her enemies. There is hope not only for Israel but also for the nations surrounding her,if her adversaries realize that their former enemy could contribute so much to their welfare,their development,their survival in a world where existence is threatened by mankind's own shortcomings . Israel has to make an effort to dissipate the existing atmosphere which makes collaboration impossible,must eradicate that reputation of self-centredness which will never win her friends,change that attitude of perennial challenge which is not typical for Jews and which endangers her survival.

September 1977

A clever man is he.

Saadat of Egypt curses Russia, because Russia refuses to deliver any more arms to Egypt. But Russia continues to deliver these arms to Egypt but routes them through Syria. This permits Saadat to curse Russia because Russia does not officially supply him with arms. America is very happy. She is very impressed. She sends money to Egypt. She gives political support to Saadat because Saadat continuss to curse Russia. Saadat confesses to America that he tr embles in his shoes because he fears he might be eliminated by the war-minded officers in his army and America is impressed and also duly worried. She sends more money and more arms. Saadat is invited to Washington where he is received with a great show of courtesy and an especially big grin from his friend Jimmy Carter.

A clever fellow is Saadat. He shows the West that he is their good friend. For good measure he curses also the Lybian dictator who is at the moment Russia's greatest friend in the Middle East. He sends also pilots and arms to Zaire, making it quite clear to Carter and Giscard that he is not afraid of burning his fingers by pulling the western chestnuts out of the communist fire. The Europeans and the Americans appreciate all this and love Saadat all the more. They agree among themselves that he is a very courageous man. And they agree that there can be only one conclusion for the politicians of the West, viz:- that he has to be supported by all means in his anti-Soviet stand. Suddenly there is a surprise ! Saadat sends his Foreign Minister to Moscow. But the West understands. They understand only too well that the clever Saadat wants to show them that he is a man of honour and of independent mind who has next to his many international obligations and all the many worries also the duty to contain his hungry and dissatisfied people.

Saadat has made sure that everybody understand and appreciates him well. He has also taken out a re-insurance of his insurance policy by hinting that he had to send Egyptian pilots to Zaire because Saudi Arabia had forced him to do so. This explanation satisfies the other camp, the Rfussians, the Africans and alsd he Egyptians. This makes the Europeans and the Americans conclude that Saadat must be given still more power and more strength, that he must be enabled to show still more indepenedence

This means that he needs still more support,still more political successes of every kind. The best way for the latter is for America to shift a little more of her weight onto Israel's shoulders in the hope that will make Israel more pliable. Let us not forget to give Saudi Arabia her due,some recognition of the new muscles she has developed by handling all the new oil money. Another turn of the screw, a little more pressure put on Israel and some little manoeuvres with support and supply will take care also of this contingency.

The Saudis make it clear that they are the best friends of the Americans,that they have the interests of Washington very much at heart. They do not give Carter much occasion to remind them that princely rulers of Saudi Arabia owe their lives and fortunes to the protecting hand America extends over them. Whenever Carter does feel he is slighted by the ungrateful demeanour of the Saudi rulers, one or the other prince on his frequent visits to Washington will whisper into Carter's ears that they have to play the stubborn,antagonistic and patriotic role as their honour demands that they do not appear too pliant to America's demands and interests. Some of the princes will also hint that thereis a deep division among the thousands of princes of whom the ruling class is made up. They point out that America has a particular enemy in Prince Rashad Pharaon, who is very powerful and has a large following at Court; it is he who favours the PLO and makes the King show favours to the Palestinians without taking in consideration how much this aggravates the friends of Carter in Saudi Arabia.

Advisors were advised to advise Carter that Saudi Arabia played at times a very complex role whenever they wanted for one reason or other to court favours from the Palestinians. They reduced or delayed the help they had promised Egypt and Syria at a times when these two countries were especially badly in need of some hard cash in their coffers, and this made Saadat and Asad deal less harshly with the Palestinian terrorists in their midst. Carter took the advice and assured the Egyptians and Syrians that he understood their plight; he not only sent more aid but put on a bigger grin when he added to the load of the Israeli donkey.

Let us respect and admire Saadat and Asad in the way they play also their Russian cards, especially whenever they throw such large amounts of sand into the eyes of the trusting western diplomats. And the Russians understand as well as Carter though they do not grin so much.

Syria and Egypt are strange bedfellows, you may say You are right. At times they are friends, at times enemies. But whenever they have to face their enemies - Israel,Iraq,Lybia and the Palestinians - they form a united front. There are hints that there is going to be much friction and possibly bloodshed whenever they are going to divide the spoils they expect to get one day, like Lebanon and Jordan and the oil-rich sheikhdooms - but they have wisely decided to start the fight as soon as they have the booty in hand. Today they depend on each other. They have a common arsenal - and at the moment they appear to share it brotherly. They have certainly a strategy ready for an attack on Israel but I am sure that both have also made contingency plans that when war breaks out that the other side will bear the brunt of Israel's attack so that that other side will be sufficiently weakened by the time - two or three days after the onset of the war - when America and Russia are sure to intervene and will succeed to stop the war and prevent them both from being defeated by Israel. By this their typical eastern and arab calculation they want to make sure that the other side will not come out stronger from the war but will, on the contrary remain reduced in strength for a long time and no more a competitor for the leadership of the Arab world.

And so the game goes on merrily and the show does proceed according to program. Egypt blasts Moscow and Syria courts the Russians. The teamwork is excellent. It manages the Russians and satisfies the Americans. The Russians think their strategy works well and the Americans are proud that they have weaned the Egyptians of the Russian diet. Saudi Arabia is certainly waiting to enter the act, as undoubtedly she feels that with all the money she hoards the leadership is hers.

August 1977

Rabbi Jesus of Gallilee.

For all the many years we lived in the East I have never felt any interest in the history or the philosophy of religions nor did I ever interest myself in what was published in the fields of religious research. In short, I never developed any active interest in religious matters. Yes, it is true I read a lot about Islam, but never did I succeed in forming any interest nor any respect for the teachings of Islam,the religious policy of Islam and also not for the religious character of the Muslims. But I did often think of Jesus as a complex figure, about the personality of Jesus. I thought often of his disciples and of his followers during the centuries following his death. I read the gospels, I read Paul's writings, I read the outpourings of the Church Fathers. That was all the literature I could find in the Pakistan libraries or bookshops. I read all this, I studied all this to find an explanation for Christianity's posture, to understand Christianitty's sources of power and strength. But my simple mind could not find an understanding how such a large part of the world could believe in,could trust Christianity. And what is more, I could not understand how the leaders in and of Christianity could believe themselves entitled could today continue wit their intent to enslave mankind.

I developed for myself a kind of imaginary picture of Jesus. I saw in him a Jewish Rabbi wandering through the towns and the villages of the Gallilee, in the manner of the Sadhus of today,the holy Hindus whom I have so often encountered in India and Pakistan. I saw Jesus criticize in his sermons the rigidity of the Tora and saw him preach to his listeners a reform of the calcified laws. I perceived in him a kind-hearted man, a learned man. And I was at first surprised, and later gratified toaread in the literature at my disposal in Israel, that such a picture and concept has been described by many an author in the past.

I came to picture for myself the trmendous and able Public Relations efforts Paulus had undertaken and the unbelievable success he had achieved. I understood from my own reading of the original sources what I found later confirmed by the theologians and to them a commonplace, that Paul in his unparalleled zeal and with his unusual talent as a leader had in fact become the true founder of Christianity. I was appalled when my reading showed me what form Christianity had taken on in the first few centuries after its foundation and what lies and sins it committed in the course of its development into a world religion in order

to justify its theological contradictions and its historical concoctions. I came even to admire the impertinence of the Church to call herself the represntative of Jesus and her theology as deriving from the preaching of the mild-mannered Gallilean.

After we had settled in Jerusalem I had all the leisure and all the material at my disposal to study the history of the Jewish and Christian religions,their philosophy, their theologies - and their development over the centuries. In particular I could now study Christianity in all its developmental stages and in these I could observe the growth of the antisemitic cancer for which the fertil e ground was always kept watered by the interests of Mother Church.

It does not matter if Jesus was in truth a revolutionary. It does not matter of he was a reformer. It does not matter if he existed at all. It does not matter if what he propagated were the rules and philosophies of the Qumran Sect. It does not matter if he preached a new form of Judaism or if he was about to organize a rebellion against Rome. What amtters is that the original figure on whom the man on whom Paulus and the Evangelists depicted the Son of God ,was a warm-hearted and learned man,that he was filled with and driven by the highest principles of morality. Over this great figure the Church of Rome has been erected, but one day, I hope,she will have to give account for the blasphemy she created at the same time for her own political and power-grabbing purposes. The Church of Rome and all the Christian Churches will also have to justify the enormous guilt of having deprived a large part of mankind of its own will to decide, of having subdued man with superstitious fears, of having reduced man to a blindly following sheep, of having made use of some presumed bloody deed comitted some 2000 years ago to justify through nearly 2000 years a perennial series of murder with the added excuse ,the bloody and blasphemous excuse , that the murder of millions of God's children was pleasing to God and Jesus.

Pakistan, Bhutto and Politics.

Pakistan ! We left it nearly six years ago and we are as much interested in her fate as if we were still there. This is more than a simple interest. We still feel associated with her people and her fate. We realize that we are still a part of Pakistan but this sensation is not underlined by nostalgia or of longing. With are somehow still bound to and with the destiny of Pakistan. We are watching with some resentment the goings-on in Pakistan. We obersve with apprehension the vagaries of Pakistan's course into history. We somehow grimly partake in the punishment this helpless country gets from and hands out to one dictator after another.

Bhutto is nothing more than a slightly more westernized edition of Idi Amin. It is important that the democracies realize this and that they are not too much deceived. Had Dada Idi Amin also had a rich uncle from whom he could haveinherited riches and could he also have spent many a pleasant year in Cambridge and Berkeley, he would have become a second Bhutto, a better man even than Bhutto, because Dada had a sense of humour which our Bhutto lacks. Also Bhutto despises his people; he too sees in himself the Messiah and he too tries to manipulate history. He has developed an efficient technique of governing by fear to amore perfect degree than the other dictators Pakistan has known. He is in a very strong position as he has built his power not on military support - the fickle support of power hungry officers - but his strength relies on an infra structure of mob support. This mob is organized in the PPP (Pakistan Peoples Party) and is from time to time given the opportunity and the satisfaction of subduing the politically less favoured bu economically more affluent class . It was a very clever move to place the very same disgraced military clique which had been responsible for the debacle of Bangla Desh and which would in other places and in other times have been placed in front of a firing squad,into the leading and most powerful positions in the military hierarchy of Pakistan. Bhutto's position remains secured as long as the military establishment does not move against him. The actual military leadership of Pakistan will not come out against him because they would expose themselves to the danger of opening the Pandora Box of their crimes in Bangla Desh and this might result in a belated Court Martial. Their attempt to start a revolution against Bhutto failed the moment Gener al Tikka Khan,the former discredited Governor of East Pakistan and the most dishonoured General in Pakistan's Army, accepted from Bhutto the

appointment as Commander-in-Chief and as advisor to Bhutto in matters of security. General Tikka, the "Tiger of Bangla Desh" was appointed also Defence Minister and became the willing tool of Bhutto. However, let us hope that Bhutto will not last long, that his power will be broken, that he will not turn out to be a danger to Pakistan even if he retains his power as Prime Minister and dictator of Pakistan. I am afraid,however, that he will retain power for a long time to come, as Lybia and Saudi Arabia , protectors and financiers, are interested that there is peace for the time being in that corner of the developing Muslim Empire. Should by some twist of history Bhutto continue in his powerful position, we shall be hearing histories of cruelty and crime which will place those told of Idi Amin very much into the shadow For Bhutto will never forget or forgive the humiliations he has received from the people of Pakistan he so much despises, at the time he was deprived of his ministership by Ayub. Fortunately,today the pyrotechnics of a Nero are not so easily copied, but you may trust Bhutto to find some spectacular way to revenge himself.

It is difficult to curse Bhutto or Tikka Khan and to welcome instead the hounds baying at the door of Government. These other aspirants to take over the Government may turn out to be even a greater disaster for the country should they succeed in ousting Bhutto. The opposition parties in Pakistan are led by the Jamiat-ul-Islam. This right radical orthodox party is financed by Saudi Arabia and Lybia and it is intent on transforming the country into a theocracy. You cannot imagine what this would mean ! Imagine that the AGudath Israel had won the elections of 1977 and had taken over the Government of Israel, that it would regulate life in Israel. Had the Jamaat ascended to power in Pakistan they would have caused chaos, a bloody civil war and soon thereafter another military regime would have taken over the Government. Should such a chaotic condition and situation have come on and a radical military Government form the power block, India, with the memory of Bangla Desh still fresh, would rightly fear for her safety and start a war which in turn would possibly induce Pakistan to find protection under Moscow's umbrella.

You cannot measure Pakistan with the ruler you can apply elsewhere. Pakistan has never known democracy and a dictaor is assured of his political future as long as he has the army behind him. The Pakistani soldier blindly obeys the command of his officer. He will shoot down his moter if ordered to do so. Should at any time the military forces take over,they can only secure their position by causing a bloodbath among their opponents Should, however, the religious-orthodox parties attempt to take over power, you may be sure that there will be a still greater bloodbath.

One of Bhutto's passtimes had been to ridicule the Mullahs. He has enjoyed provoking them by his open and public indulgence in everything which will make a religious Muslim spend most the day in calling Allah's curses on Butto's head. Bhutto likes to pose as a man of the world. He made it clear to his countrymen that he is an unusual man,that he is entitled to his whiskey as much as the Mullah-Maulvis are justified in "filling their bellies with Halwah". From this single instance I have cited you will guess the disrespect,the contempt he has for his country's religion. But when on one occasion of being overthrown,when he recognized that the mob in the streets was led by the despised muslim clerics of Pakistan, he knew to adapt himself and he became a devoted Muslim. He had to make concession, he had to forego his whiskey (at least in public) and he had to close the nightclubs and bars all over Pakistan.

Maulana Sayed Abdul A'la Maudoodi,the leader of the orthodox Jamaat-i-Islam Party may have thought that victory would be his when he could shake Bhutto's position; but also this time - for it was not the first time he had tried - he had to recognize that the people of Pakistan - although they have never known the meaning of democracy - do crave for the liberty to express their opinion and to live in the freedom they thought they had gained with Independence. They would submit volens nolens to the raw power of a military dictatorship because the military leadership preached a certain gentlemanly "live and let live" and looked to the West for inspiration and acceptance. But the average Pakistani,the educated Pakistani would not accept a theocratic dictatorship under the leadership of the Jamaat which had been known for its machiavellian politics and which looked for inspiration and acclamation to the desert kings and sheikhs to whom everything modern was anathema. Maudoodi's chances have never been better than in this year of grace 1977. He had the support of Saudi Arabia and Lybia and was most likely also tacitly supported by the CIA. When the agitation caused by the orthodox establishment threatened chaos in the country and Bhutto would not have seen any solution but to hand over the Government to the military clique which in due course would have brought along the danger of the involvement of the Superpowers and India in some form or other, Saudia instructed the Jamaat to call off the agitation and for the time being the dream of a theocracy in Pakistan had to be shelved.

Maudoodi has only a restricted following. The people of Pakistan have not forgotten that he had opposed the formation of Pakistan. Also after partition he showed he was not happy with the situation represented by the new and independent Pakistan However, he never gave up the dream of a Pakistan with his poli-

tical colouration. He opposed every government since 1947 and although he explained his position as the eternal leading political adversary of the Governments in power with his claim that he represented the Prophet and Islam, and although his methods of agitation was to point out the not immaterial negative facts in Pakistan's public and political life, he never acquired more than a handful of faithful followers, but he gained along with them the ridicule of the majority of the population. For the first time in 1970 really free elections took place in Pakistan and Maudoodi was soundly beaten in his attempt to build up a powerful religious party. He tinged his defeat with contempt when he explained his poor election results by the fact that a democratic system contradicted all islamic teaching as only in democracy was every fool entitled to a vote.

It appears that Maudoodi and his Arab backers misunderstood the general dislike in the country for Bhutto and the vast popular agitation against him and the PPP as a vote of confidence for the Jamaat. I cannot imagine that the majority of Pakistani,whatever his backgroudn will be ready toe xchange Bhutto's dictatorship - how greatly it may be disliked - for that of the Shariat. The majority of the oppositikn parties was united against Bhutto in the PNA (Pakistan National Alliance); they had no common political platform nor any identical ideological aim except the one to form a united front against the PPP and to get Bhutto ousted in a democratic way. The people making up the PNA, viz:- the Jamaat,the NWFP,the Baluchis,the Punjabis and all those who follow Marshal Ashgar Khan work only together because they dislike Bhutto. They do not think further than that ai They realize only too well that the real problem will arrise when - and if -Bhutto is eliminated. One should be impressed that the other parties allow Maudoodi to lead the chorus of the opposition They do not intend to make you believe that they see in him a suitable leader, but they make use of the fact that his predominance guaranties the welcome flow of Arab money and does not also antagonize the sympathies of the United States.

Bhutto is a very clever fellow and a very experienced politician. You may be sure that he knows only too well what is going on, and you can be equally sure that he knows quite well what he has to do. He may try to get the Jamaat onto his side and I would not be surprised if it turns out that this is the real object of his "thanksgiving trip" to Saudi Arabia,the Arab Emirat and Lybia, i.e. not only to thank them for she financial support of his country but to achieve through them the allegiance of Maudoodi. For have no doubt: Maudoodi will do whatever the oil sheikhs tell him to do. The large sums he can expect in return will soothe any doubts or inner conflicts he may have to overcome Bhutto on the other hand can at all times make use of the threat

of a communist take-over in Pakistan should the sheikhs hesitate to support him. Bhutto is a clever man. He knows how to play his cards. All in all it is not a difficult strategy as long as he learns to be careful not to be seen on the TV screen with a glass of whiskey in his hand.

I remember Asghar Khan when in the early 1960s he gave up his high office of an Air Marshall and entered the field of politics with the avowed aim of fighting for democracy and of bringing about the downfall of Ayub Khan. I had then as I have now the full conviction that he is an honest man and that whateve he does is according to his convictions. But he is not a politician. He reminds me of our Professor Yighal Yadin. Bhutto had at that time allied himself with Ashgar Khan but when the Indo-Pakistan War of 1965 brought the reputation of the Armed Forces to a low level and the compromise of Tashkent was the consequence, Bhutto smelt that his chance had come. He resigned his office of Foreign Minister in Ayub Khan's Government,dropped Ashgar Khan as an ally and formed his Papkistan Peoples' Party. All the politicians,those in power and those aspiring to power,all those in search of enlarging their political basis, courted the religious establishment by claiming that Islam had to be made the raison d' etre of Pakistan. Rest assured that each one of these politici cians was at the same time convinced that the strengthening of the orthodox parties would damage the economy of the country, lower the moral of the people and harm the position of Pakistan in the family of nations.

Having read and studied in the last few years about the ways politicians all over the world play at politics, I have gained much understanding about matters politics, but in my Pakistani years I was more than innocent in such things. I was not involved, I was not a partecipant, I was an onlooker only. When Ayub was made to leave,when Yahya came to power and when Bhutto began to ready himself for the next take-over, I watched the Pakistan scene with that sense of amused condescension which grew from my displaced belief that such overt, such dishonest and primitive manipulations of truth,politics,people were singularly specific for that country. I recall the situation when in 1970 the elections took place and the victory of the numerically more signifcant success of Mujib-ur-Rahman in East Pakistan gave the latter and his Awami League the constitutional right to form the Government of all Pakistan. Bhutto started then on his dishonest manipulations which if not now then in the near future will bring about his downfall. In 1971 the outcome was the bloody Civil War in East Pakistan which ended in the independence of Bangla Desh. Automatically Bhutto became

the leader of what was left of Pakistan. I have no doubt that Bhutto had preferred to be the head of West Pakistan than to be Number Two man of an undivided Pakistan. Since then he has reigned over what is left of Pakistan. His main luck and strength is the good humour of the people, the fear he has created in the country, his ability to use deceipt with impunity and his clever use of political subterfuges which he had acquired over the years as a politician. However, things appear to change now. Whatever will happen in Pakistan in the future, one thing is certain: he will not stay long in power. He has certainly earned a citation in the history of Pakistan for the tenacity with which he has clung to power for such a long time and under such adverse conditions with the use of such doubtful means .

June 1977

Russian antisemitism .

It can again and again be shown that whenever the Soviet Government wants to bring on a change in her internal policy, wants the deviate the attention of the people from some shortcoming of the Governemnt,or wants to invoke the sympathies of certain part of the world, they place the Russian Jews in the dock andmake Zionism their accomplice. It has always been the policy of Russian or other autocratic and totalitarian regimes to blame the Jews for any shortcoming which become in the internal or economic developments of their ruling.

A large part of those accused of "sabotage" in the sgow-trials of the 1930s were Jews and the"Doctors' Plot" of 1953 where all the essential culprits were going to be Jews has become part of history. I shudder to think what would have happened had not Stalin, the Supreme Leader of all the Russians died at the right moment. I shudder not only thinking what would have happened to the millions of Jews in Russian hands, but because it is my firm conviction that the free,the democratic,the western world would have been confronted with another supreme test and it would have again failed in face of this renewed holocaust. Let us fall on our knees or let us at least heave a greta sigh of relief that mankind's morality has been saved from having had to undergo such a renewed test.

I am not going to say that the Soviet brand of Communism could not exist without the underpinning of antisemitism, but it is to my mind unconceivable that Soviet power and idelology could have gained so much influence in the entire world without the addition of antisemitic elements in their propaganda drive. This is to me a shocking realization indeed. And would not likewise the "New Left" have soon become ineffective at least to a great degree if there had not been Israel and Zionism as the targets for their abuse ?

When in Czarist times the excesses against the Jews, the pogroms,the show trials were mounted, one could find large circles of intellectuals in Russia who protested and agitated against the atrocities committed by the antisemitic groups within and without the Russian Government. Today no such circles exist. Yes, I want to underline, that they do not exist. This is the outcome of not my own research but of that of many experts who follow every declaration and publication coming out from Russia - and from the mouths of those who have left Russia for the West. It is true that the dissidents in Russia,the "underground" of Russia do fight for the right of the Jews to emigrate - after all a large part of the dissident group is Jewish - but the fight is

not for the Jewish right to exist as Jews,for the recognition of the Jews as a national group equal to other national groups. It is not directed against the antisemitic poison spreading unhindered through the people of Russia. The fight is for "human rights", for the general right to express one's opinions,feelings and thoughts . Here and there one reads of some dissident confessing that he himself is an antisemite. In his books and speeches Solzenitsyn has never attacked antisemitism; he has never made an issue of it. Once or twice he even had to defend himself against theaccusation that he accepts the stimulant of antisemitism as Holy Mother Russia's legitimate rights.

I have come to the above conclusions after having read much of and about the statements and the literary products of the Russian dissidents. I am sure many others will share my conclusions while others will strongly object and accuse me of forming an opinion without any sufficient experience. You will be able to point out that here and there a voice has been heard in the defence of Jewry, fighting for the Jews; but do not forget that about 200 million people live in Russia and many of them call themselves intellectuals. It is these intellectuals who are and were silent all through their lives. Yes, I know of Sacharov. I have read about many other similarly courageous men. I have also read about courageous men in East Germany who braved their official line of conduct and spoke out against antisemitism, in the same way as there had been men and women in Nazi times who protected and defended Jews. However, is the number of those who so strongly demand that the signatures on the Helsinki Document be honoured equal to those who openly stand up for their Jewish comrades ?

Nothing has changed. The Jew's position in the autocratic and communist world of today is not different from that of his parents and grandparents. Should anything anywhere in the world go stale or go wrong, the old therapeutic formula, which advised those in power to blame the Jews, is still effective

October 1975

Israeli citizenship.

In September 1974 we had completed a stay of three years in Israel and our status as "Olim Hadashim", as New Immigraants, came to an end. We could not become automatically Israeli citizens, but we stupidly declined this chance. We decided to postpone this step because we hoped we might be able to return to Pakistan for a visit to settle there all the outstanding financial problems. Such a journey would have been too risky had we been Israeli citizens even if we had used our German passports. Our Pakistani passports had expired just in thise very days and we decided not to renew them. We possessed now only the German passports - not too pleasant a feeling. I would have liked to have the Israeli citizenship and along with it the German passport However, when I asked the German Consulate to renew my passport which was about to expire in 1975, the Germans demanded proof that I had not acquired in the meantime the citizenship of Israel, as Germany was ready to permit a dual citizenship only if the holder of a German passport had been forced by circumstances, employment etc. to take on the Israeli citizenship - and I was certainly not forced in any way. I had to bring proof that I was not an Israeli citizen - and I felt very humiliated. I am still sorry that I behaved in this manner, that I postponed a step which should have been the logical sequence of my life in Israel. To do so now demands so many formalities and papers that I have not the patience to expose myself to them.

I am afraid much of our decision was influenced by a residue of our galuth mentality: we feared we might feel self-conscious were we to travel abroad with an Israeli passport.

December 1975

People I met in Jerusalem.

I have met people here, men and women, of a kind and a type I have never known before. This makes life interesting here indeed.

I have, however, to think hard to find anything remarkable or valuable to say about my colleagues or the medical people in general whom I have met here. It is true, I know only a handful of such people and my rather poor impression is due to a lack of proper selection. Here in Israel I have never felt the need nor the interest to enter the main stream of the medical world. My contacts have been few and these few have not been impressive. In general I have met only with hostility or a kind of wall. This is the experience also of other newcomers in my and many other professions towards them whenever they indicate that they do not intend to remain on the lower rungs of the hierarchy. My judgement is bound to be one-sided as it is restricted to the human material in the Clinic of the Students' Health Service. I am rather repulsed by the lack of warmth among the colleagues, the hostility they are often unable to hide against their colleagues, by the absence of that gentility and politeness which colleagues who are after all people of a certain cultural standard, are supposed to show. I must confess that in my reaction to this lack of good behaviour or to the rude and crude comportment of some of the people I must have myself reacted with somewhat offhandedness which in turn must have caused from my side similar reactions in my professional environment. In general I am friendly with most of the doctors,nurses and the auxiliary staff. It is not an environment which is intellectually inspiring although I am sure that every one of the members of the staff is in himself or herself a complex figure with a host of personal problems and the centre of specific interests and values. And if there is hardly anything positive I can mention,there are also hardly any specifically negative things I could enumerate,especially as I have never made anybody there feel that I am his or her competitor In the course of the years I must have got used to the ways which are commonplace here as I do not appear to mind the frequent manifestations of crudeness which I thought initially I would never be able to digest.

I must say that I am not at all impressed by the standards I have encountered among the medical people in Israel, either professionally or ethically. It is true that some of the medical men I have encountered are worthy of my highest respect,

but there are so many others who are in no way better than the ones I have known among the doctors in Asia: they try to make bricks with far too little straw. A maximal income is the aim of every physician in the world, I think, but the efforts to reach such a goal are here less interfered by ethical forces than one has reason to expect. The comfort and the rights of the patient often occupy very low priorities in the calculations and evaluations of the medical profession. It may well be that I have gained a wrong impression, or let us say better that the measuring tape I use is today no more applicable. My concepts of medical ethics date from the days before WWII; they had not changed in the asiatic world I lived in as I created there the rules of conduct for myself and made them, even if they were not adopted by the Pakistani doctors, at least respected or recognized as desirable by them. I have honestly not the slightest knowledge what the medical standards - be they ethical, be they professional - are elsewhere in the world, but I cannot imagine that they are as much worthy of criticism as those I have found here. Even if conditions are not too pleasant in civilized countries I have the disadvantage that I still labour under the impression that Jews have to show better ethical standards here in Israel than people elsewhere do. Persoanlly I have not had any bad experiences so far, except with my dentists who after all may only be acting and behaving according to the accepted local or the coveted American standars. (Here everything is compaired to and measured with the ideal to do "as the Americans do", although they do here only what the less ethical Americans do in their respective professions). I do not know if I have the right to crticize the modern world; my experiences date from Pakistan where the standards concerning behaviour and comportment were in most instances so much higher. I am especially shocked that those who are frauds and felons, those who cheat with their incometax, those who smuggle their money out of the country, those who behavelike businessmen and not like professionals belong so often to a generation which should know better, who shaould still remember the times and the background when no greed could overcome our inborn sense of morals and decency, when dishonesty could never have become the accepted standard of behaviour.

It should not come as a surprise if I say that the best human material I have met here in Israel belongs to the Fraternity of Freemasons - not because I have met them squarely and on the level which a priori precludes selfish or materialistic motivations, and not only because a priori from among those available only the better kind of human material is selected and admitted into Freemasonry, but also because Freemasonry, if truly

lived and understood,does bring out the good in every man and leads him to overcome if not most at least many of the base instincts which otherwise make human intercourse so difficult and painful.

Do not misunderstand me; such a statement should not be generalized. It is inappropriate in so many instances. I have seen far too many Freemasons who in no ways merrit such an accolade. Here in Israel the freemasonic material is in general not of a very high standard, but the few who are true masons are in many aspects outstanding. I am particularly lucky because the Lodge I have joined, " Zur Quelle Shiloah", is a very good lodge. Unfortunately I had to find the standards of the human material and the functioning of those at the helm of the Grand Lodge of the State of Israel much below the average international standard of the Grand Lodges I know.

In a certain aspect I have been unlucky, because in the early months after my arrival in Israel I met three men among the Masons of whom I felt that their human qualities would suit my concepts of Freemasonry. All three died soon after I had made their acquaintance. Ernst Mach was a keen and promising brother. Paul Kaufmann a man of outstanding intellect. Hermann Meyer an experienced Mason of unusual character. I think they too had felt that we could in due course have become good friends. It was not to be.

But there are others working hard to overcome their intrinsic faults and striving to turn into good men. Joel Nadir, a former Security officer in the Diplomatic Service has never overcome his regrets that he has to be satisfied with a lower degree of achievements. He still lives on the store of respect he was shown when he was "on service in Switzerland". He also remembers with nostalgia his "service with the British Army" , where he was an outstanding sergeant it appears and where his services where apparently much appreciated by his superiors. He is a very unlucky man as his wife, who so perfectly knew how to balance his qualities with the facts of life,so recently died. He is now left with two grown-up children who appear to turn out failures in life. Joel feels lost; he searches for a shoulder on which to lean. I do my best, but I cannot get too much involved with his problems for my own sake - and this increases his own unhappiness.

Then there is Walter Pick, a very intelligent and learned man who is a slave of his unbalanced ambitions. We know all very well that he is a Lieut.-Col. in the Reserves, that he performs some secret work for the Army,that he has acquired a Ph.D. degree with a thesis on the railway system in Palestine, th that he wears a yamulka when he is in the company of his wife (and he never fails to whisper into the ears of those who are

nearby that he does not believe in such left-over formalities from an orthodox past and that he crowns his head with such a kippa only for the sake of his wife). It is rare to find a more learned and intelligent man who fights so hard to overcome his weaknesses. Unfortunately he disappointed us all when he resigned the Mastership of his Lodge with explanations and for reasons which did not impress us in his favour.

David Neumann is a very ambitious man with four lovely children. He is the quintessence of an organized man and his ambitions are respectable and acceptable as he is a Freemason. Although he is a very busy man with many interests and many sidelines of activities, he has always time for a brother in distress and he will always be available when called upon for some charitable work.

My good friend Berthold Nathan, now 93 years old, is a good Mason. He is also a strict Mason and the slipshod ways in which things are done today make him unhappy. He is remarkably fit, his mind is clear and orderly as that of a young man. It is of course, unavoidable that in his age he exhibits many particularities whicb many people find troublesome. He has a very good income from pensions and compensations, but he is very careful how he spends his money - to the very great relief of his two sons who have already got hold of most of his money but are now not only impatient to inherit the balance but who also worry that he might give away any to people or institutions with whom he is in contact. I am very fond of the old man and I feel also very sorry for him. He has always insisted that he does not believe in "anything", that religion is a bluff, that he does not care what "goes on" after his death - and he realizes now that he has not long to wait for a negative or positive confrontation with his beliefs. I sense that he in the grip of some disquiet,some doubt,some remorse,some isnecurity. During his latest operation - he is fitted with a pacemaker -and a short while ago when he was ill with a virus infection, he exhibited a definite fear of the unknown he will have to face. Fortunately this confrontation has been postponed - and I hope for quite some years to come.

Danny was very impressed by Berthold. He was still more impressed when he learned that the old man gets a bour of diarrhoea whenever he hears something exciting, be it only a very lively music on the radio.

There is Rudi Trostler, a true Freemason in all his doings and all his thinking. The same can be said of Nathan Fischer,Kurt Meyerowitz and Erich Voosen. They will never hesitate when they have an opportunity,to help. They will do everything in their power to alleviate a person's suffering. They do so out of the goodness of their hearts and this is the more remarkable becuase they are not only guided by sentiment but because they are also

persuaded by Masonic intellect. Meyerowitz surprised me very much He is a small,good-hearted,soft-spoke intellectual, a lawyer who truned into a photographer after emigration. He spent his war years - or at least part of them - in the French Foreign Legion. Somehow even after I had learned of this unbelievable fact, I cannot change my opinion of the Freign Legion.

Here in Israel I met again Gad Alon,who as Gert Rosenbaum was our neighbour in Oberhausen and for many years Joseph's and my classmate. After 40 years I met also again Miriam Prechner. During the years I studied in Koeln I was a guest in her parents' house every Shabbath. And in Jerusalem I met again after more than 40 years the "Gassner Boys" from Koeln, with whom I had been such a good friend during my "Bar Kochba" days.

October 1977

Reform Rabbis.

I have met quite a number of Rabbis in my life most of them since we have come to Israel. I must say I have been much impressed by the Rabbis of the old school, those who have dedicated their life and work to the spiritual tasks their position - I think it is not justified to use the appellate "profession" - and their ideology have designed for them. To all appearances also the "Council of Sages" of the "Agudath Israel" belongs into this class. These men are said to be mainly interested in the pursuit of "learning", that they are filled with an abhorrence against politics and that they are only heard from publicly when there is something to be gained for the strengthening of Judaism or the enactment of Halacha.

Once the Rabbis turn into politicians they lose that advantage which a Rabbi gains along with his position as an a priori gift. I find a Rabbi engaged in politics repulsive. A political Rabbi is a contradictio in termine, and I do not mean only the political activities on the parliamentary stage, but also the "politics" which so many a Rabbi indulges in within his Congregation. I realize that mine is an irrational attitude and that it is based on ideals which I had once upon a time formed in childhood

I am not going to deny tht most Rabbis here in Jerusalem and in Israel are learned men. Many of them are also learned in worldly books and in mundaine matters and have a considerable knowledge of things outside their religious training. But those I have encountered, those political Rabbis I have known, are to me a disappointment. Again let me underline that my attitude is entirely personal, is due to the fact tht I perceive a Rabbi as a wise man, a man disinterested in the pleasures and the intrigues of the profane world, a man who does not care to strive for a high salary as long as he and his family are assured of a decent income a man who will never partecipate in an intrigue.

The Reform Rabbis I have met, those from abroad and those in Israel - with the exception of only one or two - all clash with my concept of a spiritual leader in Israel. I have the impression that they themselves are not sure of themselves and their vocation, that they have not yet overcome some inner doubt about themselves. They try to compensate this by posturing themselves full square with the turmoil of everyday life and by placing themselves in such a way that they are difficult to differentiate from everyman. Maybe I am wrong ! Maybe that modern psychologi-

cal advice directs the Rabbi to be indistinguishable from the man next door, like the catholic priest who dons workman's clothes. However, this way of presenting themselves does not provide them with sufficient contact with the everyday Jew nor does it gain for them the respect of the intellectual Jew. They are businessmen of the pulpit,tradesmen in Judaism. They are professional Jews. I have had contact with only a few of the pupils of the Rabbinical Colleges, but I have the impression that some of them are btter material than those who are already ordained. I may be mistaken, but it appears to me that today's applicants to the Rabbinical Seminars are a different, a better human material than those who in the past have drifted into the Rabbinate.

The main problem these Rabbis have urgently to solve is that they lack that contact,that feeling of duty,that desire for sacrifice,that interest in their Congregations which are the main justification of their existence and which a Rabbi has to have whatever his share of human feelings otherwise. To a Rabbi his is as much of a job as that of other professionals. May be they are justified in their outlook. But if this is so,they are liable to miss so often just that kind of confidence and also that degree of reverence without which they cannot function as efficiently in their work as other professionals in theirs.

I have met Reform Rabbis who are a Jewish edition - often with wife and child - of the Catholic "working priest". However, only rarely will you see such a Rabbi work in the fields of a Kibbuz or at a bench in a factory. The Israeli reform Movemen has started on its own kibbuzim; the preparatory work has quite satisfactorily advanced. Young rabbis will be attached to these kibbuzim. Will they also work with shovel and hammer like everybody else in the Kibbuz ? Or will they discarge their duties only in the spiritual fields ?I am curious to see what the outcome will be.

January 1977

Antisemitism and the Arab World.

Israel acts like a magnet on young people who are on the lookout for something new, who are in search of an answer, who want to find a content in their lives. It is also a country from where a steady stream of young people emigrates because they look for fleshpots filled with more interesting foods, for a place where they can consume this food in a restful mood and within a pleasant environment, seated at a nicely laid table. One never hears any of these emigrating people talk about their wanting a content or a meaning in their life.

So many Israelis, young and old, have quite negative views about themselves and their country and they are uninhibitedly ready to share such views with others here and abroad, but they are full of resentment if these same negative views are expressed by these outsiders first, and not in a polite or otherwise confirmation.

Israelis are surprised if they are remined of their heroic past which had been drawn through a cesspool of suffering and has brought them an achievement unique in history, an envy to the world and a cause for future legends. They wave off this heritage and are ready to sell it and an inimitable future for s dish of lentils - or better still an airticket for the USA.

There is a transcendence in Israel but nobody wants to acknowledge this out of fear that this might impose duties and obligations which could limit their enjoyment of the things, the gadgets,the produce which go into the making of a pleasurable and comfortable life.

Jerusalem is a holy city which is profaned by most and atgevery hour of the day - and which is proclaimed worthy of every kind of sacrifice by the rrabbi as well as the priest,the thief and the prostitute,the politician and the other sinners. The orthodox Jew is the most constant sinner because he thinks that by the fact that he is living in the Holy City he has a free supply of energies whch he would have otherwise have to use up for his longing for Jerusalem, and which energies he can spend on cursing those who do not share the same view on Jerusalem. The ConservAtive Jew is concentrating his mind on the balancing act which should take him over an abyss of doubt on a cable of sophistication suspended between a doubt-stilling past and a conscious-numbing future. The Reformist Jew than he can get over this abyss of doubt and criticism with the help of a helicopter for which he

has arranged a landing pad at a quite respectable distance from the brink of past tradition and on which he has stationed christian mechanics in yamulkes. He tries to still his and other critics with the illusion thatby reviewing from above and from far away the issues and problems with which the others have to struggle he can proclaim to be guided by a superior mind, a better perspective and a more satisfying inspiration - all of which provide him with a higher and more advanced status of intellectual perception. Methinks that the Reform Jew does not argue with himself that his view has been gained by some modern gadget, a product of modern times, and often conducive to a wrong perspective.

The Israeli lives in a land of sophistication. The land Israel teaches people to react quickly,to think sharply and to make use of their superior intellect and their large store of well defined concepts to face the issues of the day and to adjust to these their own outlook on life. Hardly ever does the Israeli solve these personal,these philosophical problems. He leaves the in any case often isoluble matters to solves themselves in some way or other.

Only now have Israelis begun to appreciate the safety screen behind which they can view the antisemitism which they knew from the Diaspora, of which they have heard from their parents and of which newsmedia and preachers report a revival in the world. They still have this protective screen which keeps the barbed attacks from hitting and hurting, because they feel affected by them as a nation and not because it affects them directly and individually as Jews. Only the Yordim, those who have left Israel, especially the Israel born young people are shaken in their belief that they can find pure bliss abroad. They have been under the illusion that for them as Jews the world abroad is as safe and as secured as had been their existence as Jews in Israel. They had accepted it as a afact that for them life as Jews would be as safe,as uncomplicated as for other foreigners who live as foreigners everywhere. I suppose that many of our Yordim have had a rude awakening; many begin to see in their blue passports a reinsurance, a promise of a safe home in case they will be threatened,rendered unsafe,made unhappy by the antisemitic poison. In particular they want to spare their children experiences which they had so far not known. It might not be a bad idea to give those Israelis who grumble and criticize their homeland,a chance to live abroad for some time and to find out for themselves what it means to have foregone the security and the protection of the only country in the world and the only state in recent history where Jews are at home, form a majority and where any anti-Jewish slogan is considered eo ipso a criminal act.

Antisemitism is as old as the Christian civilization It reflects that deeper seated barbarism which is the heritage of all nations in the world. The Americna Jew takes it in his stride. It has always been a factor in American life; it has historic roots in the development of the American nation, It is less of an excúse - if excuse is the right word - for the ingrained antisemitism in certain circles of England,mainly the educated and aristocratic circles, Antisemitism is incompatible with civilization,especially with the age-old civilization of which England so rightly is wont to boast of.

The more studies about Hitler are published the more it becomes likely that antisemitism was the main ,if not only thing in which he believed deeply, through which he successfully led the Germans along his path by freeing them from the inhibitions and complexes which the thin layer of culture which the Germans had acquired and which had forced them in the past to apply a control which was beyond this first test and challenge.

December 1975

Questions of Health.

I have suddenly become conscious of the fact that I have not only grown older but have done so ata greater speed than in previous years. I do not intend to say with this that I notice this ageing with regard to my mental condition or my cerebral activities. I am mentally as much engaged and intellectually as much interested as ever and this additionally in a more satisfactory way since there are no more the former anxieties to achieve and to succeed.

It is just the physical realization that I am no more as young as in the years only recently past, when I looked at myself and felt surprised that at the age of 60 or so I did not have an impression of having "grown so old" that I did neither physically nor mentally feel I belonged to the "senior citizens' grous". However, in the last two years I do look a t times how other people in their 7th decade react and act - to check how they feel their age pressing on their shoulders.

I have every reason to be grateful that so far my health has hardly ever given me cause for concern. Only my migraines had been bothering me from my early years - I think I started suffering from them at the age of nine - and though for a period of time,mainly during the sixth decade of my life I was more or less free of this formerly so incapacitating "disturbance", I have in the last few years in Israel again begaun to get the typical pressure and throbbing syndrome whenever certain baremtric conditions are present. Here in Israel a dry hot days is called a "Sharav or Hamsin" condition. But it is not my kind of "Hamsin", the type of weather which causes my migraines. There is some additonal factor which I notice at once,which I sense as an "electric load" in the air or of the dust particles, and which brings on my migraine. Fortunately here in Israel the headaches only very rarely degenrate into additional ophthalmoplegic complications, i.e. a paralysis of the inner muscles of one eye which bring one double vision, as in my earlier years.

Otherwise, as I said, I have been lucky indeed. I suppose I have gone through all the usual childhood diseases,because during my adolescence and student years I had all the immunities successful passage through the childhood diseases indicate.

I was lucky to survive the terrible influenza epidemic of 1918. I was about 8½ years old then but some scenes are still fixed in my memory,especially those associated with my stay in a small room to which I was confined in isolation while I was

was shaken by fever and delirium. Fortunately not too much has remained engraved in my memory because I was later told that I was in a kind of coma for over a week. Maybe I have survived due to the deep faith shown by Mother. She had an unshakeable faith in our family physician although he appeared only once at my bedisde as he was too overworked to bother about any case he considered hopeless. He told her that only prayer could still be of help. This confirmed her faith in prayers and she prayed day and night. She had faith in the ways her own mother had treated diseases in her children and she too placed a large bible underneath my pillow. She had also faith in a certain old woman,one of the wise women our small community knew, and according to her advice Mother placed an old stocking filled with boiled onions around my neck. Her steady and multifaced faith was after all justified: I survived without any of the dreaded residues which were to plague many of the survivors of the epidemic in years to come.

I remember falling ill in 1937 soon after our arrival in Lahore. We lacked experience in tropical diseases and the fear of some unknown bug was uppermost in our minds. We called the "Civil Surgeon" of Lahore - the leading Government physician - who came,poked,looked, and made the diagnosis of "Typhoid Fever". As according to my book knowledge there had to be many other signs and symptoms in addition to those I could present which were due to the toxic symptoms and the fever. I wanted to appear learned and clever and started to discuss my "case" with the goood Colonel. The wise old fellow looked at me, shook his head in agreement and replied with a sigh: "Allright ! The let us call it a case of Paratyphoid Fever ". There was in any case in those days no kind of therapy known or indicated for such infectious diseases except the consumption of much tea and aspirin, so that a detailed diagnosis was necessary at that time in medical history and in that period of "tropical diseases" mainly to differentiate a feverish illness from a possibly abnormal presentation of malaria for which at least a specific treatment was known.

Let me mention here an interesting observation. It appears that mainly necessity and profitability had in the past induced governments and industries to spend the necessary large sums of money for the development of new or specific medicaments with which to fight the many diseases which plagued the tropical countries. Malaria was the most extensivel and therapeutically most successfully attacked disease of the hot climates. So much effort had been necessary and had also been extended as otherwise the Empire would never have been vital and no tea or rubber or cotton could ever have been produced in sufficient quantities to enrich the Empire.

There is also another interesting observation I want to mention. It appears that so far wars have been a major impetus for the better understanding of the epidemiology and the pathology of certain diseases andmedical techniques. World War II was no exception with regard to the discovery of new therapeutic weapons. Most likely the time will come when the last remaining oil reserves will only be found on our planet in regions which so far have not been explored for reasons of health hazards. When that time comes enough money will be available to eradicate also those possibly last diseases and infections on earth - before new ones make their appearance.

A Wedding Feast.

A few days ago Tobi got married to "Gingi". The official name of this young man is Nachum Friedmann, but for obvious reasons he is called "Gingi".

The wedding was to me a strange experience. This was the first time - as far as I can remember - that I belonged to a class of Jews on which another lcass of Jews looked down with condescension - and even aversion. The bridegroom's party was a solid phalanx of ortodox citizens,the kind of businessmen one found among the Otsjuden of Berlin and Frankfurt in the days before Hitler. It is that same kindof people one sees today also in New York and who make up the traders and shopkeepers of Brooklyn. I do not intend to have this seen as a criticism as this is a valuable component of Jewry,the only one which will most likely survive in times to come and which has also so far rendered Judaism eternal - and by this I do not mean only their dress,their habits and their defensive arrangements.

All the Friedmanns were soberly dressed in black and they oozed orthodox Jewishness from every one of their pores. The "bride's side", that of Asher and Shula represented the typical modern Israeli society, two or three generations of it; their common trade mark were open shirts and absence of jackets. In the eyes of the orthodox half of the guests the casual dress of the "liberal" group denied every inner value the wedding is supposed to convey and appeared to mean nothing beyond the offers of a festive table.

As weddings go it was a shabby wedding. In addition it was also a joyless wedding. The only exceptional and bright spot in the assembly was the bride who by her looks and comportment compensated for all the shortcomings. The food was poor in quality and quantity; everything was arranged from the viewpoint of making it as cheap as possible. People came,ate,sat for a while and then went away again with a sight of relief.

I am glad Shula took the congratulations she received from all sides for a well-earranged and original wedding feats as truthful expressions of genuine admiration, that she really thinks that the vegetarian or "milchig" menue she had organized in consultation with the hotel manager was a splendid idea,worthy of praise and an unusual success. I eagerly joined the chorus of praise-singing guests and made my contribution the more believable by pointing out that the hotel manager had provided such large quantities of food that at least half of it had

remained untouched. If I along with other courageous fellow guests had not been in an experiemntal mood, searching here and testing there, probing here and tasting there for somethingworth eating, much more would certainly have been left untouched.

Unquestionably the "other side" had registered with dismay the unusual,the meatless,the cheap arrangement of the feast and this must have added to their feeling of"having come down" from their level. I am glad they did feel this.That they felt let down, even humiliated. They were a thoroughly unimpressive lot, proud of things and circumstances which do not represent any true values. It would be difficult to find anything we might have in common with them. Thank God that I have no more the urge to have something in common with every Jew, even if they are the salt,the garlic and the challah of the Jewish earth.

Gingi is a nice fellow. He better strives to be a good fellow as he will more or less become part of she Asher tribe He will not be only a son-in-law but a real part of the "Ashers". It appears that he has little in common with the Friedmanns, that he strives to distantiates himself more and more from them without breaking off contact with them entirely. He has not had much contact with his family for a long time and as he has married a wife full of energy and drive, one who intends to mould him into a husband according to her own concepts, he will have to make a series of adjustments.

We have developed the habit of giving to every one of our nieces a piece of gold as a wedding present. This sounds very imposing,does it not ? But I am happy to say that we have only two nieces and had only possessed two small bars of gold (one of 50 and one of 100 grammes), so that we can feel we are lucky.

We were pleased that Pipsi and Mike sent $100.- as a token of their good wishes. I appreciated this gesture even more than the young couple and thier parents did.

August 1977

Summer Vacation 1977

I am going to record our vacation trip to America in summer 1977 as it is bound to have a profound influence on all concerned. The traumatic effect it had on me at least is sure to reverberate through all my remaining days. I may try to repress the memory of that vacation. I may try to rationalize the events but I have no illusion that those days will have changed so many of our hopes and concepts.

Throughout all the many years we have planned all our vacations and particularly our journeys abroad with the view to meet our children and grandchildren, to be with them as " one never knows if there will be in future another opportunity ". In 1977 Kate wanted to spend all 5-6 weeks we had scheduled to be away from home in New York with the children. I was uneasy about this and made it clear in no unmistakeable words that I considered it unwise to spend so much time in New York as this was bound to be a burden to all concerned. But I was overruled. I did not insist on my proposal that we stay on in New York only two weeks at the most to prevent any future reproach that I was rigid in my ideas,unfeeling with regard to family duties. Taking in consideration the need to adjust ourselves to Pipsi's vacation time, to Mike's work load, to Danny's course for artisitc aspirants in a summer school,Miranda's desire to complete her stay in a summer camp and Michael's expected date of achieving fatherhood, we found that the month of August was the only suitable one notwithstanding the expected hot and humid weather conditions and the lack of opportunities to enjoy one's leave due to the exhausting heat. Having chosen the month of August any early return to Europe was negated by the fact that Danny's birthday fell on September 4. When we announced our intention to leave on the evening of that very day this caused a great degree of misgiving and when we did indeed leave on that day only attitudes which had developed by that date prevented the expression of any disappointment in any unpleasant formulation.

We left on July 31, looking forward to a carefree time with our children and grandchildren. I did not make contact with the Freemasons in New York who were always glad to meet me whenever we came to America, in order not to have to be away on "masonic business" too often and to have enough time to spend with the family. We had tentatively arranged with Mike and Pipsi that we were to go on a cartour through Canada soon after our arrival and would return two or more weeks later. Danny was supposed to

have returned by that time from his art course and Miranda was expected to sacrifice the remaining last week of her stay in the Camp in order to be with us.

We arrived in Zuerich on July 31 to be met with an unpleasant weather which spoiled much of the pleasure we had been looking forward to enjoy. It was a Sunday and as the following day, Monday, was the Swiss National Day, we had to wait until Tuesday before we could settle our business for which we had stopped over in Zuerich, i.e. to close our account with the Schweizerische Bankverein. We passed the days walking through the streets of Zuerich,joined a onepday conducted tour throgh the country side and spent one evening with Loni. On Tuesday, 2nd August, we went to the Bank,expecting to meet Nagel with whom we had arranged an appointment for a farewell visit. We had known him for many years,long before he had achieved the exalted position of a Director. When we arrived we were told that he was no in although I had the impression that he was in his office. He sent us a message to return the next day. We did not return. We had in a moment of softness thought of visiting him and to bring him a present but had overcome the emotional impetus when he did not keep his appointment. He was now too important a man dealing only with the billion-dollar investments and speculations of Arab sheikh and we represented to him only a memory of times gone by. We closed our account with the Bank we had for over 40 years,and emptied the Safe Deposit Box of its few remaining jewellery items. Thus ended another chapter in our lives.

On Wednesday we left for New York,having confirmed by cable on Monday to Mike that we were going to arrive as we had advised him from Jerusalem - but the cable never arrived. Later we made enquiries with the result that the Postmaster-General in Zuerich replied that after a thorough search through the records he found that no such cable had ever been "received" at the Post Office in Zuerich. This could only mean that the girl at the telegraph window had pocketted the money we had paid for the cable, about Sfrs 15.- Unfortunately I had thrown away the receipt and so there was nothing we could do about the matter. Thus ended another illusion in our lives, i.e. that the Swiss were an honest people at every level.

However,Pipsi and Mike were at the airport to meet us, and we were all happy. There is no doubt that they too had all been looking forward with pleasure and in happy anticipation to our arrival. Ou room, i.e. the one in which Miranda usually slept had been readied in a way which showed thoughtfullness and love. But soon things began to change. The atmosphere turned tense and at times outright unpleasant. The main reasons I can adduce for

adduce for this was the eruption of some old complexes in Pipsi and Mike's identification with these. It was easy to detect these in their reflections during family discussions and by evaluating Danny's behaviour in this context.

Kate in her ways may be at times less than diplomatic At times she is given to express herself in quite undiplomatic ways She may interfere in others' personal affairs because she considers herself entitled to do so. She may have given the impression that she wanted to criticize when she made some vague statements about some unrelated situations which did not even indirectly involve the listeners, like her describing the weather as unpleasant or the streets unexpectedly dirty etc. Of course, even the most innocent statement or remark will be given a wrong interpretation or a nasty twist if the atmosphere is inviting in this respect.

An ugly atmosphere developed by degrees. There was a hostility in the air which somehow nobody tried to cover up; nor did anybody make an effort to change it. I confronted Pipsi and Mike and told them in all friendliness that they would have to stop their criticisms and prevent their hostility from being so evident. I explained to them that the attitudes Kate expressed in certain aspects were in no way intended as criticisms or judgements as Pipsi and Mike appeared to think. I warned them in words which made them understand without equivocation that we felt hurt by the way in which we were treated. I thought my explanations and my warnings would be sufficient. But they were not sufficient.

Mike had rented a car and 3 to 4 days after our arrival we left for a trip north which took us through Canada. The journey lasted about 12 days. They were unpleasant days. The cool weather we encountered,the interesting places we saw were in no way sufficient to compensate for the fact that the mood was hostile. Pipsi showed us quite clearly that she resented our presence,that she would have enjoyed her vacation much more had we not been present. It was her loudly expressed conviction that as she had been working very hard all through the past months, she was now entitled to a very relaxed vacation on her own terms and that this need of hers justified her demand that everything and everybody was to be made subordinate to it. She may have been right to demand a relaxed holiday and to be treated with consideration by all of us, but she was duty-bound and also honour-bound as a hostess, as a daughter, as a companion to make an effort to be sociable or to consider also the feelings of her guests. AT no time during the journey did we notice any consideration for us. She spent entire days in our company without exchanging more than a few dosen words with us. And as Mike will always echo the moods of Pipsi and reflect her opinions, also he showed us much hostility - although,I must concede,he was often making definite attempts to be civil and polite.

We travelled about 3000 km through Canada. We saw mainly the highways of Canada, arrived late in a place every day, slept in a hotel, and continued next morning. It is not for me to criticize the vacations Mike and Pipsi enjoy. We agreed to take part, to let them decide the itinary and to make all the arrangements and to share the expenses. And after all, there was no reason that for once we should not also enjoy their kind of holidays. We went to the most expensive hotels en route, which they enjoyed very much I think. Pipsi appears to have resented her own impression that we did not agree with Mike's choice of the hotels and thereby apparently spoiled her pleasure. I do not think what gave her the right to think so. They must have felt handicapped in some way by these their thoughts although they should have accepted the fact that we did not care at all what was spend on that journey. Somehow they never got rid of an old established concept that we were misery people. May be we are more careful with our money , but never to the degree that we would grudge somebody a good time.

The"last station"on our journey was Detriot, Mike's birthplace. Velma was a gracious hostess. She showed us every courtesy. It is not for me to say if she still resents Pipsi and her children, but she was visibly taken aback when next day during a meal we had together in a restaurant I asked Mike to pay the bill as usual. (The next morning she had changed again to her friendly self; most likely Mike had told her of our financial arrangement). We spent three most unhappy days in Detroit. On the first morning it had been decided to visit the Greenwich Village and the Ford Museum. The plan was to leave at 10 o'clock in the morning and to be back in Detroit for lunch or soon thereafter; and as Kate wanted to have her hair "done", she made an appointment for 3.30 that afternoon with a hairdresser in the neighbourhood of our hotel. No sooner had we left on our visit to the Greenwich Vilage we were told that the plans had been changed and that we would return to Detroit only after 6 o'clock in the evening. Thereupon Kate proposed that she would look for a hairdresser salon in the place we were going tospend more or less the entire day. We came to a big shopping centre and there Kate found a hairdresser who was ready to attend to her within the hour. Her decision appeared to cause a crisis. Although the other four members of our group (Velma Pipsi,Mike and their friend Harvey) had ample interest to walk through the shopping centre and look into the more than 1500 shops to while away their time in a quite interesting way, the fact that Kate might have made them wait was intolerable,that she had robbed them of their freedom. Kate was away not more than half an hour, but not only in their reaction but also in plain words we were told that "Mummy is selfish and incosiderate,that she makes other people suffer etc". They treated her as if she was a poor relationn

who had dared to abuse for too long already their magnanimity. During that half-hour interval that they had been waiting they must have talked in that vein also among themselves with the result that Velma from that moment onward exhibited a nerve-racking show of superiority and condescension and Harvey a total change in that nice behaviour of his which had made him so interesting to us only a few hours before.

It is easy to understand how we felt. I was more shocked than furious. Kate tried to explain away Pipsi's attitude with our being placed between Mike and Michael in their personal animosity. But I do not agree. Sure, there was that unavoidable " it ",that dispute, that fight which was never cleared during our stay there and which I refused to discuss with them (for ,after all what was there to be discussed ?) Pipsi and Mike had understood our position. They had come to terms with it in a way which I found very admirable. They made us clearly understand that they did not see in our visiting Michael a hostile manifestation,that they would not mind if we stayed even with Michael etc. No, I think the tension between Mike and Michael was only a lesser factor. The true cause were Pipsi's undigested complexes which came to the foreground so often in the past whenever she was exposed to a stressful situation.

That day we faced the moment of truth - and the knowledge that we would always have to deal with crisis situations as long as we permitted our children to involve us in their problems. We had enough. We wanted to escape from further unpleasantness. We decided to leave for New York. The next morning, while onmy pre-breakfast walk, I met Mike outside the hotel. He was alone I told him that we intended to leave at once Detroit,pack our luggage in New York and proceed for Europe. I asked him as a last favour to make the necessary arrangements in Detroit for us. As you can imagine this our decision came as a shock to Mike. He appeared not to have realized until then how badly we had been treated and that we had resented the lack of consideration and respect. I explained to him that I did not deny that he or Pipsi or anybody else anywhere in the world may feel whatever they wanted at any time and under any circumstance and that I did not even demand or claim any special consideration as a parent, as a senior, but that we had not yet freed ourselves from certain old-fashioned concepts with regard to the way guests have to be treated. And as we were his guests and as we had been treated in a truly abominable way, we had every right to conclude that we were not wanted. He was shocked. I was angry and sad too. The only words he could utter were that he would be unable to bear our leaving, that we "could not do a thing like this to him" and above all what was going to happen Miranda whom we had not yet met and would not have ny more the opportunity to meet should we leave. I could not care how he

felt and what he could bear but that he worried so deeply about Miranda's reaction made me forget much - and I told him that we might reconsider our decision. I knew also quite well, that it would have meant an irreparable break had we packed and left.

As expected the situation changed somewhat thereafter. But it was never again the relaxed atmosphere we had known in the past - it was too much of a forced friendliness many a time. We were all happy when the 4th September came and with it the time for us to leave. It had been a very stressful period. I am afraid my attitude to Pipsi and her family will never be the same again. Many an illusion has gone. I am afraid that the kind of warm family ties of which we had dreamed and which we had hoped to forge when we were all grown-ups ,were not there and most likely were never going to be there. I think we had to a sufficient degree shown that we have never been selfish with regard to our children. Of course, we had never expected any reciprocity; but we had hoped for some kind of consideration,of acknowledgement. It was not there. And it hurt. From an unguarded remark of Pipsi I learned that our children think with some kind of dread of the possibility that we might one day become decrepit and senile people and in need of being near them,turning into a burden for them. I assured them that this will never be the case.

I have a habit - call it a habit if you want but it is a kind of attempt of self-survey,of control or something of this kind - to check back after a shorter or longer time on my reactions to a given situation. I sit back and ask myself if my outward and inner reaction to an event,an experience was right and justified, or wrong and exaggerated. I have often asked myself in the last month or so - and I am surely going to do so also in the coming years - if I would still have the same reaction should I be exposed to the same experience. Yes, I would feel the same. Would I react in the same way ? Yes, I would react in the same way. Did I interpret the situation wrongly considering we had a similar very unhappy and equally traumatic experience with Michael and Loni in London a decade or so before ? No, it was not in any way an exaggerated reaction, nor worstened by a "deja vue" . What I have described here was sufficient of a trauma to shift me at least into a new orbit.

Pipsi is an ambitious woman. She wants to achieve a position and a success which is above those of average achievers She certainly has the qualities. She is more than is good for her taken up with her work and this is understandable as she has started late in her carreer. But on deeper thought I doubt if her efforts and her successes are worth the sacrifices she has to make.

She unavoidably has to neglect so much else. Her household is in need of better supervision. She needs more time for her children. Whatever time she has left from her work she gives to Mike. This is only right. But does she not realize how often Danny has to feel repulsed ? He complains that Pipsi hardly ever comes to his room,hardly ever has time to talk to him in an interested and relaxed way. I hope there will never be a cause fo regrets.

Danny is certainly an intelligent boy with good qualifications, but I was unhappy when I had to discover traits which should not have been there at all. He is self-centred and he is aggressive. He realizes this and explains it withthe lack of interest he is shown in his home. He thinks that all his demand are fulfilled only in order to soothe any sensation of guilt his elders may have. He therefore increases his demands, asks for more and more. Also the hostility he manifests most of the day and his many negative attitudes are not momentary reactions to some outside influence or cause but they are the desire to attract the attention of his parents. This reaction takes often an antagonistic form inviting punishment.

I am glad that for so many years in his youth Danny had been the centre of attention and love; he is still nourished and motivated by that past. But Miranda has never been blessed with such a past. In many aspects she has been neglected. She has been permitted to grow up without much direction and guidance. She is ,relative to her age, immature,especially with her fixation on Mike. Her diverse developmental defects and her eye and other problems could have been avoided had her parents taken more interest when there was still time.

What can I say ? It is very painful that I had to realize all this, to have to register such additional disappointments at our age. One does not like to see one's rosy spectacles shattered and one's illusions blurred. What can I say ? I do not know what is going to happen. Pipsi will be still more tortured by remorse. Danny will try to adjust his philosophy,to modify his selfish trends to the reality that the world will provide for his comforts if he works and fights ofr them,that he will mount a superior position if he has the qualifications for it. I hope that his future life will not lead to an estrangement from things Jewish , that he will not illusion himself that he will find a happier life by trying to merge into a WASP environment. And Miranda ? She has many good intellectual and human qualifications - but will they ever be given the opportunity to develop ?

Also with Michael we had to face a situation which contributes to our recalling with pain those summer months in New York. We were very hurt on our first visit to his apartment but thereafter his moderated his hostile attitude at least in the sense that he understood how much he had hurt us. He appeared to have come to the realization that we could not have acted differently than we did. I have the impression that Miriam fed his hostile moods to a great degree, but that later on the presence of her mother contributed much to make the atmosphere less hostile to us and the interference of Miriam less evident. She should have understood that she acted against her own interests,against Michael's own feelings in her attempts to turn him against us. One should never utter an ugly word against one's marriage partner's parents.

The day after our arrival in New York we had phoned Michael and were given permission to visit them. We were received by Michael and Miriam in a very reserved way. They had made it known to us on the phone that we could only come for a very short visit because Miriam had not beenfeeling well - it was shortly before her delivery. Michael at once stalked out the terrain. As we did not accept his offer to stay in a furnished room belonging to a friend of his at the moment on vacation in Europe but preferred to stay with Pipsi we could not feel friendly towards him. We left after what to all purposes was a kind of "courtesy call" and were granted the permission to return after a few days for another visit. We invited Michael and Miriam two days later to havelunch with us, but Miriam did not turn up which was understandable in her condition. We requested Michael to inform Danny whenever the child was born as we were about to go on that Canada trip but Michael demanded that Danny phone him instead every 2-3 days. Apparently he did phone Danny after all as the latter contacted us in Quebec with the news that we had a new granddaughter.

On our return to New York we saw Michael and his family on 2-3 further occasions and we were glad to find that the atmosphere had become warmer. I am sure Miriam's mother, who had joined her in the meantime, was responsible, possibly there was also a change more based on intellect and stimulated more by a sane psychological analysis. Michael refused to accept some valuable presents we had brought for him and Miriam,the reason given was that as we had certainly also brought presents for Mike and Pipsi, and had thus placed him on the same level with them, he was unable to accept anything whatever from us. However, he kindly agreed to accept a few presents for his daughter and we made use of this kind permission.

I am glad I can report that in the course of the remaining days we spent in New York he and Miriam showed some warmth even which we had not known in them before, but I never

overcame the feeling that they acted out of the realization that it was their duty to treat guests on a visit from abroad in a certain civilized manner, even if these guests happened to be the parents. Michael appears to have cultured a way to show people a certain coldness and hostility and reached some kind of perfection in his graduation of the exterioration of such ways.

Sic transit gloria mundi.

One never stops learning. And it is good that it is so. While in New York I got some further salutary lessons. I do acknowledge that they were due to my rather exaggerated, self-concentrated and idealistic points of view. I t was time that I learned how unjustified they were. It was time that they were corrected.

I had worked for many months on my "autobiography" and I was happy and proud that I had completed the two volumes in time before the journey to New York. I had sent the "books" ahead by mail to make sure that they would arrive safely as by carrying them in my luggage there was the risk of loss or damage.

The two packages arrived in New York while we were there - and imagine my horror when after two weeks I noticed that though the parcels had been opened nobody had read a single line of the two volumes. Only when I had made a remark to this effect did Danny feel obliged to read my writings. Most likely he had done so out of asense of duty or due to a sense of courtesy - or what is more likely - prodded by Mike in whose presence I had made a remark about the matter.

And I had in my conceipt imagined that I was about to do Danny and all others a great favour ! Danny spent entire days painting with his newly acquired airbrush and it is understandable that he never foudn the time or interest to bother about such scribbling I did. It is a pity one learns so many valuable lessons too late in life. I do not think I would have found interest or joy in interruption a pleasurable occupation in order to read through the "memories" of my grandfather !

November 1977

Visitors in our House.

Every year, throughout the year, great numbers of visitors flock into Israel from all over the world. While in many instances it may be a disadvantage it is for many other a case a lucky fact that a visitor has not much of an opportunity to get to know the country and its problems during a sojourn of 2-3 weeks which are mostly spent in hotel rooms or in the company of one of the licences guides. The latter are usually very good and expert but you cannot expect of them to make the visitors really comprehend the living and pulsating Israel. It is for this reason - and of course also mostly from a propagandistic point of view, an arrangement which I do in no way condemn - that the Tourist Ministry has made efforts to have the tourists spend an evening in an Israeli home so that they can come into personal contact with Israelis. I am sure that for many of the visitors this form of contact with average Israelis has presented a very important part of their visit here and has given them an understanding of the modern Israel which they would not have otherwise gained.

We have often been asked by Ben Yacov, one of these organizers, to invite a group of tourists into our house. They are mainly visitors from Germany. We did so gladly because we realize the importance of such contribution. Unfortunately we did only rarely find among our guests human material worthy of the efforts we made although we had made it clear to Ben Yacov that we are only interested in people of some intellectual qualities. When the evening ended we had mostly the impression that it had been profitable only to our visitors.

The visitors are usually well informed and well read about Israel and they very often put intelligent questions which we try to answer to the best of our knowledge. At times we do not have the right answer, e.g. when we are asked for an explanation how it is possible that with the general poverty, the high taxes and the low income of every one of the Israelis they have heard of or talked to, accompanied by a chorus of complaints and self- commiserations, it is possible that so much luxury is visible everywhere, that the standard of living is so high, so many cars are to be seen on the roads, the restaurants filled with Israeli guests and the travel agents fully booked by Israeli travellers. It is very difficult to give a satisfactory, honest reply and the only one which gets me off the hook is my recalling to our visitors the undeniable - or for politeness' sake not denied - fact that Israel is well known to be a country of miracles.

We have also on and off visitors in our house from one or the other groups of Freemasons visiting Israel. Usually their visit is announced in sufficient time by the Grand Lodge and arrangements are made in Jerusalem to distribute the guests - they are often accompanied by their wives - among the members of our Lodge. There were times when we had truly interesting people as our guests and the evenings were truly interesting. One one or two occasions we had the painful experience that such groups who had expressed their interest in meeting Israeli Freemasons ,had been accomodated in one of the Arab hotels in East Jerusalem where they had been indoctrinated by some of the Arab staff apparently employed for this purpose and well trained in bringing forth personal complaints and other hostile propaganda against Israel. We soon felt the effect of this hostile indoctrination when we talked thereafter to these visiting brethren and we did not always succeed in proving the baselessness and the childishness of the matgerial with which they had been influenced against Israel. In one instance we had made arrangements with a groupf of Freemasons from Canada for a visit to our Lodge and when a couple of our brethren went to accompany them to our Lodge building,they found the Canadians in the foyer of the American Colony Hotel in the company of some smirking clerks and an old lady of whom we know she had been especially engaged to spread anti-Israeli propaganda. The Canadian brethren informed us that they were no more interested in any further contact with Israelis as they had learned enough from their new Arab friends about conditions in Jerusalem to annull any further inclination for a meeting with us.

Once a group of American Freemasons came to visit us along with their wives. They were officers of the American Army in Germany. In their company was a single Jew, a former Roumanian who still spoke poor English.He was the manager of the Army Clubs in Germany. We distributed the visitors among the different members of our Lodge and it was my poor luck that the three American couples we hosted were accompanied by this very Roumanian. The fellow succeeded in spoiling our evening as he wanted to contact all families in Israel bearing his name as he - Talmatzky was his name - had the impression that some of his relatives had once upon a time escaped from Bessarabia too but had settled in Israel. I goodnaturedly advised him to check through the telephone directories of the different regions of Israel and to copy the addresses he might find there. Whereupon he told me that he had already had himself this brillant idea, that he had already contacted from his hotel all the Talmatzkis in Jerusalem, but that he had not proceeded further as outstation calls from the hotel were rather too

January 14, 1977

Herrn
Valentin Talmatzky,
Am Weisskirchner Berg 15
6 Frankfurt/M 56

Lieber Bruder Talmatzky:

Sie werden sich erinnern, dass Sie anlaesslich Ihres Besuches mit einer Gruppe amerikanischer ,in Deutschland stationierter - Offiziere und Logenbrueder, bei uns zu Gast waren, und bei dieser Gelegenheit eine lange Zeitdauer hindurch alle im Telephonbuch auffindbare Familien die den gleichen oder einen Ihrem Namen aehnlichen Familiennahen trugen, von meinem Hause aus anriefen.

Leider haben Sie damals vergessen, sich fuer die Unkosten dieser langen und vielfachen Telephonanrufe verantwortlich zu erklaeren.

Ich erhielt nunmehr die Telephonrechnung und war nicht ueberrascht daraus zu erlernen, dass ich fuer Sie mit dem Betrag von I£ 322.40 belastet worden bin, was in Ihrer Waerung ungefaehr DM 85.- ausmacht. Sie werden ueber die hohen Kosten ueberrascht sein, aber das ist fuer uns keine Ueberraschung; Israel ist wohl in dieser Hinsicht das teuerste Land der Welt, wo die Telephonunkosten durch Taxen und Steuern ums Dreifache anwachsen.

Da die Einkuenfte der Israelis nicht mit denen in anderen Laendern verglichen werden kann, faellt es uns schwer, solche zusaetzliche Unkosten einzustecken - besonders wo wir hier so sehr alles laengere Telephonieren ausserhalb der Stadt zu vermeiden suchen.

Waere es Ihnen daher moeglich, die mir durch die Benutzung meines Telephons entastandenen zusaetzliche Belastung meines Budgets zu ersetzen ?

Mit vielem Dank im Voraus,
und mit bruederlichen Grussen:
Ihr

(H,M.Selzer)

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To wish you a
Happy Holiday Season

and a happy New Year

Valentin Talmaky

P.S. Thank you for the excellent dinner I was enjoying in your home

February 14, 1977

Mr. Valentin Talmatzky,
Am Weisskirchner Berg 15,
Frankfurt - Main.

Dear Mr. Talmatzky:

I wrote to you a month ago that on the occasion of your visit in my house in company of two American brethren and their ladies , you mad use of my telephone for very prolonged conversations all over the country, and that you left without offering to pay for these calls.

In the meantime I did receive the bill for you calls which amount to I£322.40 (about DM 85.-). In my letter of January 14 I requested you to settle this bill as you will understand that this is a matter which does not require any further explanations.

I received a few days ago a Christmas card with good wishes for the coming Year; while appreciating this gesture and the good wishes, I cannot help wondering if this is the expression of some sense of cleverness, of some attempt at humour or just plain "chutzpa" - all of which is not appropriate in the given circumstances .

I hope I shall hear from you soon with regard to the settlement of the matter; if not I shall have to contact the Masonic bodies which arranged for the visit of your group here, requesting them to pay for your phone calls or otherwise to arrange for the payment.

With good wishes for a good year for you too,

Yours sincerely:

(H.M.Selzer)

expenses. Good old Talmatzki sat at my telephone for nearly two hours. He phoned all over Israel and contacted a great number of Talmatzkis all over Israel. When the evening came to an end he was quite clearly a happy man as he had, without my knowledge in addition also torn out all the pages from the telephone directories on which the covetted name of Talmatzki appeared. At last he left, but he did not offer to pay for the calls. I confess, Iwas rather uneasy throughout the evening as I felt the phone bill grow and grow - and if for no other reasons at least by watching me - the other visitors were visibly growing more and more embarrassed.

Talmatzki left with a very nice "thank you". And that was all. When I received the monthly telephone bill I noticed that relative to the average bills of the last months there was an increase in that month's bill by about DM 5.- . I wrote Talmatzki a polite letter inviting him to pay for she pleasure he must have experienced all and every Talmatzki in Israel. In reply I received a Christmas Card with belated thanks for our hospitality and with added wishes for a happy year to come. This chuzpa made me more than ever determined to have in my turn some fun on his account. I wrote him a somewhat less polite letter and received a cheque for the amount I had demanded. I had the cheque cashed - I did not return it to him as I would have done had his first reaction been acceptable - and I hope I taught the fellow a lesson. The money I distributed among a few charities,so that a Roumanian chuzpa benefitted some good cause here.

January 1978

AR 25045

Hermann M. SELZER Coll.

11/4

ESSAS

Mohammad Anwar Saadat	4p.
Saadat's Game	6p.
Peace - Egyptian style	9p.
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Islam and Jerusalem	4p.

M o h a m m a d
A n w a r
S a a d a t

Saadat is a good man. He is a fine man. He loves peace. He endeavours to make his Arab brethren realize that all his efforts and all his interests to achieve peace are only undertaken for the sake of the "entire Arab Nation "for the benefit of all his Arab brethren.

Do you remember the photo of the American prisoners-of-war in Vietnam which was supposed to prove to the world that these prisoners were treated well by their captors ? Do you remember the statements these prisoners made on that occasions to the journalists assembled from everywhere and which surprised the Americans,pleased the Vietnamese and supplied the enemies of America everywhere with the best anti-american propaganda material they could ever have wished for ? Do you remember how these American P.o.W.s conveyed by finger language to the cognoscenti that all what they had said,told,answered was nothing but lies and had been extracted from them by force or threats ?

I am reminded of this ubterfuge, of this secret signal the prisoners conveyed, when I learned that Saadat had requested the wise men of the Al-Azhar-University in Cairo to give their learned opinion about the peace process, i.e. if an Arab or still better a Muslim could, according to Islamic halacha, ever make peace with Jews.

Islam is a ver strongly organized religious movement, in which theology and politics are intimately interwoven, and the verdict of the scholars is sure to dominate the opinion and the thinking of even the most fundamentalist opponents of Saadat and Israel.

The Wise Men of Cairo gave their opinion,their responsa and strange as it may sound, it greatly pleased all who read it, the Israelis,the Jews in the Diaspora, the world at large and the Jewish,the Israeli,the world press showed their pleasure in long and favourable editorials.

Let it be stated here and a priori that the responsa of the scholars of Al-Azhar is not a purely theological interpretation as would have been the case had some learned Jewish

scholars, some famous rabbi been asked for his interpretation of a difficult point in aplied theology. Neither should we consider Saadat's request to the Al-Azhar University only a symbolic gesture, a tactical move, an act without political significance. Let us be clear about it: Saadat's move had a specific and undoubtedly purely political import. We may grant him that he wanted to be assured that he, as good and believing Muslim, had not acted against the doctrine of Islam; but as he is an islamic scholar himself and a very clever politician to boot, the responsa must have conveyed to him far more than is evident to the general run of the public, and it is sure to have provided him also with a tool which he can use as a weapon should he so desire. He must have expected to be given a responsa which contgained a secondary meaning at a different level which he mightone day not only come in useful should he want to use it for a different,negating purpose, but whose deeper and true meaning must also have been clear to those of his former allies who have now withdrawn their support.

The responsa addresses the Muslim world in general by pointing out that the ruler of Egypt, a frontline state, is duty bound to do everything in his power to defend the boundaries of his country; and if to this end he is of the opinion that he has to enter into a treaty with his enemies, he is justified to do so. It is in the hands of a ruler to judge the issue of peace or war as he is better informed than anybody else about the strong and weak sides of his enemies.

Since the times of Muhammad, the Wise Men of Cairo University continue, the matter of peace treaties between Muslims and their enemies have been interpreted and judged on the basis of precedents. It is the generally accepted opinion in Muslim law that peace can be made with the enemy if this is in the interest of the Muslims, in the way the Prophet concluded peace with his enemies at Hudaybiyya. And as the peace treaty which Saadat signed with Begin clearly was to the advantage of Egypt since it returned lost Muslim territory to Muslim ownership, and as at the same time the Palestinians too were promised reacquisition of lost territories through the right of self-determination outlines in the Camp David Treaty, Saadat had acted in every respect as a good Muslim should and the peace treaty wasdeclared kosher from an Islamic point of view. It is true that there had not yet been any decision announced regarding the return of Jerusalem into Arab hands, but as Saadat had made it very clear to his enemies that he will fight to the end for the restoration of the Arab character of Jerusalem, the "Urubat-al-Quds", he has also in this respect not acted against Islamic interests in any aspect.

All this sounds satisfactory and assuring to the believers and presents an edge with which to disloge disbelievers

from their doubts behind which they have so barricaded themselves. However, there quite a great numbers of such disbelievers whose disbelief has on the contrary been strengthened by the fear and the distrust that there is some double meaning in the expressions which the Wise Men of Cairo have used.

The responsa is based, as a responsa should, on facts and precedents in history. It is based, as it should, on the words which the Prophet has used and on thefacts which are mentioned in the earliest writings of Islam. The issue which we have to face now is if the scholars of Al-Azhar can reccommend that the Jihad against the Israeli enemy, that very same Holy War these very same scholars have proclaimed a few years ago, can now be called off or not. The Jihad is outlined in the Q'ran as a holy duty of every Muslim and it cannot be called off before its aim has been achieved, i.e. until the benemy has capitualted and is made to wear theyoke of a conquered,humiliated,poll-tax paying people, or if and until the unbelievers have converted to Islam.

However, there is also the possibility, again sanctioned by a precedent, that the Jihad can be suspended for a certain determined period. ANd the precedent to which ot defers is the very peace treaty of Hudaybiyya which the Prophet concluded in Mecca in the year 628 and which concerned the city of Mecca. The Prophet had been waging war after war against Mecca but he could not achieve a definite victory; and in order to have a free hand for other enterprises, he signed a peace treaty with the leaders of Mecca in which each granted peace to the other. But in this peace treaty it was clearly stipulated that the "peace" was to last only a limited period, i.e. from between four to six years in all. However, already two years later, in the year 630 Muhammad without warning the city of Mecca again and he succeeded in conquering the town. And what was the explanation of Muhammad,the Q'ran and the scholars of Islam since that year until today for this breach of the peace treaty on which more or less all theories concerning war and peace with unbelievers is based in Islamic law ? The explanation is and was that Muslims cannot be prevented, are entitled to and are even duty bound to renew a Jihad at the first opportunity which is offered to them in which there is any hope for success.

It is on this peace treaty with the City of Mecca - and its fate - on which the responsa of the scholars of Al-Azhar is based. The "second-level" of the responsa Saadat has received says that the peace treaty with Israel is acceptable as long as it benefits the Muslim world,permits Saadat to regroup his forces and to organize his friends abroad. It does not and should nottake into account any benefit the non-Muslim world might gain by such a peace,especially not the Jews.

The Cairo scholars underline that they speak in the name and in the spirit of"all schools of law in Islam" and they very clearly state that "they all agreed that the reconciliation of the pagans and the conclusion of peace with the "peoples of the Book" (i.e. the Jews and Christians) are null and void as soon as the Muslims have the power to fight them again".

This important decision is based on a precedent in the life and the acts of the Prophet of Islam. There are no other precedents and interpretations of old to be cited or adduced with respect to peace treaties with unbelievers. In short, this authoritative statement from Al-Azhar University tells us that the peace treaty with Israel can only be of a temporary nature and can - and will be - be scraped whenever the circumstances are favourable to renew the war. Fortunately there is also an added advice: if the enemy is too strong to be overcome, the war may be postponed for quite some time should the renewal of the war be liable to harm Muslim interests.

I did get the message. Did you ? I am sure the other Arab States di.

For Saadat is a very clever man. If the statesmen of this century are weighed and valued one day, Saadat will be acclaimed as the greatest,if not the only one who was a true statesman, a politician who knew how to judge the development of coming times and events. Saadat certainly did not ask the Wise Men for their responsa without knowing that he will have one day a good alibi. Saadat ras also another great plan in view. This is the year when a new century , the 1400th, starts in Islamic counting of the callendar. In Islamic theology the turn of a century is a very important event, a kind of Day of Judgemen when Islam is given the opportunity to bring forth great changes, to avoid being subdued, to conquer the world. Saadat quite clearly sees himself the pivot of such changes, of being called to fulfill what he thinks he has been ordained for. He is now the centre of the Islamic world, he despøises his Arab enemies, he is viewed with sympathy and admiration by the Western world. The conquest of the world by Islam is his aim - and his duty. The acclaiming world has not yet realized it. It is time we all realize the danger which an ambitious Saadat represents, and that israel has to be eliminated in Saadt's planning before he can conquer the Arab States and thereafter the world.

January 1979

Saadat's Game

The war of 1967 with Israel was clealry and unequivocably provoked by Egypt. Everybody everywhere knows this - with the exception, apparently, of the policymakers in Washington who still behave and act and react as if Israel had been the aggressor. True, also the Arabs,the Communists and their camp followers brand Israel the aggressor but this is what you have to expect from them. Rets assured, they do so with the tongue in their cheeks.

I am not inviting you with this writing to listen to a polemic; but I want you to realize and to accept once for all that the label of "aggressor" has been falsely attached to Israel. Who else is better informed about this than Saadat ? He himself says Egypt had been the aggresor. He writes in his book " In search of an Identity" published in 1978, that in 1967 Nasser had closed the Straights of Tiran fully aware that this would bring on a war. He took this step after he had ascertained from his then War Minister,Abdul Hakim Amer, that the Army was in " tip top shape" and certain to defeat the Israelis. At the same time Nasser had received from his Airforce Commander, Siddiqui Mahmood,the assurance that in the first decisive days Egypt would lose at the most 10% of her Airforce. Fully conscious of the effect his manoeuvres were going to have, and absolutely sure of his ultimate victory - he was even certain when the war was going to start, he himself tipped on June 5, - Nasser consciously,systematically and determinedly provoked the War of 1967. And he declared loud and clear for the world to know that the object of the war was to "destroy Israel ".

This same Nasser had also at the same time laid down the graundwork for Egypt's future philosophy and strategy. For he declared categorically that " Israel's very existence is an aggression". This made a priori every war-like action taken by the Arabs a defensive war provoked by the Israelis. The Arabs in the certainty of a quick victory had already disposed of the spoils even before the first shot had been

fired. Nasser explained his prognosis with a very simple detail, viz:- that the war against Israel was a "Jehad", a Holy War; and as in such a Holy War pf Muslims against non-Muslims only death or submission or conversion to Islam could be the outcome, the final outcome was never in doubt for the Muslims. There was not the slightest doubt in the mind of Naser or that of Ahmed Shukairy,the then Head of the PLO that at the most some of the inhabitants of Israel might survive but that the State of Israel was going to be whipped off the map of the world. This war was not only expected and welcome, it was also a belated necessity.

King Hussain of Jordan did not stand aside; he wanted his share of the expected booty. He eagerly accepted Nasser's assurance that Israel was going to be defeated and he begged him for the permission to attack Israel. Nasser kindly granted this permission. Hassan was soundly beaten by the Israelis and like a small boy who had hurt himself, he blamed others for his shortcomings. In his defeat and for his defeat he blamed the intervention of hundreds of Amrican warplanes. Again let me me beg you not to argue with me that this is only hearsay and Israeli propaganda. Far from it ! Hussain himself describes all this in his book " Ma guerre avec Israel".

And finally let us not overlook Hafez-ul-Assad,today's President of Syria. In 1967 he was the Defence Minister and he is the same man whom Carter in 1978 Carter of the USA called a " very great statesman". Assad too had decreed more than once that " the mere presence of Zionism in Palestine constitutes aggression ... and no enemy will remain in Palestine". Also he had thus made sure that every time he was going to attack Israel, he himself would not be blamed but israel who would in his opinion immediately be labelled the aggressor. It will for ever be engraved in the leaves of Israel's history that in 1967 all the Jews everywhere in the world trembled in fear of the fate of the State of Israel and her inhabitants Israel had then still many non-Jewish friends and these too trembled in fear. The6 trembled the more and they feared the more the louder the bloodthirsty war cries of the Arabs were heard and filled the corners of the Middle East.

All this is history. But history never rests; it goes on filling pages after pages and continues to use up ink in large quantities. And history has the characteristic to record also rapidly changing trends and to report the different aspects of these same events which have become noticeable already so soon after 1967. Today Israel has very few friends left. She is diplomatically very much isolated. Nobody trembles anymore about Israel's safety except for the Jews in the Diaspora. These Jews try to stop their trembling by their

frank attempts to take over the policy-making in Israel. Imagine this attitude and the Chuzpa required for such an attitude ! Does this indicate their desperation over Israel's plight, their loss of confidence in today's Israeli leadership. Most likely all these and many more factors have combined to make the American leadership speak up.

In November 1977 history has presented us with a totalyy different situation. When Saadat came to Jerusalem, he opened a new chapter. He did not anymore "reject" Israel' - he now recognized Israel's "right to exist" He is the first Arab leader to do so. He clearly made the statement that he "recognized Israel among us - the Arabs - with full security and safety".

This was indeed a tremendous "turning point"after more than a generation's constant fighting. Egypt had thus decided to find a peaceful way to settle all outstanding problems with Israel. But Saadat demanded a heavy price for his concession. He wanted " all our land" back, he demanded the evacuation of all the territories Israel had occupied since 1967. And indeed he did get back everything which had once been under the Egyptian flag (note well: I did not write " which had once belonged to Egypt") This was not the outcome of the talks he had with the Israeli leaders on his first visit to Jerusalem, not the result of prolonged bargaining, of a give and take. Saadat had the promise of such extensive concessions in his pcoket before he left Cairo for Jerusalem. But when he addressed the Knesseth on his November visit,he insisted in addition on the "rights of the Palestinians" who are the "crux of the entire problem".

Let us be clear on one thing: He came to Jeruisalem. This was a very curageos,great and very statesman-like act. But let us be clear in ourselves that except for the recognition of "Israel's right to exist" he did not make any other concession whatsoever, nor did he recede an inch from his or t the other Arab States' maximalist demands. By paying such a great amount for the recognition of Israel by Egypt, by granting Saadat the supremacy that his grant to Israel and her recognition by him was so important, they put Saadt's boot on their neck. Who was Saadat to kindly grant Israel the right to exist and to extort for this kind gesture such heavy payment ?

That visit was a very impressive event. I do not mind calling that visit to Jerusalem a great show. Everybody in Israel was jubilant,masses of Israelis danced and sang in the streets - but many felt uneasy at the same time but felt ashamed to give expression to their doubts which notwithstanding all reasoning and debating did not want to be stilled.

When Saadat spoke to Begin and the Knesseth he acted as if the entire Arab world stood behind his initiative. Saadat appears to have assured Begin that he and onlyhe "represented the Arab cause" But that was not so. And it is a lie in which Saadat himself believed at the time he stook up in front of the Israeli microphones. Here the troublesstarted as no other Arab leader had entitled Saadt to speak on his behalf. On the contrary: the fact that he had acted on his own initiative and he had not discussed the entire issue beforehand with the other leaders, and because his visit was sprung as a surprise on the other Arab leaders in the same way as it was a surprise to the entire world, the entire affaire represented a great and deep offence to the Arab leadership everywhere. Egypt's Saadat and Saadta's Egypt had once too foten vaunted their leading position in the Arab world in the face of the other Arabs. Egypt had in the past caused too many political and diplomatic heartburns, had taken her importance far too much for granted. Saadat had hoped to come forth from this coup with an enhanced prestige. He may have succeeded thus in the eyes of the world at large but thiswas certainly not the case with regard to the other Arabs. In their enraged opinion Saadta had to be taught a lesson. The equivalent of what in Arab lands is the cry " The King must die" was now heard everywhere in the Middle East.

One should have expected that Saadat would be satisfied with what he had achieved in his confrontation with Begin. He had got back all he had lost. He could easilyhave achieved a separate peace. However, it was not possible for Saadat to act in this manner. Not only had he to try to carry on with his role as the leader of the entire Arab world, not only was he dependent on the handouts from the sheikhs of the oildoms, but he had also somehow to bring home to the Egyptians and to the ARabs everywhere how much he was ready toscarifice for the honour - and their wellbeing - but he had also to show to the entire world that he was the top man in the Arab world.

Not only the leadership of Israel, but also that of the Western world went along with Saadat's game. Begin in his megalomanic concept of himself,not only laboured under the illusion that he was as tall as Saadat, but also that he could win the entire pot back in the course of the "bargaining process", the poker-game he envisaged to follow Saadat's historic visit to Jerusalem. After all: what chance had an Egyptian fellah, a Middle Eastern politician risen from the army ranks, vis-a-vis a Polish Jew,and a lawyer=politician in addition ? ANd so Begin gave back to Saadat all the latter had demanded. He gave him even more thanthat. And when Begin sat down with the Egyptian fellah in Ismalia and he expected the bargaining to start, he was not given even an inch of the

Sinai Desert, viz: that portion of the Rafia Region he had promised he would keep for eternity. Begin appeared to have laboured under the illusion that his "friend Saadat" would in time show his appreciation, would be equally big-hearted as soon as the moment to do so had arrived. Saadat took all. He did not give back anything. Saadat got in addition the enormously sophisticated airfields of the Sinai,the important naval base at Sharm-al-Sheikh along with the profitable oilfields the Israelis had discovered and developed. Also in the instance of these oilfields the Egyptians showed the Israelis that they possessed a far superior political acumen and had a far greater knowledge of statecraft than the Israelis. They did not allow the use of the airfields to the Americans, neither the naval bases to the American Navy. Saadat has even succeeded in keeping his counterpart uncertain about the disposal of the yields of the oilfields; only the day the oilfields have been handed over to the Egyptians will there not be anymore any doubt.

Israel has not yet realized what may be in store for her by the simple fact that Egypt and the other Arabs have come to the conclusion that politically and diplomatically the Israelis are poor material, are papertigers, are easily out-trumped.

And all the way through their discussions with the Egyptians and the Americans,the great Israeli statesmen Begin, Weizmann and Dayan patted their own shoulders,congratulated themselves and each other about their successesand achievements about their superiority not only as diplomats but also as men of the Likud Party over the discredited politicians of the Labour Wing. Until the last moment did they give the impression that they truly believed that they had won the game. They still appear not to have realized their failure,their defeat in the diplomatic game. And the economic game. And the security game. They appear to have got an inkling what may be in store for the Middle East when they heard Yamani, the Oil Dictator from Saudi Arabia threaten that a great oil tanker or two might be sunk by the terrorists in a suitable spot in the Straights of Tiran which would effectivel cut off the fl flow of oil to the West. The PLO hardly required a more clearly spelt out invitation.

The outcome of it all is that Egypt did not have to give back even an inch of the "holy Arab land"she had lost in 1967 in a war she had so clearly provoked. In 1973 she was again the aggressor and again she would have lost this war too had not Kissinger brutally stopped the Israeli Army from completing the destruction of the Egyptian Armies. What made Saadat think that he had theright to demand the return of

the Sinai ? Why has Carter taken on himself to support Saadat's contention and conditions ? Why did Kissinger out his Jewish self-hatred in the form of a blind support for his " brother Saadat " ? Let us not bother to ask now why the EEC,especially France who is so hostile to Israel and who enjoyed the chance to kick at Israel under the siege, in the hope of being suitably compensated by the now so powerful Arabs.

Why did the world demand suddenly in a choir that Israel return to the "pre-1967 borders" ? Why has the parole so suddenly been issued and why is it persued with so much vigor that "conquests of war" are not any more acceptable to the world ? Why are those same moral rules not applied to the Russains,the Turks, the Poles - and the Americans ?

But our Begin has given everything back. He used both his hands to give back so much territory. He did so with a grin and much flowery rhettoric. But he never got anything in return. He did not even get a kiss from Saadat who is usually so free with his kisses. On the contrary: Saadat succeeded in making life very difficult for Begin and all Israel because he more or less invited the PAlestinians to increase their resistance,to indulge in revolt,to dream of an independent state.

And so Begin began his long withdrawal. He had fumed and orated that he would not give away " an inch" of the Holy Land of his forefathers, of that Judaea and Samaria which in his poinion is an integral part of Israel, of our heritage.

His memory proved to be faulty. But the memory of the Jewish people registers and never forgets. Begin will occupy a very poor place in Jewish history - not that pedestal will be his which he had dreamed of and which he had supposed would be higher than those of Ben Gurion or Gold Meier.

March 1979

Peace - Egyptian style.

I have the saddening satisfaction that my original and fundamental unease regarding the " peace treaty " with Eg6pt is more and more sharedby others. Or let me say that it had beenab initio shared by so many others but that now more and more people in responsible positions - none of them with a personal ax to grind nor induced by the hope of political advantages for themselves or their party - begin to give expression to their discomfort, their fear, their worries.

There is one more factor which for the same reason should give me some satisfaction but instead adds only to my depression: more and more one hears and reads expressions of dismay about the childish attitudes of the Prime Minister, the incompetence of his advisors, the humiliating squabbles among his Ministers. And above all - in reverence to democrati principles - all this is aired in the newsmedia. A lack of dignity has become one of the main characteristics of the political life of our days and as it is exhibited mainly in relation to our associations with Eg pt, it is liable to do us much harm.

Yesterday Begin left the hospital where he had been confined for two weeks; we were told that he has considerably improved from his minor stroke. Of course he had to make a speech, had to play the fool and had to disturb one's gastric functions with his sick-making grin. If this is typical post-hospitalization euphoria, it indicates that this man is not fit to decide our destiny.

But this is only the latest,the most recent and a very minor demonstration of his lack of dignity. What else can the man do than to continue with his line of behaviour as his sycophants and his press agents never tire to speak of his gentleman-like behaviour, his dignified comportment etc. It is inevitable that things will will get even worse in this respect

A month ago Begin came back from Alexandria wher e he had met Saadat. From our Begin's statement - and a mysterious grin suddenly appearing on his face - one came to expect that great events had taken place, that earth-shaking (at least the earth of the Middle East) deliberations and decisions had been taken, that a " common strategy " for the Middle East had been worked out and agreed upon in those momentous days in Alexandria. It did not take long before we learned how grossly exaggerated these words of our Begin had been and that there was " nothing important " to be reported except that Saadat had addresses Menachem as Menachem and had begged Menachem to drop the " Mr. Preseident" and to address the President as " Anwar ". A momentous concession indeed.

The tragedy is that the Israelis do not realize that the Egyptians understand under " peace " something quite different than the Israelis. They do not perceive in the newly developed relationship with Israel common business enterprises, open frontiers,cultural exchanges etc., but only a " correct relationship "-to be maintained as long as there is no reason nor cause (there will be plentiful of these whenever the necessity earrises) to break off the " peace " relationship. The maximum the Egyptians are ready to grant is a relationship as itsexists between the USA and the Soviets while the Israelis want a situation which culminates in a reconciliation following a fight between two cousins.

Israel had so far enough opportunity to learn what the Egyptians want, what they think, hope - and intend. Vice President Mubarak,Premier Khalil and all the other leading politicians and journalists have only too often and in quite plain a language told the Israelis about their way of visuali-

zing the future (and when you watch their faces on the TV screen at an unguarded moment ,when they do not think they are observed, you will have your last doubts removed - and you might become frightened earlier than you will otherwise be).

Israel wants a " normalization ", a total and full normalization. Egypt has no intention to grant this. Not only because she does not want to expose herself to the criticism of the other Arab States, but because her leadership has not the slightest intention to grant such a normal relationship. The Egyptians are psychologically,intellectually,emotionally, traditionally and theologically incapable and unwilling to do so. If you raise the question how they think themselves justified to press Israel for concessions without they themselves giving thier share inreturn, there is only one answer: the atmosphere is such that the Arabs think they can demand without having to give, and that the world thinks this is right and in order because Israel is made to pay, Israel is the sacrifice to satiate the Arabs and their followers. One day there will undoubtedly be an awakening , one day the European countries or the USA herself will be given the treatment, the blackmail exposure and the extortions Isr ael had so far nearly exclusively to suffer , often to the enjoyment of these countries in the Western World who are sure to be the next victims.

In the process of trying to find a way to "normalization" Israel's image has been considerably damaged. Every single one of our politicians - from Begin down to the lowest M.K. - along with our journalists and businessmen fall over themselves to please and flatter their Egyptian counterparts with the inevitable result that we have to witness our people behaving in a most undignified manner. How much more sophisticated the Egyptians are ! They restrain their official stance, they keep their distance, and they let the Israelis dance around them in circles.

Saadat has proved himself a master in this game. He has made up his mind about what he wants to achieve and he proceeds according to a craefully worked out plan. He knows

quite well the maximum he can get from the Israelis, he knows well the utmost limit to which he can go. Having now reached the limit he can reach on his own effort, he can and does get still more through the "squeeze" he has induced the Americans to apply on Israel on his behalf. In the end Anwar Saadat has got far more than the Israelis have sworn ever to give away. The plan on hich Saadat is working includes the moment of triumph he is going to enjoy some time in the future when he can boast to his Arab adversaries - mind you ! I do not call them enemies - how cleverly he has succeeded in pressing and pushing the Israelis; how cleverly he has been able to use the Americans,the Europeans and also the Soviets - who must have been glad to be rid of such an unreliable associate - to get for him what he would otherwise never have gained had he followed the policy line the other Arab rulers have taken. I only hope that this moment of triumph will not coincide with the mobilization of his armies to give a weakened,disordered, disturbed Israel the coup de grace.

It is disturbing to see the high level of diplomacy on which Saadat plays his cards. He realizes quite well that he has now a consierable amount of influence on Israel affairs and policies - but the Israelis themselves do not realize this. Saadat invites the opposition leaders,flatters them and builds them up to figures of great importance, well knowing that in this way he plants not a first contact with the coming change of leadership but the seed of dissent and discord among all the politicians of Israel. What would have happened had Begin invited the opponents of Saadat in Egypt ? Apart from signing the death sentence of these invitees, he would certainly have earned Saadat's threat that he would interrupt every further diplomatic contact with Israel.

It is also depressing to watch how well the diplomatic offensives of the Egyptians have been prepaired, how well the Egyptian delegations are prepaired, how well they coordinate their work in the various gremiums and councils in the world, be it in the U.N. be it in their meetings with Israel, while

the Israelis with their eternal inner discord, make an unfavOurable impression allround. Their internecine fights which go on not only in the various ministries and inside the Knesseth but also in the Cabinet, is not only evident in the newsmedia but also in the conflicting attitudes,policies and statements of the various ministers and spokesmen before, during and after any meeting with Egyptians and Americans.

No wonder that the Americans have begun not only to show less respects for Israeli " diplomats ", have not only developed much goodwill for the Egyptians, have not only started to apply the kind of pressure they would never have dared to use in the past, and are inclined to sit back and to wait for the Israeli politicians to give away the last advantages they may still have in hands. The American Embassy in Tel Aviv is today better informed by the Israeli diplomats and politicians, their wives and mistresses about the policies the Israeli Government is going to develop, about the weaknesses the Government has revealed or the military establishment has developed, than any member of the Israeli Government is likely to know. Ambassador Sam Lewis must have acquired in the State Department in Washington the reputation of being the best informed diplomat anywhere. He is sure to be slated for an important job in future as his predecessor who was sent from Israel to head the USA Embassy in Moscow.

The Israeli Government and its appendices do their best to make the life of the Egyptian politicians as easy as possible. They try to avoid the kindof statement which might further undermine Saadat's position among his " enemies". They knowingly wink and they furtively smile whenever Saadat or any of his Ministers or ambassadors make rude observations about Begin or embarrasingly hostile remarks about Israel. " It is only for home consumption", they say. "This has only been said to avoid making the other Arabs still more angry at Saadat", they say. The could not be more mistaken.

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What Saadat, his Minsiters and Ambassadors say is the truth they know and feel, the hopes they harbour, the very policy outline they persue. The gross insults the Egyptians throw at the Israelis in the various UN Coucnils and bodies are better taken at their face value as the true policy of Egypt' and the hostile remarks Saadat uttered in his address a few days ago in Monravia, ot yhe poison spit out by his representative in Geneva, are better viewed and interpreted as Egypt's true policy.

Except for the Egyptian Embassy in Washington - and again we have to see in this a clever move of Saadat, as this enables the Egyptians to demonstrate to the Americans a friendship for and with Israelis which does not exist elsewhere - there is no kind of social contact or friendly relationship between Egyptian and Israeli diplomatic representatives.

It has become a sine qua non for an Israeli to be invited to Egypt. It has become a status symbol. Whoever has not yet been invited to Egypt as a guest of Saadat or any of his Minsiters feels slighted, even dishonoured. It reminds me of the value a period of imprisonment had for the Indian politicians when the British ruled their country. And merrily and kindly the Egyptians oblige. They invite Israeli politicians,journalists and businessmen and kindly agree ,when suitably begged, that the visitors bring their wives,their children,their relatives along. But the Egyptians do not return these visits. They do not come in the same numbers as guests,as visitors, as tourists to Israel. On some occasion some Egyptian or other will get Saadat's permission to accept one of the numerous invitations which the Israelis hand out so freely; but they will not bring their wives along, nor will they, on their return home, publish enthusiastic reports in the British press about their impressions and experiences.

However, it is not only the Israelis who lack dignity in their relations with the Egyptians. The American Jews too try to please their newly discovered Egyptian friends. They nto only invite Egyptians to all and every one of their official

social,private and religious ceremonies,meetings and functions, but they have these synagogue visits,barmitzwahs and weddings also suitably filmed and published. It has become apparently a must for these American Jews to schedule every visit to Israel to include also a visit to Egypt. This applies not only to private Jewish tourists, but also to Amwrican-Jewish business-men and politicians who are very " even-handed" in this respect Also the Rabbis of every colour and persuasion, whose jobs, one should think, is to lead and guide their Jewish sheep, think it is inthe interest of Israeli sustenance and survival if they too turn up now and then in Cairo. One should not mind these pretensions as they are only an excuse to have an interesting time,to see the pyramids,to produce films which can be shown to friends,associates and congregations. But what in heaven's sake has a delegation of the leaders of the UJA who have come to Israel to transact important business regard-ingthe collection of money for Israel's survival, to do in Cairo ? Is it not undignified to pretend to be engaged in politics which involve also Saadat ? Has Saadat not every reason to rub his hands in glee ? He has not only throughout his political life blamed American Jewry for supporting blindly and uncritically Israel and of pressing America to support Israel at whatever cost, he has also envied Israel the enormous strength and advantage which American Jewry represents on the political and economic level for Israel. It has always been his dream to alienate American Jewry from israel and to induce it to adopt a " more balanced " view. He is clearly on his way to succeed in this ambition.

And so Saadat is winning on the entire front. No wonder that he laughs and laughs. No wonder that his people see in him a great leader. No wonder that the entire world admires him. Soon the Arab world too will bow down to him in admiration - will see in him a reincarnation of the Arab Josepf of biblical times - and will deeply regret their stupipidity , of having misinterpreted the so-called friendship and the so-called peace treaty with Israel.

Have not doubt about the deep hatred Saadat has for Israel and all Jews. Do not think that he has overcome his hatred which governed his feelings and actions at the time he openly supported Hitler and the Nazis. And take it for granted that his Ministers and associates in Cairo are in any way less antisemtiic than their Great Leader.

The Egyptian newsmedi report only a fraction of the process of " normalization" , not even that small degree whibh has so far been achieved. The Egyptian Establishment does not make any great effort to help this normalization along, while in Israel much planning goes on, much future collaboration is organized, much future development is dreamed of. All this is discussed in great detail in the Israeli press - undoubtedly to the great amusement of the Egyptian leadership. The press in Egypt shows very little interest to show signs of friendship or to pave the way for a better understanding.

We read instead that General Ali refuses to agree to a combined Israel-Egyptian force to patrol the boundaries between the Egyptian and Israeli zones of the Sinai. " No Israeli soldier will again set foot on Egyptian soil", he declares. For home consumption only, muse the Israelis.

Israel wanted the Arab students of the occupied sone who study in Egypt and return home, should be processed by Israeli and Egyptian frontier officials, as is the case in all civilized countries "at peace" with each other. However, Saadat wants that the supervision of the frontier crossing is continued as in the past under Red Cross control.

Egypt has closed the border between Israel and El Arish. She does not allow any of the Arab workers who had for years earned a good living to work in Israel. Egypt has not only dismissed every one of the El Arish functionaaries who worked for Israel in the administration of the twon, but has also punished each and every one of them in various ways.

I agree that this is already admirable evidence of

progress and a sign of human behaviour from the Egyptians' point of view; for in 1956 every one of the Arabs of Gaza who had collaborated with the Israelis during the period of Israel occupation, had been without great ceremony or court judgement hanged by the returning Egyptians.

The Israelis make an effort to understand that the Egyptians are under pressure and cannot very well, under the given circumstances,manifest too much friendship for Israel. They also understand that at the O.A.U. meeting in Moravia last week Saadat had to persuade the African States not too take the peace treaty with Israel too serious and not to be too hasty to renew their ties with Israel - which they had broken years ago on Egypt's insistence. The Egyptian leader succeeded only too well; none of the African States has shown any willingness to translate into fact any willingness to take up diplomatic relations with Israel, even those who some time before had indicated that they were about to change their former hostile position. And the Israelis still continue to believe that such behaviour can be reconciled with the signature which Saadat appended a short while ago to the peace treaty with Israel in the presence of Carter,the President of the USA.

What more has to happen before the Israeli Government wakes up ?Before Begin ceases to indulge in his self-delusion ? When will the momentcome for Begin to realize that he has been duped ? Why is he allowed to carry on the leadership of this country ? Is there no student body,no group of intellectuals or workers to mount the barricades ? For this is the only way: Begin and his Coalition Ministers will never resign ,will never give up their power and the advantages their jobs bring them personally.

For there is one impression I have gained: Begin and his sycophants have already understand that their policy has been disastrous for us all; but they do not want to come to the only right decision, that of resigning, because they prefer to sit near the fleshpots provided by their own government.

July 1979

About the Arab Nation.

You may, if you want, apply the old adage that historyr epeats itself when you enter into a discussion with me about what I am going to write, but you will have to agree with me now thta it is a fact that not only individuals but also national leaders,national movements, national trends donot learn from former experiences.

We are liable to accuse the world of today of its denial of even the simplest justice to Israel because the countries of the West, without exception, do not want to alienate the Arabs. However, we must realize that this is not a new trend; this trend, this policy has been guiding the democracies, particularly Great Britain, since World War 1.

In 1917 the British Government pledged, by means of the Balfour Declaration,"to facilitate inPalestine the establishment of a national home for the Jewish people". Whatever the reasons and causes mayhave been for such an expressionof British sympathy for the Jews, Balfour must have been sincere when he publicly stated that " a great nation without a home is not right".

In 1922 the British Government was by virtue of a Mandate from the League of Nations given the legal means to fulfill the promise contained in the Balfour Declaration. Initially the Arab reaction had been favourable, as can be judged from the words of Emir Faisal,the headof the Arab delegation to the Paris Peace Conference of 1919. He wrote to Felix Frankfurter : "We Arabs,especially the educated ones among us, look with deepest sympathy on the Zionist Movement". However, soon thereafter, theMufti Of Jerusalem, Haji Amin Hussain, expressed, along with his Nazi sympathies the firm opinion that the Jews were to be considered enemies as they were determined to rebuild the Temple of Solomon in Jerusalem in place of the Al-Aksar Mosque on the Temple Mount.

Whatever sympathy the Arabs might once have had for the Zionist Movement, it soon disappeared and terror took over in the later 1920s and the 1930s. In 1936 the Peel Commission came to investigate the situation in Palestine, and concluding that as no common government acceptable to both Jews and Arabs could be formed, partition was the onlysolution. While the Jewish Agency came to accept the division of Palestine into Arab and Jewish states, the Arabs rejected the proposal out ofhand.

The British Foreign Office entered now the scene with the policy demand that the Palestine problem should be considered from the point of view of"Great Britain's relations with the surrounding Arab countries" . The officials of the F.O. rejected all plans of partitioning the country and suggested as the onlypossible solution - acceptable to the Arabs and therefore to the British - that the Jews had to remain for ever a minority in Palestine. To the F.O. the Middle East was an "organic whole" and the pacification and friendship of the Arabs absolutely essential to the British Government. This formulation became henceforth not only the policy of the British Governments of the past but it has also remained thus since, viz:- to avoid anything which might increase "the permanent hostility ofthe Arab and Muslim powers in the Middle East" towards the BritishCrown.

It became inevitable in the frame of such policy that the British had to renege onthe Balfour Declaration. In Chamberlain's stated opinion it was preferable to lose the sympathy of the Jews than that of the Arabs. And so in the White Paper of 1939 the immigration of Jews into Palestine was restricted to a total of 100 000 over the next five years, and it was stipulated that thereafter any further immigration was to be subjected to the Arab veto.

As soon as World War II exploded, Chaim Weizman requested Malcolm MacDonal,the Colonial Secretary, to allow 20 000 Polish children into Palestine. MacDonald conceded that this was indeed a human emergency and that it would also not represent any great technical problem (especially as the Jews gave their guarantee that the British Government would in no way be financially burdened by the transfer of these children), but MacDonald felt he had to refuse his permission as the situation in the Middle East countries was " very delicate". In addition,he argued, the exit of 20 000 mouths to be fed in German-occupied Poland would relieve some of the economic stress the Germans were about to face. And this was in no way welcome,even if it meant saving the lives of 20 000 Jewish children.

When the antisemitic wave had engulfed Hitler-occupied Europe,the British Government insisted that no Jew be anymore permitted to leave Europe, and everything possible was done that those who did escape from Hitler's clutches should not reach Palestine. Shiploads with such refugees sunk in the Mediterranean Sea with the loss of thousands of lives. Other ships were deviated to internment camps in Cyprus and Mauritius.Every effort was made by the British - and by their orders by the Allies - to render it impossible for Jews to reach Palestine,the only place they had some right to claim a refuge. In 1942 the British Government repeated its strict orders that " all practicable steps be undertaken to discourage illegal immigration into Palestine". In order not to antagonize the ARabs, the British Government prevented 4500 Bulgarian Jews,who had the opportunity to escape from the Nazis, from entering Palestine, and similarly 750 Iraqi Jews who had survived the pogroms in Bagdad. In 1944 The British HighCommissioner in Palestine warned his Government that the Arabs would become "still more alienated if immigration from Europe was not stopped". In consequence the Russians, who had by that time already occupied Roumania and Bulgaria, were requested by their British Allies to seal all borders so that none of the surviving Jews there could escape.

When in 1945 a Labour Government took over in London,there was hope in Jewish circles that the hostile attitude dictated by the British Foriegn Office would have to change. However,the Foreign Secretary, Ernest Bevin, continued unchanged the policy of his predecessors. He perceived it as his duty not to hurt the British interests inthe Muslim world: " Zionism is a matter of keen interest to 90 million Muslims in India", he discovered and these imperialistic interests had to be given preference over those of the surviving Jews of Europe.

In 1947 Foreign Secretary Bevin and Energy Minister Shinwell realized that Arabs had all the oil Britainwas going to require one day, and they warned their Government that the Arabs would be displeased if the Jewish settlements and the " Jewish aspirations for a separate state" were in any sense encouraged. However, Bevin and his Government would soon have to conclude that the problem of Palestine had become unmanageable,especially as they had to face a great number of nations, now assembled in the United Nations Organization, who had not yet realized how important it was to nourish the friendship of the Arabs at the expense of the Jews. Britain dropped the problem of Palestine into the lap of the UNO - and withdrew. But Britain made sure that in the very act of giving up the Mandate,that by the way in which the Administration closed down its functions,that in the manner in which the troups withdrew, the interests of the Arabs were

well taken care of, so that one day their gratitude could be claimed. The result was chaos which the Jews knew better how to handle than the Arabs. The outcome of the British anti-jewish policy, of the British sabotage and mismanagement was, that the British gained neither the respect nor the gratitude of the Arabs.

However, one thing the British have been able to establish and to vest with permanency: viz:- their belief which the world has now adopted and which the Arabshave made their own, that onespeaks of T h e A r a b s , that the world speaks today of the Arabs as one entity, one nation, that one considersthe Arabs as an "organic whole". Nothing could be further from the truth, and I am sure that everybody who counts realizes this. But notwithstanding the knowledge that such an assumption is wrong is a fairy tale, the entire world continues to speak of that "Arabic organic whole". Also for American policy making this phantom has becomethe measuring rod. It has become the slogan of Saadat who piously directs his eyes skywards when he speaks of the Arab nation and the holy Arab lands. It is accepted with a shudder of respect and a feeling of admiration by the most astute politicians of the West. Apparently everybody everywhere in the world believes this slogan of Arab Unity,of ArabOneness to be true, and the Arabs feel now sure enough so that they can remove their tongues from within their cheeks, where they had kept it whenever these "Arab Nationals" talk of their"Arab Nation as a whole".

You and I are not the only or the trulywise, and we are not the only intelligent people in this world. You and I know this "Arab Nation" and this "Arab Land" business to be a fiction. Does this mean then that we should be made to believe that the Brzezinskis,the Kreiskis,the Brandts in our world do not know this as well ?

PAKISTAN POLITICS

Bhutto was the scion of a very important landlord family in Sindh Province in British India time. His father was Prime Minister of Junagadh State. Bhutto's immediate family was not blessed with too much money, but already as a young man he was made the heir of a very rich uncle, a member of the powerful Bombay Muslim bourgeosie.

Bhutto was educated at Berkeley and later at Oxford. On his return to Pakistan he was one of the two civilian Ministers in the Cabinet which Field-Marshal Ayub Khan had formed after his coup d'etat in 1958. For seven years Bhutto held a variety of portfolios under the dictatorship of Ayub Khan.

During these seven years he built his own power base and forged his image of a progressive,left-oriebted politician by assuming a radical posture in foreign affairs and supporting revolutionary ideas among the workers and small landlords. As a foreign minister heintiiated more intimate contacts with Soviet Russia; one of the first results of this policy was the award of a contract for a geological survey and possible oil exploration of Pakistan territory to the Russians. Under Bhutto's direction Pakistan was also the first western-oriented country to develop diplomatic relations with China. He could boast of having developed ties of personal friendship with Indonesia's Soekarno, Algeria's Ben Bella and Egypt's Nasser.

As soon as he perceived that Ayub's position had become shaky, he quit his Government appointment at the right order in order to proclaim himself the leader of the popularmovement which had grown up under his benevolent direction and which in 1968 brought about Ayub's downfall. Bhutto then organized this lose opposition movement into the PPP (Pakistan Popular Party) which embarced a multitude of radical movements, the proletariat as well as the small landowners. The manifetso of the PPP proclaimed a "revolutionary" program in "anti-imperialist, anti-feudal, anti-monopolistic terms". In the lections of 1970 the PPP could gain a handsome victory.

However, Bhutto had soon to find that the diversity of the radical groups within the PPP which had originally provided suitable material before the lections, proved a handicap in his strife to consolidate his power. In consequence he purged those he feared or disliked. He placed now his main trust in the landlord groups,whose representatives he entrusted with the task of holding the party on its toes. By means of these manoeuvres he was provided with a more solid base than the former wider one which had been mainly composed of leftists,radicals and even anarchist elements. Bhutto had to realize that it would have been impossible to forma stable government or to institute any kind of r egular administration at all with the kind of political groups who placed their personal or ideological demands ahead or national interests. He knew also that in a country like Pakistan he had to have if not the collaboration of the feudal landlords and of the military class , at least their tacit consent.

Strabge as it may sound now it was the common evaluation of experts on the scene that Bhutto was in a rather weak position due to the fact that he was a Sindhi. In fact, although he could not gain the support of the Punjabis, the Urdu speaking elements of the country, in the end he could form a kind of national Government with the help of the feudal landlords and that of the officer class.

It was in 1972 when he thought the time opportune to persuade these conservative elements of the country to grant him their support. The time was right because Pakistan had just then sustained a humiliating defeat in what is now Bangla Desh, and the Punjabi element of the West Pakistan administrative and military personnel in East Pakistan had been rightly blamed for the failure,the dishonest conduct and the final humiliation.

After the Bangla Desh War West Pakistan was faced with bankruptcy. She had also to come to terms with a disgraced andd politically impotent army which had born the responsibility for every government in Pakistan since 1958.

Pakistan had not only since 1947 but already long before the partition of the Indian subcontinent based her right to exist as an independent state on the fact that she wanted to unite all the Muslims of India. Until 1971 Pakistan occupied a certain important position in the world at large,but particularly in the muslim world, because she could claim to be the country with thelargest number of Muslim inhabitants. This prestigious position brought her some kind of advantage in the past, but it was now lost with the lost war of 1971/72. After Bangla Desh had separated from Pakistan, India and Bangla Desh had more Muslim inhabitantsthat Pakistan even.

Bhutto made clever use of this consetllation of political affairsand of the general demoralization which affected Pakistan after the defeat in Bangla Desh. He was successful at the polls in what was possibly the last democratric election in Pakistan. His was the first elected Government in Pakistan. His PPP had been built around Bhutto's person and in 1972 he had no competitor or any person to face who might claim to bestrong enough to endanger his position. He was all-powerful in the corridors of Pakistani power. He made no claim to be called "the Fuehrer" but in his behaviour such a claim was implied. His only opponents could possibly come from the armed forces and the conservative camps, but these were in disarray and politically impotent.

After taking over power in 1972 Bhutto gave first priority to the reform of the economy, and accepting the advice of the Internationary Monetary Fund he devalued the Rupee and and started on his efforts to build up international confidence in Pakist an's economy. He admitted foreign capital, suppressed strikes of the kind he himself had in the past originated and subdued those very same people whom he had formerly encouraged.

He purged the top generals from the Armed Forces, including those who had helped him to gain power, viz:- General Gul Hassan and Air-Marshall Rahim. Instead he appointed General Tikka Khan, who had acquired the name of "the Butcher of Bangla Desh and Baluchistan" his advisor on military matters. He promoted also Col. Zia-ul-Haq, known as an islamic zealot and fundamentalist, an officer with outspoken rightist views, over many senior aspirants to the rank of Commander-in-Chief of the Army. He next dismissed some 130 senior civil officials. I have no doubt that these officials were mostly, if not all, very corrupt as Bhutto claimed, but it appears that the real reason for this purge was his intent to replace them with bureacrats of whom he knew that they were most loyal to himself. He reduced also the power of the Senior Civil Service by filling the most important administrative and diplomatic posts by making direct appointments instead of continuing the formerly used competitive examinations.

Bhutto was a man in a hurry. He formed his Government in December 1971. In January 1972 he nationalized a certain number of industries . In March 1972 he introduced landreforms.

In autumn 1972 labour unrest resulted from the poor working conditions,the oppression of the workers and the suppression of the strikes. Bhutto had conveniently forgotten the promises he had made to the masses of the poor and unhappy people of Pakistan before he had gained power, at the time he courted their favour. He suppressed the unrest and strikes with a strong hand and at the cost of many lives.

Bhutto strove to secure his position in every aspect. He was a clever man. He formed the Federal Security Force - a kind of political police force - which was directly responsible to him. One man whom he thought most devoted to him, Masood Mahmud, he appointed the Chief of the FSF; this Masood Mahmud functioned as the chief witness against Bhutto in the trial Zia instituted against the deposed Bhutto.

The immensity of the changes caused by the loss of Bangla Desh is easily appreciated. Pakistan was in a crisis. Until 1971 jute and tea produced in East Pakistan had brought in most of the foreign exchange on which Pakistan depended. In addition East Pakistan had absorbed about 40% of all of West Pakistans inductrial produce. This was an important factor in the rentability of Pakistan's industry. After 1971 Pakistans exportable products could not compete anymore on the world markets and its careful economic ecology collapsed with the Bangla Desh and the later Indian Wars. Soon all Pakistan's monetary reserves were exhausted.

Bhutto had to submit to the demands raised by the I.M.F. Until then he had resisted them because of their severity. He devalued the Rupee by 139% and he had to pass a law which guaranteed foreign capital from ever being nationalized. In this atmosphere and through this strategy he ruled stronly but not wisely for five years. He behaved like an absolute ruler; his ambition was to be compaired with the leaders he so much admired: Hitler, Nasser, Soekarno. He made use of his extraordinary power to suppress all his adversaries and he had no compunction to order some of them killed. All this he did in the name of democracy. He felt secure and powerful enough to have himself proclaimed President of Pakistan and to surround himself with nonentities whom he appointed his Ministers and whom he entrusted with the routine work. Inevitably he had to face unrest and dissatisfaction from the masses he so deeply despised. He had also soon enough to face a strong opposition which had grown up and which was mainly orientated to the right. It was not so easy to eliminate the rightist movements as they enjoyed the support and the protection of the Arab world. These many opposition parties combined to form the "democratic movement" which was led by the

Jama'at-i-Islam
Jama'at-i-Ulema-i-Islam
The Muslim League
The Tehrik-i-Istiqal

The atmosphere of disappointment, opposition and hatred was such that there was every chance that these rightist parties would be successful at the next polls. When the time for the elections approached, the opposition demanded that the Army -which had been keeping a low profile after the humiliation of Bangla Desh -should take over the reignsof the Government and thus assure a fair election.

Now Zia-ul-Haq in his turn became the strong man of Pakistan. He could now rule the country according to his concepts of islamic law and justice. He had already some time ago come to some kind of prominence as the advisor to King Hussain of Jordan when the latter killed of the 20 000 or so PLO oppenents in September 1970. He had been appointed Chief of Staff of the Pakistan Army by Bhutto. With the change of guard he became the Chief Martial Law Administrator - and in due course he appointed himself President of Pakistan.

Under the rule of Zia the Sharia Code of Law and Punishment has become to law of Pakistan: amputation of limbs and public flogging have been seen in public, but this kind of punishment for the adversaries of the regime and the sinners against Islamic law takes generally place unobserved behind the jail walls. The members of the PPP were the main group to feel Zia's strong hand. From the moment Zia took over demonstrations were no more legal; journalists who criticized the Government were jailed; and cases are known where TV-men were publicly flogged.

It is disturbing to learn that Brohi, an internationally known very well qualified lawyer,perhaps the best ever to appear in a Pakistan court, has now joined Zia's camp. He has accepted the office of Law Minister. It was he who argued in the Supreme Court of Pakistan that the Military Regime did not have to have a legal basis because its aim was to promulgate an Islamic social system; and as Islam is above the common law, ergo also the military regime of Zia was not amenable to any law.

It stands to reason that Zia had to jail Bhutto after having dismissed him. It would have been suicidal to permit Bhutto to move about freely. But jailing Bhutto was not going to be enough; he had also to eliminate Bhutto physically. He had to make sure that Bhutto died. Such a shock would shock the world - but it could not have caused much surprise to Bhutto himself. Bhutto understood Zia and his motives- and his decicion.He would have acted exactly in the same way. This is the way of eastern dictators since time immemorial.

Bhutto has been condemned to death by due process of law - and executed. There was no question about it: Bhutto had to die. He would have represented too much of a threat had he remained alive. Alive he would have endangered the generals' lives. Anywhere in the world it wouldbeen the natural outcome to pardon him and to cancel the death sentence. Not so in Pakistan which Zia-ul-Haq wishes to see 100% islamized - and a Bhutto most likely returning to power one day would have endangered Zia's plans. Zia is a primitive man who is never in doubt about hsi religious duties. He has the support of Saudi Arabia,Kuwait and other oil sheikhs

who will never let Pakistan go under as long as they perceive in her a bastion of Islam. Bhutto would never have been hanged had these Arab sheikhs truly wanted to save his life; Bhutto's death was clearly desirable to the Arabs' interests.

Another contributing factor in this play is the support the Jama'at grants Zia and his program, and because theJama'at is the pay office which distributes the Arab money. The Jama'at knows only too well that Bhutto should he ever have come to power again,would have eradicated the maulvis,would have finished off the orthodoxy,would have made Pakistan into a Russia-dominated godless state.

Zia has now installed a "civilian Governement" in Pakistan. This Government is managed and run by the Jama'at and the Muslim League mainly. It has to be understood that the true power is in the hands of the Jama'at. This intolerant orthodox party has always been a troublesome factor in Pakistan politics but it has never been a decisive or important factor in the past since the country was born in 1947. For a certain timethe Jama'at has even fought against the British Government's decision to establish Pakistan. At certain times it has enjoyed strong American support because it posed as the main opponent of the Communists. It always fought the Muslim League because this party did not propose the kind of theocracy now in power which persues fundamentalist islamic principles. In East Pakistan the Jama'at contriuted much to the hatred which the population had developed against West Pakistan and which was to cause so much bloodshed on both sides.

The main program of the Jama'at is and was an orthodox uncompromising form of Islam. It is today the main mouthpiece against Israel,Egypt and Freemasonry. This party had in the past never any hope to acquire power by democratic means. In the 1970 elections only 5% of the votes were for the Jama'at. It could only acquire some power hanging onto the coattails of the Armed Forces which in turn was strongly influenced by the Jama'at's active support from Saudi Arabia,Lybia and the U.A.E.

Today the Jama'at still dominates the newsmedia in Pakistan. It also controls the officer corps. Of course, it is an illusion to expect democratic elections in the near future; it is understood by those in power that they would never be returned to that power by such a democratic process. Neither has the Government to fear a bourgeois uprising or a change of Government byany other coup. The officers -who are the only force to start any kind of coup or revolution in Pakistan - know only too well that Pakistan is bankrupt and that their own salaries are paid from the subventions Pakistan receives from Saudi Arabia,from Lybia,Iraq and so on. They know that the oil sheikhs are very dissatisfied with the way things go in Pakistan and they trust only their watch-

dogs, the Jama'at. The officers of the Pakistan Army know that a putsch would mean their own suicide.

The only hope for a change,for a democratization of Pakistan would be a shift of the value Pakistan has for America within the political and strategic constellation represented by Russia,Iran and India. This would enhance the importance of Pakistan and will induce the Western powers to shift her position on the political checkerboard into a prominent position.

Is there the other possibility that Pakistan will simply disintegrate ? Will the ensuing bloody civil war be justified, will it be acceptable ? Whatever is going to happen will in any case be judged exclusively as an integral part of the global islamic struggle for supremacy.

A dangerous factor so far overlooked by the world is that Pakistanis do not feel happy and that Pakistan feels slighted It feels that not enough honour and respect is shown to them, a country and a people which consider themselves prominent in cultural,technical and islamic values and whose only shortcoming is the lack of natural riches. A Pakistani who is treated like a poor relative might over-react one day in strong protest. That we do not see such a reaction today indicates how much Pakistan is dependent on Arab handouts. Pakistan does her utmost to be useful and helpful but I doubt if this is enough to make her be treated honourably by those who pay her bills. It is very dangerous if a Muslim feels humiliated by gifts of almony from a rich brother. On the other hand it is preached that a Muslim should feel proud if he has a chance to support a brother Muslim; but an Arab supporting a Pakistani feels far too proud and a Pakistani begging from an Arab feels far too humbled to promise an honourable and pride-saving collaboration between Pakistanis and their Arab brethren.

Not so long ago Pakistani troups helped Jordan subdue the Palestinians. Now they are engaged in protecting some of the oil sheikhdooms in the Persian Gulf. Pakistan provides technical experts, pilots and instructors for the Arab armies. It is an open secret in our days that Pakistan,supported by these same Arab kingdoms with money and arms, is engaged in the development of an atom bomb for Iraq and Lybia.

Are the democratic countries - if you want you may count India among them - contemplate the preventive annihilation of Pakistan before it can cause too much mischief under the guidance of a man who in his impetuous ambition under the umbrella of Islam has turned into a ready danger ?

May 1979

I s l a m and J e r u s a l e m .

Islam claims the divine right to form and to reform the world. It claims the right to judge what is valuable and to declare what is to be destroyed. Islam claims this right and such power because it regards itself the last, the purest, the final divine revelation to have come down to mankind in order to purify and complete the older revelations, Judaism and Christianity which in Islamic view had over the centuries become corrupted and falsified by human failure. Muhammad, the last prophet and the last messenger had been sent to fulfill this task and to reveal the final and true word of God.

Islam refuses to be called a new religion but considers itself the only **true** religion which had already been revealed in its pure form by Moses and Jesus, both of whom are ,therefore, recognized as earlier though inferior prophets. Islam claims to be the heir to these religions which have preceded it; and it follows from this that it is also the heir to the Holy Places which Judaism and Christianity continue to claim as theirs, though without any right and justification. So far Islam has not announced her claim to take over Rome but in the eyes of the Muslims Jeruslem belongs to Islam without the slightest doubt without the admission of any discussion about the justification of such a claim. In addition it has to be understood that Jerusalem is exclusively the fief of Islam and will in no way and at no time be shared with Judaism and Christianity.

It was mainly under the Ummayad Caliphs (who conquered Syria and Palestine, who made Damascus their capital and set out on the Arabization and Islamization of the world) that the need arose to give Jerusalem a holy character. It is a mistake to think that the claim to Jerusalem was put forward already at the time of Muhammad. Only when the Islamic Empire was beingestablished, when the Muslim troups occupied Syria and Palestine and when they discovered these newly conquered regions contained numerous places holy to the Jews and Christians of which there was no reference in the Q'ran - for the Q'ran does not mention Jeruslem as a holy place -

did this discovery induce the Muslim conquerors to incorporate these existing holy places post facto among the sanctuaries of Islam; this was to be understood only in a secondary sense. The main purpose of this decision was political in nature. Never was any of these newly acquired and absorbed holy places - particularly not Jerusalem - granted a position which could in any sense compete with the sanctity of Mecca and Medina. From that period,i.e. when the Muslim Empire had incorporated Palestine, is a remark found in the Q'ran (Sura 17:1) which mentions a " Masjid-al-Aqsa" interpreted as referring to Jerusalem. Orientalists have established - at least to their own satisfaction and disregarding the objections of muslim fanatics - that Jerusalem was also given some degree of sanctity in consequence of the prevailing islamic policy to incorporate into islamic ownership every one of the holy places which had ever been claimed by other religions. This kind of policy did not damage the former "owners" of the holy places as long as the conquered nations and tribes entered the all-embracing and -saving Islamic religion. On the contrary: by preserving the holy character of a place which had been venerated by a subdued religion or people, their conversion was made easier. This is not much different from the "incorporation" of ½agan gods and festivities into the advancing Christian religion in every part of the world in the form of saints or demons.

After Jerusalem had thus been made part of the Islamic religion and Empire, it did not receive thereafter much attention. Whenever Jerusalem is mentioned in the writings of islamic historians and scholars it is called " a former holy place of the Jews". This changed after the Crusaders had conquered Jerusalem. In the wake of the changed geopolitical situation Jerusalem acquired again considerable value for Islam.

It is interesting that in their early islamic documents Muslim administrators called Jerusalem "ILYA" which is nothing but the arabization of the Roman name for Jerusalem, viz: - AELIA (CAPITOLINA), the name the town had been given at the time of the Hadrian occupation. Later on, in order to underline the sanctity of Jerusalem, it was called BAYT-AL-MAQDIS which is an adaption of BAITH HAMIQDASH ,the hebrew design of the Temple. This name is in use to this day. To the Jews this indicates the recognition by the Muslims of the sacred nature Jerusalem had for the Jews.

And what are the claims on Jerusalem which the Muslims raise today ?

Their claim is similar to that of the Christian Church which claims to have inherited the rights of the Jews on Jerusalem, to have been appointed the New Israel in place of the

Old Israel whom God had rejected. The Muslim concept is that they have in Abraham a c ommon forefather with the Jews who had received the entire Middle East for God as his property. Abraham had divided the land among his two sons, of whom Isaac got Syria and Jerusalem, Ishmael Arabia and Mecca. The situation remained unchanged notwithstanding the Jews' unworthiness of their inheritance,until Allah sent Muhammad to warn the Israelis to repent their ways. But the Jews did not heed these warnings and were in consequence disinherited by ALlah who thereupon added Isaac's share of land to that of Ishmael.

One can find sufficient evidence in medieval Arabic literature that a large number of islamic theologians refused to acknowledge Jerusalem as a holy city. It is pointed out in support of this attitude that Muhammad himself had at first asked his followers to pray in the direction of Jerusalem, but had after 16 months ordered them to take a 180° turn and to face instead Mecca in their prayers, with the intended result that this made them turn their backside to Jerusalem. Even today many a pious Muslim will make sure that his back is turned towards Jerusalem. ("QIBLA MANSUKHA = abolished direction of prayer).

Whereas Abraham is considered to be the founder of Islam and the builder of the KA'ABA in Mecca, and whereas according to Jewish tradition itself Abraham had tried to sacrifice Isaac on the Mount of Moriah - which in Muslim eyes is an error as it was Ishmael who was asked by God to be sacrificed by Abraham; but in this context this is not important - this gave Islam an a priori claim to that very Mount of Moriah and in addition also to Jerusalem above any Jewish or Christian claims. These Jewish or Christian rights were based on later events and that of Islam had thus priority. David and Solomon ,two of Jewish figures who rank as prophets in Islam, had such close relation with Jerusalem that the claim ofIslam on Jerusalem is still further strengthened. Thus long after Muhammad's death was the Sura 17:1 "Praise be unto him who transported his servant from the sacred temple to the further temple" "applied" to the Temple Mount. Only a hundred years or so after Muhammad's death, after the MAQSID-AL-AQSA of the Q'ran had been identified with Jerusalem, was the Prophet's nocturnal journey from Mecca determined to have been made to Jerusalem. And with this final evidence of Jerusalem's sanctity for the Muslims,the claim to Jerusalem became definite and final.

Islam has again raised its sight to the conquest of the world and the restoration of glories long gone. The actual

power of the Arabs have over the world isintheir eyes quite evidently an indication of Allah's instruction to go ahead and to make use of their oil and their dollars.

1 The words of Iran's Ahatollah Khomeni show the trend, though he uttered what his peers do not pronounce in such an inhibited form.

" The Governments of the World should know that Islam is invincible. Islam and the teachings of the Q'ran have to be spread all over the world".

Has the time come now to claim also Rome as a Muslim Holy Place ? Rome had already some years ago agreed to the erection of a mosque; will the Vatican now have to prepaire contingency plans in case Islam wants to take over ?

It appears that the Church has not yet seen the light, as the Pope appears to put forward a claim to the Church of St. Sophia which the Muslims had taken away for a Muslim sanctuary and thereafter transformed into a museum. It is the most preposterous demand of the Pope to have the Muslims retunr to him a mosque for the retransformation into a church. I have no doubt in my mind: the poe and his church will soon learn their lessons.

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ESSAYS: Hunger, 28p.
Tailing the Heroin-trail n.p.
Die Sekte der Therapeuten 9p.

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H U N G E R .

August 1984

Rx/

Poverty — an abrasing degree
Hunger — a bellyful
Starvation — zombie-producing
Death — in wicked enormity

M.:- mix with suitable illustration and discuss with a martini in hand in measured tones of understanding and suitable mien of compassion.

Whatever the politicians and the economists may try to convey, and whatever the professional pessimists in the employ of the over-crowded UN-Organizations may say (after all these men and women must first and foremost try to justify their existence in general and their salaries in particular), we live in a world of plenty - not only with regard to arms manufacturing but also in respect to food production. Therefore, I feel a shudder down my spine whenever I hear that there are starving peoples in our world, and I get stomach cramps when I learn of masses of people who are always hungry. At times I have to suppress tears when I see photos or films of children gulping down some messy stuff somewhere in some famine-stricken part of the world. I experience in and for myself all the sensations of envy, greed, naked desire which I see reflected in the eyes of some miserable urchin who watches other children evidencing the luck and the happiness he has to miss, who eyes the cookies, the toys and the other goodies exhibited in a shop window or handled by others than himself.

Do you at times feel the same ? Do you also suffer when the news media, the migrant preachers, the organized money collectors, the systematized welfare societies recite the sufferings of the hungry masses, the misery of the starving children ? Although you might try to neutralize my upsurge of pain by offering me the thought that these town cryers in the market place of world misery and human callousness can only justify their comfortable income if they can make you and me uncomfortable, do not forget that notwithstanding such generalized cynicism there are many who have never forgotten - and still suffer from the ever recurring images of - the tragedy of Biafra. I do hope you do belong to the latter group. I sincerely hope you have not forgotten and that whenever you see or learn of starving masses or hungry children you will notice that all at once your last meal lays undigestably in your stomach or that your recently enjoyed feast will press now heavily on your conscience.

But even though you may well be blessed with a soft heart and in addition be cursed with a low threshold for compassion, you can

d/river spotted in the distance a group of people around one of the graves. We climbed up and there he was, our Gabbe, just completing a graveside Kaddish Service. When he had taken leave from his companions he took us by our hands and marched us through the rows of marmor-covered graves ,some 80-100 meter distance, to the graves of my grand-parents. There it was written "Shimshon Spiegel" of Weldzirz, and at his feet another stone had the engraving "Rachel Spiegel"; unfortunately the stone covering the grave of my grandfather had split in halves. I photographed the graves and sent photos to the uncles in New York and Berlin, advising them to contact the Gabbe for the necessary repairs and maintenance. When I handed a suitable bakshaesh to the Gabbe, I silently asked him also for ,forgiveness for my rather uncharitable thoughts of the last 24 hours.

never know what hunger means,what deprivation encompasses; you may never realize how envy can scald you if you have not yourself,once upon a time,experienced those very sensations in your own guts, have had them enter and exit through your own eyes. You may have ~~been~~ only yesterday been envious of another person's dress,car, child, but this is only a thousandth part of that painful sensation which accompanies envy affecting the lowest denominators of being and existing. You will never understand such hurts,even if in your fantasy you have tried to multiply manyfold what you have personally suffered once upon a time,on some isolated occasion now and then, when you missed a meal or when diligently and conscientiously spent an entire day without food or drink or when you deprived yourself of some of the delicacies of the table for a certain length of time. True partecipating compassion is the working tool used by those who work so hard to organize the fight against hunger deprivation and poverty. Bless them, oh Divine Powers, for they mean well. They are with very rare exceptions,truly and honestly heaping onto their own shoulders great loads made up of the pain and hunger of others. They do understand the suffering of others. But their compassion, even if total,can never be all-powerful and effective,as they will hardly ever overcome the dragonteeth put in their path by the bureaucratic obstacles represented by the dishonest clerk with the quill of authority behind his ear or the society lady with the flowered hat on her oxydized hair; but, unfortunately, without such channels,such filters,such distributors no "relief work" has ever been allowed to function, has in this world of ours ever been in order to function at all, been imagined as capable of functioning at all. I am given to hope and to believe that these functionaries themselves suffer from the need of such a hardness and by the steady maintenance of their harshness as much as the pain and the shame they see reflected in the eyes of the victims of hunger and stress affects them to such a degree as to make such a defensive barrier an absolute necessity. I hope they will never cease to remain humble when they face the miserable humanity who see in them their father and their mother, nay, to whom they are the embodied emmissaries of divine benevolence.

But all I have said just now is in truth only a glimpse behind a curtain which I want, with all my merciful instincts awakened to a state of full alertness,to keep for the moment in its place, until I can at some other time and under different auspices possibly lift it for a less personalized view.

In the context of my writing these pages, also as an associate point of interest, let me for a few moments digress from my theme, and discuss another theme and issue which occupies my thoughts all of a sudden. You will not mind, I hope, although the connection with the reminiscences I have started, is rather tenuous.

I have been searching since quite some time for an answer to a for me by its emergence and persistence quite bothersome question; but let me a priori make it clear to you that the fact that this search,this question,this pursuit has caused me many a sleepless night, does not in any way indicate that the issue involved is made up by something serious,something dangerous or anything profoundly worry-some. For I am disadvantaged,along with so many other character par-ticularities,also by a bulldog-like persistence once I have locked myself onto some problem, a question or an idea, and the constant analyzing and dissecting, weighing and shredding of an idea, a solution or an image has cost me thousands of hours of sleep.

The only method I have worked out for myself by which I can gain a better view, is not to climb ontop of some philosophical hill, or to retire into a corner and adopt a lotus position or posture, or to "sleep over it", but to grab a pen,or to pound the typewriter, and to put to paper all the thoughts that crowd in, and will permit them-selves to be woven into a hammock which can receive for a restful slumber the solution I am mixing for my own consumption from facts and thoughts, from knowledge and ideas. By a mere coincidence I read somewhere only two days ago that Eugene Ionesco had expressed a similar "working method": " I write to find out what I think". This is not exactly the case with me, I write to have some kind of frame-work on which to hang my thoughts.

In these few lines I have just written down,you will e.g. find also the substance,the will-o'-the-wisp-like question which has begun

to appear,and is bound, with the time, to increase and which demands to be constrained into a steady flame, to be circumscribed into a relieving illumination which says: "that must be it".

The question for whose formulation you have been waiting, is simply the following: how can it be explained that in our vast family there is nobody, truly nobody, who can - as far as I could find out - be said to have ever felt the urge to "write", who has ever indulged in the selfish trend to offer or to present - fortunately it rarely if ever happens that anybody has the power to make use of any force, permissible or illegitimate - his thoughts,iseas,complexes,problems in any form of a literary expression. This cannot be explained by pointing out that the various branches emerging from that quite considerably sized family trunk, nor the one with which I have come to form a symbiosis, do not shine with and by particular intellectual qualities or educational achievements. Such a generalized judgement is not at all justified. Most of the members of our families which I know and knew and of which I know are in no way intellectually less endowed than average humanity, and many are those who are or have been blessed with a good education. Many of our family members who dedicated their interests and activities to business and commerce have given proof that they possessed an above average intelligence. Many of those in our family who failed to succeed in their race for a suitable place in the sun,have been left behind more by their philosophical submission to religious pompousness or political utopia than by any unfitness to equalize the average mental status quo of their environment. Let me not go now into exact details and be satisfied with the simple statement that many of my ancestors,both in the maternal as well as in the paternal line, had been considered luminaries in a talmudic pantheon to which at all times and anywhere in the Jewish world admission has been difficult. Among all those members of my family and tribe near and far whom I have met personally now or in the past,I can call most erudite and literate, logical and intelligent - but somehow all of them avoided whatever form of literary expression; they were, without exception, primitives in their letter writing,pedestrian in the way they ever put their otherwise lucid and intellectually respectable thoughts to paper.

Having said all this, I only want to point out again that I am the only one in our large family - not only the contemporaries

but also the younger generations among my relatives - who has had a lasting love affair with the written word. With the word play in general, I should say, though I have hardly the inclination,the leizure, the eagerness to express myself sufficiently well,concentratedly enough and to a lucid degree by and with the spoken word. The basic reason for this my "eccentricity" is that I cannot synchronize my thinking with my talking; my rush of thoughts outruns my formulation of words, and this imposes on the listener the onus to follow my shorthand-talking or my thought-jumping, with the result that I so often fail to convey what I wanted to say, that I am impatient with any interruption and that I am often discouraged enough to find an excuse in my judging my conversation oartner incapable of following me and my thoughts for reasons and faults not to be attributed to myself.

I do not want to introduce now a wordplay with botanical allusions, but that family branch which I represent, that line which originated with me, has shown quite definitely that it "runs a different sap" than the recent growth of rings of the main trunk and all its other branches: both my children tend to hallow the word,although the capability - as I have already mentioned - to shape it orally and express it in sound in which they excel in addition, has never been my strong point. Also Danny has begun to show the veneration of, the value in,the aspiration to the treasure of the written word. Miranda shows a complex situation, which I recognize well: she has a very good vocabulary, an original way to express herself, but she is kept back from putting her thoughts to paper because she thinks she cannot compete in this with her parents and her brother. (When I was young I loved to play checkers, but my brother Jupp was such a master in this game, that I knew I could never compete,equal,beat him ,and,therefore, found reasons and causes to lose all interests in this game I had so far acquired and manifested). I do not know, of course, how Michael's children will fare with pen,typewriter,taperecorder etc, but I can say already now that any talent,gift,capability to give shape to thought through word will be from our "sap" and not through any admizture,not even any catalyst function, from their mother's side.

Let this be enough. I do not want to follow up these observations in further details. Neither do I want to indulge now in psychological interpretations nor in genetic speculations. Let it suffice that I have, hopefully, been able in these two or three pages to

circumscribe that sleep-depriving problem which persues me since some days, and let me hope that I am going to have some more restful nights - i.e. until some other mental indigestion intervenes.

After this deviation from the main theme and the point of view I wanted to elaborate in these pages, let me return to the exposition of my thoughts on which I have started.

Today I want to write mainlyabout hunger, and this means mostly also of poverty, and in the end this status cannot be separated from having or not having any or any sufficient money; and although as a rule only few can be of such a cleverness as to be the energy source from which the right emotional wavelength is emmitted which can make an audience vibrate along,which has not itself only a short while ago terminated a long period of starvation,and is now at last able and capable to speak without that agony which makes every sentence end in an indistinct mumbling, there exists that other group of fate's and destiny's messenger boys who can find the right words with which to depict,describe,project what hunger means. I mean with this description,without demeaning them, mainly people who quite a long time ago had themselves known hunger,need,deprivation, and although they have never forgotten all it meant, and all it hurt,and although at the moment their greatest problem is to keep with sufficient strict - ness to an adequate diet by which to bring their excess weight back into medically or esthetically acceptable limits. Listen carefully to such men and women who will never forget their past poverty and hunger, and who are not ashamed of having once upon a time had their survival fuelled by a hateful envy of all those who were so much less kicked to soreness by an unfriendly fate, and who were and still are dreaming and hoping that they will never lose their determination and their will never again to have to suffer that way,nor have their descendants pass through similar stages and periods of pain, and ,if possible, to stiffle the source of such pain affecting others whenever possible.

Listen to such men and women. Ask these men and women what hunger means They knew it personally; they experienced it personally. They did not read or hear about it secondhand,did not have this know-

ledge conveyed to them through having witnessed others suffer thus; they did not know hunger by way of an intellectual process, through the effects of learning and understanding.

Ask the people who knew hunger in their bellies, their own bellies, who harboured impossible wishes in their hearts, dreamed of a happiness so common to others. Only they knew what poverty is - and I hope they will never forget all of it.

All the innumerable physical and psychological deprivations - among these hunger and humiliation - will forever leave their imprint on the individual's personality and character. They will even with a most perfectly functioning sublimatory process continue to direct, taint and reverberate in all the actions,activities,attitudes,decisions concepts and what nots of a person. One never forgets. This is not only evidenced in one's reactions when one witnesses any kind of deep and helpless suffering in others (the only time I feel threatened by a flow of tears is when I see in life or read or observe in electronic recordings of such a pain in others), but also in the way one spends such a large part of one's energies in life to avoid the danger of being ever again exposed to similar experiences oneself. It is one of the most consoling features of this our brutal world,with its constant struggle for survival without any holds barred - the lifestyle of humans as well as of animals - that one extends these prophylactic and precautionary defences also to one's descendents, and with a higher culture also to one's neighbours and a still higher one to humankind in general.

I face the urge to record certain facts, a certain atmosphere of my youth, things which I have never forgotten and which -possibly with a revenge - with the ravages of age produce in the brain cells may acquire later on a distorted shape. But do not get the wrong impression that I am about to write my autobiography, or even a chapter of it. I am not interested in doing so, nor the right basis for such a start as, although I have much to relate, it is of no extraordinary significance, nor have I a position in public life which could justify the expectation of anybody wishing to hear about my past, my origins and any tentative conclusions resulting therefrom.

Nor, I beg you,should you conclude that I am abnormally interested in myself nor in any way so self-absorbed that I come to view

everything from my own angle of view,although I do confess to the tendency to place my own experience and my own past side by side with the complaints and lamentations so common among the actual generations at the wheel of daily life.

You will ask: what is all this about ? What has induced you to bring up this theme at all ? For what reason do you all of a sudden open this chapter in your life and start on an exercise in the philosophy of the disequilibrium in a world which with some goodwill could have enjoyed a messianic fulfillment since long ? Let me answer that I do not know exactly what has induced me, nor do I care to explore my motives. The clearing of my thoughts which have started on the last Tisha b'Av Day must have been waiting for their exposure in writing for quite some time,although they were apparently set in motion by a remark in one of the most recent letters I received from Pipsi. She wrote about Danny " ...he is plagued by the meaning of money and its relationship to him. I guess everybody has a neurosis about money one way or the other. I know I do. <u>You know you do</u>" (Emphasis is mine).

Yes, these few words must have opened the bottle in which all those ideas mentioned above have been brewing. Have I a neurosis, a complex about money ? Yes, I have a complex, the kind I have just now explained. It has never grown into a neurosis and the remark of Pipsi is quite surprising in itself. One's deeper instincts may emerge in many a socialized shape,they appear as self-preservation in the one, and may become a neurosis in some other.

For a week those words in that letter I have mentioned went through my mind and - as if underlined by fate as worthy of an expanded reply - they turned up a week later in a different formulation in another letter of hers which reached us only yesterday. Therein Pipsi expressed herself clearly and unequivocally thus: " I firmly believe that money is absolutely a necessary (<u>not</u> sufficient) condition for my happiness. Ergo, my objective is to become rich,very rich (and possibly famous) in the next three years. I also believe that the more I have the greater assurance of that happiness. The only thing left to decide is how <u>best</u> to achieve that objective, as a new idea emerges: to become a stockbroker".

These words in her last letter have somehow enlarged my field of discussion as in her case another causative factor,another driving force has to be added to my classification: for she is driven to search the acquisition of money not because she has been deprived or

ever been hungry. She wants to acquire money to prove her competency as a competitress in the higher echelons of the seekers of wealth, that she is as good ,as successful,if not superior to her sibling, her husband, the men of her generation. Quite clearly she does not need that money and "the power thereof" purely to have influence on her daily menue, but for exerting influence,power,revenge in the battlefields of life.

I know that the urge in my past to acquire enough money has nothing to do with wishes to become rich; mine is somehow of a more primitive ethiology,possibly ethically more justifiable in my eyes but not by any ethical scale whatsoever.

Yes, I do worry about money. (Suddenly, while writing these last few words it comes to me that I should not use the present tense. I did worry very much in the past, but do not do so anymore now. So, let me correct my statement at the beginning of this paragraph and say: I did worry much about money in the past). I never did so because I wanted power,because it represented power,because it would have satisfied some sense of greed in me, because it indicated a Freudian anal complex and so on. I definitely never did care for money for its own sake; my relationship with money and possessions were aspirations only insofar as they related to my need for security,safety and my independence of acting and living. I have always been in need of protection against dependence on the whim of others,to avoid the fear of being at the mercy of others. I needed such protection and assurance, not because I might otherwise starve or be made to undergo physical suffering, but because I feared I might be humiliated,humbled, degraded should I be in need to have to call on the help of others. I have always felt apprehensive,have always been gripped by a certainly abnormal anxiety, whenever I did not know with certainty that all my needs for the near future were safeguarded, and I have always worked for the aim,have always endeavouredto make sure that I, and all who depended on me, would not have to face hunger,need,starvation and all the physical sufferings, and especially also all the humiliations resulting therefrom. I have always lived with the motto: that my wife and children will never have cause to accuse me of not having safeguarded their financial security,of ever having negkected their physical wellbeing,of ever having wilfully jeopardized their social respectability. I dreaded like a mortal ailment the thought of having given

my dependants the opportunity to complain that I have left them unprotected in their struggle for their sustenance,that I have not provided them,as far as was in my power, with everything they required,that I have not seen to it that they may never to have to envy others, that they were ever in danger to forego their daily bread, or that they would ever have to suffer the indignity to have to ask some outsiders for financial help.

I do not think that this scheme and plan for which I lived has ever been accompanied by neurotic symptoms or been made up of neurotic components or that I did in any way or at any time react irrationally or compulsively in the persecution of those aims. Yes, I confess, I was always worried,all my life long was I afraid of the dangers of the next day's bag of possible mishaps, and it has always been my life's sincerest wish to have underneath me at all times a safety net which would meet all possibilities of danger and harm.

I have no doubt, that in your opinion I have considerably exaggerated, that I have in all this reacted axcessively - but to this day, when all those worries and anxieties of the past have completely gone,when I do not feel myself anymore surrounded by that hostile environment in which we have lived all our lives until we settled in Israel, a place and a milieu and a safeguard where I do know that we shall not be abandoned whatever may happen, I still recall vividly , physically,emotionally all those past sensations and fears. I am even ready to agree that they have not been eradicated at all, that they continue to affect me in sublimated form,that they have made me sensitive to accusations,grumbles,complaints, that they still wound me by any expression and manifestation of disrespect. I may even agree tat should,at this stage a totally unrealistic idea, a hostile situation arrise in the world, that these my old complexes might even return in their same old shape.

I have lived now long enough to see that part of my early life, already enclosed into a more or less congealed view of history of that time by the compilers of history books, and as I know well enough to a degree of shocked surprise that so much of the historians didactic judgements are wrong,purposefully often distorted,this puts me into a constant fight against the nausea-producing idea that the sacrosaint history books of all or most of the preceding centuries and periods and phases are equally blemished.

I wrote this preamble because I want you to accept it as a fact that the hatred of the Germans for the Jews did not grow from the Nazi doctrines nor did it evolve within a short ime. You must not forget that we Jews in Germany have always lived within a hostile environment. It is a self-delusion, a fond nostalgic distortion of facts what the sociologists,politicians,historians of today want mankind to believe, i.e. that the Jews had been an integral part of the German culture and scoiety,that they had been fully accepted by their cocitizens, that the large middle-class segments of German Jewry had become fully emancipated and integrated. The Jews in Germany were at all times, possibly with the exception of a decade or two in the post-napoleonic period in the middle of the last century, and then only in scattered regions of Germany,viewed,counted and repulsed as a foreign body by the Germans, even by those who would call themselves " men of good-will". And those large groupings of Jews who made up the separated society of the "Ostjuden", although they were making the greatest efforts at acculturation, were not even allowed by the "Westjuden" themselves to become part of the German Jewish society of whatever part of the finely graduated social stratification. I think that we, our family and I in particular, lived in an especially hostile environment, and for us there existed only the possibility to overcome such a hostile hurtful situation and the resulting deprivations by foregoing the last shreds of self-respect and honour, and we were never ready and willing to accept such a solution. When I came later to live in India-Pakistan I sensed at times that the situation was in a certain respect not very different, or let me say,there arose for me many a time a threatening sense of a deja vu which threatened to choke me up. I encountered there often that same old feeling that nobody would come to our help should we ever begin to sink. I may at this moment let myself be guided by the memory of a neurotic fear which was and is not justified. I may have been wrong. I may to a certain degree exaggerate. But I may also tell you in all seriousness that this is in my opinion not the case. I still feel,still know that I am right.

I am now in a reminiscing mood which induces me to recall my youth,my encounter with hunger and all it implies. You may, on reading on,possibly understand what has kept me afloat,what has driven me on , what has made me acquire a hard defensive shell. (Forget that not so long ago I told myself that my "writing days" are over - but I shall

have to write away at the typewriter as long as I think I need the medium of paper as a magnetic field which will put the whirling particles of my thoughts into the right and straight direction).

Do not expect me to make a profound study, any kind of study of the sociology,physiology,pathology of hunger. I have not the slightest intention to do so. I have no desire to even research one single aspect of this field. What I am going to write down now I have experienced myself,reasoned out for myself - and whatever the outcome may be, accept it with that leniency, even condescension, such a confession demands.

You will soon realize that whatever I write here deals with that physical hunger,that complex system of sensations which is brought on by the lack of food, or of the right food, or at times even of certain delicacies. Here and now I can only write about that complex of unpleasant sensations which can be satisfied by nothing but eating, by the physical intake of food of some kind or other; it has to be nourishing food which eo ipso will always be delight-producing food.

Do you realize that there are situations when hunger is acceptable, even an honourable interlude and that on the other hand that same hunger can be an elemnt in a mortifying situation, a shameful situation ? Woe to the individual who cannot overcome this shame,cannot live with this humiliation,cannot adjust to this realization that among the satiated,within a world of plenty he is deprived of that minimum of what he needs to satisfy his primitive cravings for food, even his very survival may be at stake because of such a lack of food. Hunger shared by a multitude is honoured with the ethiological epithet of a "famine", while that very same hunger affecting the individual is mostly,possibly always, viewed as something blameworthy, evaluated with something of a reproach; if that hunger or that hungerer's plight is reviewed or depicted with commiseration, that commiseration may be still more hurting and wounding.

In a famine the people,the masses or at least the individual are as a rule not to be blamed; that guilt of an ecological misfortune or of faulty planning are placed at the feet of the government,the climate,are not rarely even explained by divine intervention. But if the individual hungerer -as it mostly happens - is placed among well-fed,self-satisfied people who enjoy to some degree the miserable fellow's fate.not so much of the one who stands at the corner with his

hands outstretched, as the one who tries to keep up appearances or who fights a losing battle to adjust honourably to the lowest possible standards which his poverty at best permits. The shame-faced poor think they can hide their hunger, can pretend to a level of existence which prevents them from stepping into outright beggardom. They illusion themselves that none of the neighbours,of the friends, of the members of the Community will realize the true dismalness of the situation; but they are mistaken: their plight is only too well known. It ammounts to an unwarranted and possibly tragic correlation that it does to some degree persuade the well-fed ones that they are made up of a better human material, that they are clearly preferred by God and His angels and this can only be the outcome of the accumulation of the good deeds they have at their credit. And these good deeds are daily increased by a compounded interest by their pretending not to see the misearble way of life the less fortunate ones have to accept as inevitably their fate.

You must again have come to think that I am exaggerating.? That I use far too harsh words and apply far too strong colours ? This may indeed be the case. I accept the reproach, but do not overlook the simple truth that you must only differentiate between the various theories known to you from some books and the rwa facts as they are lived.

There is the vast array of poor people who were born poor and have remained poor all their lives. Why did they not rise in life to a better position ? Did they not know better ? Were they not strong enough ,astute enough,instructed enough to change their status for better ? This may be the case with regard to most of them. Or do you explain their remaining stuck in the quagmire of physical deprivation by that set of coincidences which appear to affect them most,and by that series of fateful events to which they appear attracted more or less exclusively and which pushes them back every time again into the mud of povertywhenever they had thought they had extracted one of their feet and were about to make also the other one reach dry land ? It is my firm opinion that these individual poor among the average well-to-do these permanently poor people,these eternally unfortunate ones,appear pushed down and are submerged into the slime of poverty by their own characters, are condemned to be poor by their own pathologic nature, which makes them cultivate that maximum of aspiration that they remain

afloat to just that buoyancy that they have their noses stick out to that minimal degree that they catch a minimal amount of air. You may want me to adduce here the ever present group of formerly rich people who have lost all they had for a number of quite acceptable reasons and whose plight is in no way caused by some subconscious inclination to self-punishment but is due to accidents of one kind or the other beyond their control. Of course, such men and women do exist aplenty - but have you realized that this kind of people as a rule never emains poor for long ?

You may also recite people who are purposefully,voluntarily poor, who wanted to be poor,to remain poor. History past and present tells us of people aplenty who gave up their riches, who preferred to wear a hairshirt and walk about barefoot, of people who entered some order,joined some society or merged into an organization which hallowed poverty and sanctified renunciation. If this group of men and women has attracted your attention,I hope you will grant them their due respect and your admiration - but do not cite them to prove me wrong. For I deny that anybody choses,loves,prefers,adores or sanctifies poverty as long as my definition is accepted as the basis for the argument, viz:- that poverty and hunger,uninvited physical and prolonged hunger, are inseparable, are interrelated. I do not speak here, of course, of the psychopath who starves himself to death in one of his gold-plated Rolls-Royces.

Poverty and hunger are twin afflictions. It is of these I want to write now. I am going to write about hunger and poverty not in theoretical terms or sociological definitions nor with a scientific vocabulary. I am telling you about it from my own experience, guided by my own shamefaced,painful,protesting and angry memories which are still so vivid that they demand to be kept under strict control.

Whatever the degree of poverty it remains a hurtful poverty to every individual who is poor and though there may be degrees of poverty,though there may be richer gebbargs and poorer beggars, for the non-begging poor man the fortunes changing from one week to the other may find expression in the kind and quantity of food served from time to time; but at all times any occasional plethora of food on the poor man's table is consumed with the knowledge that the neighbouring household will have also in the coming week that same largesse to gloat over as usual while the poor man fortunate enough at that moment might have to be satisfied then with dry bread and water.

There is only one difference between one poor and the other, between poor and poor in general: the hunger and the poverty which totally engulf a closed society, or even an entire social group, i.e. a commonly afflicted poverty, a shared hunger, are easily accepted,because they have been freed from the shame,the despair,the humiliation which the individually poor man and his family who are living among non-poor people or among the not-so-poor people,do feel. Only a few days ago I was sitting next to a lawyer who had immigrated to Israel over 40 years ago. He told me that in his home village in Poland as well as in all the neighbouring villages everybody was poor, with the exception of perhaps one single rich man here and there on whose graces much depended for the individual poor Jew. Except for Pesach or some rare festival occasion, meat was never eaten all through the year, and it was a cause for rejoicing if there was a fish dish with the occasional shabath meal. He spoke frankly, quasi proudly of this global poverty, of this chronic state of universal starvation and the general permanent craving for some good food. I could not bring it over me to tell him that in my childhood in our own home things were not much different, that this situation I experienced in my childhood was,however, not a matter, a deprivation affecting all the people of the town,all the Jews of the community, and therefore I could not overcome my inhibition to tell him that we were as poor as those Jewish villagers in Poland - in short that there was nothing for us to be proud about. Let me mention that my sister sitting next to me, reacted in the same way as I did. (It would be nice to look for a connection between what I reported just now and the fact that this lawyer,although he does not belong to the best known and most successful of his fraternity,he is certainly financially quite well off now. He consumed at that barbecue luncheon three pittoth with steaks while I was satisfied with a single one...).

Do not think that this paper is not going to avoid being an autobiography. I shall get hold of myself whenever I notice my slipping into such a trend. I want this to be a kind of "investigation" of my attitudes to money,to security,to certain habits of mine which I quite frankly associate with the "issue" of money.

I have already mentioned in some previous writings that my Father was one of the many young men who at the turn of the century had the courage to leave their poverty-struck homes in Galicia and emigrated westwards,to find too that security,that satisfaction,that satiety - and,

of course, those fortunes - of which those who had developed that courage and that initiative years before them reported home and which those earlier emigrants could gloatingly prove by means of the frequent money orders sent back to their families, and whose success finally culminated in the arrival of travel documents for parents and siblings by the hlp of which the latter could join the lucky and successful ones in the rich West. Even if it was later discovered that the courageous emigrees who had settled in America or Europa had,to say it mildly, exaggerated their successes, life abroad was always better than that which they had left behind in the East. All this may be seen as proof -as we all must know already - that everything has to be viewed in life with the scales of relativity.

And so also my Father left Poland one day, but his initiative was sufficient only for a trip to West Germany; he did not join the more courageous ones who did not mind the perils and the discomfort -.and who could afford the price - of the steerage journey to the golden America. Father joined a group of his equals in age,status and hopes. He started life in West Germany as they all did, with a box slung over the shoulders peddling from house to house buttons and combs,needles and laces and many similar things. But while the others soon advanced to their own little shops andin due course graduated to become house owners, Father carried his box and his wares through the streets of the workers' settlements for man a year - until he had enough money for a return ticket to Galicia where his parents had found for him a wife from a very good family and with a good dowry - both of which, his parents hoped,would induce him and support him in the start of a business in his home village, and would prevent him from returning to Germany,where a young Jew had in the view of his very orthodox parents hardly a chance to remain faithful to the tennets and prescribed rituals of Judaism.

However, a few years and two children later,most of the dowry had gone, lost in one failed business adventure after the other, notwithstanding the advice,support and directives he got from his very clever and successful older brother and members of his wife's family. I do not know how much he minded this financial fiasco, as this provided him with the justification to return to Germany where he knew life was much more to his liking. In 1910 he returned with some of the money still left; he stØarted again on one kind of business after the other and end ed where he had left off,with the box-like tray in front of his abdomen,

loaded with the large selection of stuff which made it unnecessary for the housewives to line up in the haberdashery shops. I do not know how the"food situation" was in the hpusehold during my early childhood, say until the First World War broke out, bu my memory has always been good enough to answer any question for the years thereafter, and I recall those war years and all those which followed thereafter.

From the onset of thw war of 1914-18 our part of Germany, the so-called Ruhrgebiet, must have suffered more deprivation than any other part of the country. Ours was a purely industrial area,without much of an agricultural hinterland,and for this reason the supply of food and other necessities regularly lagged behind that which was granted to most other parts of the country, although the steel and coal industry were of such vital importance to the war effort. This was, of course,recognized and expressed in form of larger food coupons for the workers, but people of our kind did not profit from this fact. Father continued his " small business" and for a time he took over additional work,e.g. checking in a dark cellar for hours a day chicken eggs with the help of a strong lamp. The main profit was the good number of broken eggs he could bring home at night.

Of course, he was made uneasy by the antisemitic remarks he had to face everywhere about his shirking his duty to the Fatherland, and he was very happy - as Mother often remarked - when he was at last called up to serve his Austro-Hungarian Emperor and King as a soldier. He spent three years at the Italian Front. He left in 1916,at the appropriate moment,just when his fourth child,his daughter Selma was born. Of course, he must have been worried how his wife and four children were going to manage or to survive, but,apparently, with his status of soldierhood his government provided also a certain financial support for his family.

Those were indeed very hard years. We did starve. Many a day and week we lived on a kind of Ersatz-bread on which some sugar-beet marmelade was spread. We children, i.e. Jupp and I, did go out every day scrounging at the goods yard or the wholesale markets and usually, after many patient hours there we could bring home a basketful of bad potatoes or cabbage or a few buckets full of coal or wood. We were too young to understand that our constant howling and whining that we were hungry was to increase the despair of our already unhappy and overburdened Mother.

We the two older boys felt still more deprived and disadvantaged when we discovered that Mother would secretely give to the other smaller children the single weekly egg and little sugar which was our own share of the weekly ration allotted by Government. Mother had not even opportunity to earn s.ome additional income and which many of the other soldier-wives knew to earn along with additional food coupons; she could not do any "war work" as ,after all, she had to look after four small children who took up every minute of her time and every ounce of her strength.

Yes, I remember well that I was not only envious but also very angry most of the time. I think we were the poorest of all the Jews in Oberhausen, were socially the most deprived of all the 500 or so Jewish souls who made up our community. Most all other Jews owned shops or some other established business,and when the other family men were called up for war service their wives could continue these business enterprises. In principle, with the progress of the war, it was a fact that whoever had anything to sell, whatsoever to sell, was a priori in a privileged position as most business tranaactions at that time were in truth barter arrangements: you can buty from me what I have to sell,provided you in turn provide me with things I require. This applied not only to food but also to textiles,shows,meat,cigarettes and so on. Of course, our Mother had no shop, had nothing to sell,could impossibly continue Father's business. There were among us two very poor families,of the kind our snobbish Jews classified as belonging to the lowest possible social strata because the husband was very illiterate in the one instance, an analphabeth in the other, and this implied that they were incapable of studying or of ever having studied the "holy writings". The one family earned its living in collecting old rags and discarded pieces of metal, the other by owning a stall in the market place where they sold all kind of woollen articles and haberdashery every day ,five days a week. These very poor families lived according to our knowledge,like Croesuses,for there was always enough food available. (Their social status was not less despised by the Nazis,for when I saw the records of the City of Oberhausen, I discovered that these two peopled families had been sent to the gas ovens not as Jews but as "gipsies").

In our Jewish Community the most envied and most favoured family were the E.s who owned a number of good businesses and these were so numerous,successful and influential that the total lack of any kind of Jewish culture,learning or knowledge was overlooked and never mentioned. They lived all through the war years and during the following inflation

period a life of luxury. Their greatest fo/rtune and luck was their delicatessen shop, for the favours they could dispense through that shop at the right intervals and to the right people, in form of butter and cheese, sausages and chocolates resulted in the appropriate number and kinds of rubber stamps and signatures appended to the right kind of certificates which declared that the fathe rand the oldest son were unfit for military service, that the two other sons were of a sufficient degree of intelligences to enter High School(although their I.Q. made them hardly fit to follow even the most primitive teaching schedule). Indeed ,once the Principal and the various teachers had not to beg anymore for some crumbs from the delicatessen shop,these two boys were suddenly found unfit to follow further the school curriculum and they had to leave the gymnasium.

The envy of and the hatred for these privileged "haves" began before I even entered High School. I remember these my feeling I experienced already at the age of six, when I was still sitting on a bench in the Jewish Elementary School. I was always hungry. My "allotted" two slices of bread sweetened with some beetroot jam - many a time I had not even such a jam on my bread - should have lasted until we returned home at lunchtime, but nothing was left of these two slices of bread packed in some newspaper by the time I had reached the school building. Yes, I was very envious; that younger E. boy who was of my age, came to school every single day with a chocolate bar,cheese sandwiches, and often, oh wonder of wonders,with an orange. He graciously distributed some of these heavenly goodies to certain of his friends,i.e. to those whose friendship, support and protection he sought. I could not offer anything of the kind and had therefore to look on while the others enjoyed things I had not known ever existed. I still remember how that fellow and his sycophants enjoyed their good fortune in front of us less privileged boys and girls. Our teacher - who was also a kind of rabbi substitute in the Community - never told the fellow to cease provoking us other children; he could not do so,as he received his regular share from the Delicatessen Shop. I do also remember to this day that I had to keep my eyes closed and keep swallowing my salva whenever this insensitive teacher ate his sandwiøches in the classroom in front of us children, after we had returned from the morning break. Whenever possible, I did my best to steal from that E.boy some his chocolate and other goodies. This piracy brough E.senior more than once to the school to complain about this way of maltreatment he thought his son exposed to, and in the end that teachers could not avoid advising the rich boys to leave their nice food at home and not

to irritate the less fortunate children in the school.

I do not want to say,that we were the only unlucky ones , that everybody else,at least in our Ruhrgebiet, was better off. Many of the people in our part of the country were disfavoured by fate, and nearle everybody was to some degree hungry at all times. But most other did and could find ways and means to find some additional food sources, e.g. so many travelled on bycicle or by train over weekends into the rural areas to return in the evening with their rucksacks filled with food. We boys were far to small to take part in such enterprises.

However, also this war came finally to an end. I remember to this day the anger and also the contempt which shook me the day Father retruned from the War. He had been at the front line in Italy all these years and appears to have enjoyed that time spend there. When the end of the war came ,when discipline broke down and the soldiers revolted and began to loot, Father appears to have taken part in these "orgies". I came to such a conclusion because he brought home as a trophy a tea-glass in a silver holder, which was henceforth his prideful vessel from which he would sip on shabath days his hot tea. He brough also with him two small cans of "corned beef",some kind of meat preserve with which the soldiers were fed at that time; but he could not bring it over himself to allow us to eat that stuff, as he was not too sure that it was perfectly kosher although the label said it was. Instead, he sent it as a present to that teacher-chazan I have mentioned a while ago, ofwhose kosher kitchen he appears to have a poor opinion. By that time we ourselves had hardly eaten meat in any form whatsoever for some years.

When the war ended, we were for some time ,however,blessed with some lucky years. After his return Father had started some textile business, but,as was to be expected, he failed after an initial successful period. Thereafter he failed more than once in more than one enterrpise. That was the time of the "inflation" and while most - possibly everyone I knew - got over it with good luck or at least with some luck, we, as you will not be surprised to learn, lost everything. The Ruhrgebiet came under French occupation after the war, and I was lucky enough to soon befriend a group of French soldiers stationed at the outskirts of the, town to guard an important railway bridge. There I could always count on a good and filling meal. That contact I had made proved to also our salvation,as these Frenchmen bought on my behalf ever larger stocks

of cigarfettes ,chocolates,oil,sardines,brandies etc. in the huge shops which had been established for the Occupation troups and for those privilieged Germans who worked for the French Administration. (For some time I had myself queued up for some hours pretending to have such privileges, but more often than not I came back empty-handed,as I could not present the proof that my parents worked in some French-administered workshop or office. Therefore ,the "arrangement" with the soldiers was the kind of solution of which one dreams) I earned a lot of money by selling these rare items, mostly to our Jews who came from quite some distance, and the money I earned in this way at the age of about twelve years,provided the basis on which Father could start another of his businesses which took,fortunately, longer than the previous ones, to fail. My own "business" with the French soldiers came to an end, when Father took over because he thought he was more of an experienced businessman than I.

I can say that from 1923 onwards, when Father did finally succeed to lose everything ine single bold business strike, we had for years to come never enough to eat at home, or at the best we had only the most primitive and the cheapest food on which to subsist.

Looking back, I would say that we experienced the lowest ebb in our fortunes from 1924 onwards. It was more galling than painful because it was a period when everybody else around us was "doing well". There was never enough money for the most basic necessities of life - and that little that was available, was spent in the fulfillment of that eternal Jewish principle that the children should be offered every chance to have a better life,even though this would have to be at the expense of a general and not so momentary discomfort and deprivation. When I entered the Gymnasium ,the High School, at the age of ten,there was still some ease with regard to the famili finances, and from that point of view Father was not restricted to dream that his sons should have to advance as quickly as possible up the school ladder, as if he was in fear that there might come a time when he would not be able to to afford such a luxury (which was mostly made upt by the satisfaction of proving his sons above all other boys with regard to their intelligence, and especially and specifically above that of his "best friend"s son). He made me jump a class so that I entered straight away into the second school year, and half a year later he made Jupp and myself jump a further class,so that I at least could be put on record as having

been one of the youngest boys in such a school class. However, by the time his schemes had born fruit and we had overcome the many great obstacles associated with this kind of adventure - never ever took anybody my brother's and my health and wellbeing, of being robbed of the joys of being young boys in consideration - the family was again on a stravation diet because the business aspirations of Father had been built at that time on too much air and lose sand. For many a month and many a year even,we hardly had enough to eat; there was never any money to spare for anything bu the cheapest food. Many years after the war we remained shabbily dressed,wore summer and winter jackets made from soldiers' unoformsbought at a cheap price and somehow put together for us boys by some small Russian refugee tailor. Father became a dealer in cuckoo clocks and large sugary pictures framed in thick golden chalky frames, items made and arranged to bring joy to the hearts of peasants and workmen. He left the house on Sunday mornings for some distant hunting field,usually in the north-west some 100 km distant,where he was unlikely to meet anybody he knew. Quite understandably he felt ashamed to be seen peddling his ware from house to house. Usually he returned on a Thursday evening and we expected him with trepidation and hopes- but so very often he had not sold any or only one or two of the large pictures or clocks he had hopefully taken along, and there was nothing left of what he had received in payment, as he had to pay for his room and some food in some pub somewhere in some of the small villages or hamlets which he worked over on his "business trips". In due course he had not much left of either stock nor had he any money to pay the suppliers, but,fortunately,his nephew Isaac Ziering, who along with his brother had developed this business in a masterful way and had been the one to introduce Father intoctt, could in some - I fear rather dishonest manner - settle also this problem.

But when things turned out bad, and I think this happened in about 20% of the time, Father would return on a Friday morning pennyless and dejected - at times also because some policeman had detained Father because he had not the right peddler's licence. Unfortunately many were the occasions when Mother had been waiting for Father's return to prepaire food for the Shabbath, and there he came in on the Friday forenoon with that look of a beaten man which told everything there was to tell, and there was nothing, but nothing to eat for the weekend. The question of arranging a "festive meal" was not even raised; it was now a question of filling somehow and to some degree our empty stomachs. There was only the solution we dreaded so much: to go to one of our better-off "friends"

and to "loan" the paltry sum of 3-4 Marks, less than a dollar at that time,so that Mother could quickly buy some flour ,potatoes and vegee tables by means,smell and appearances of which we could dream at the ensuing meals, accompanied by interminable songs blessing Queen Shabbath the riches which will be ours when we enter paradise. It was the most dreaded moment in my life -including all I have had to experience at any time later in my life - when it came to be my lot - Jupp strictly refused to go,he stated without any hesitation,that we would prefer to starve, to die - to undertake on the run that safari,to induce one of those suitable people to grant us that usual loan. To this day I do remember with deep shame those dreadful moments when I stood in front of that or the other shopkeeper and murmured my request for some money.

For months at a time we ate bread and jam in the mornings and evenings, and had mashed potatoes with some cooked plums, or for a change a thick plum soup which we ate with bread,as the only cooked meal a day. When things were good and we could afford meat, it consisted usually of a chicken from which a soup had been prepaired for the two main Shabbath meals and the flesh divided for at least hree meals between the six of us (Mother usually would surrepticiously push her portion onto the plate of one or the other of us children). Later on there were still better times; when we boys could bring home some money too and we felt like princes because a fish dish was added to to such meals as God has demanded and promised when he chose the Jews to be His people and standard bearers.

And all the time we continued to attend High School and were dreaming of the time when we would complete school with a school-leaving -certificate entitling us to enter a university. I think this was a completely unrealistic situation , but we did realize and live it. While we were the poorest of the Community we were also the proudest poor. We were often consoled by Father that although all the others had more money and enough to eat that we, they could not reach our status as Father was the one who had the best Jewish education, who knew the Talmud well and who spent every free moment of his time,especially the weekends,over one or the other of his holy books. However,this fact did not make him respected or honoured,especially as in his pain and sorrow he tried to find some balm and consolation by pointing to the "ignorance" of the others with as much disdain as he could muster. Everybody knew our financial position,but we never thought they would know as much as they in reality did. It was aterrible moment which I could witness one day: a delegation composed of some senior members of the

Congregation came to our house (when Father was on one of his safaris), and tried to press on Mother some money - a paltry sum of some 100 Marks, I think. Of course, Mother refused to accept this almoney and for a long time she remained in a state of depression, and was very watchful that Father should never learn of this incident. I have never forgiven those men that they -perhaps with good intentions to help us - did not think it necessary to avoid making their approach in the presence of us children.

When Jupp and I were about 10 to 12 years old we earned some money by giving private lessons to some dumb boys or girls to tried to fit into the curriculum of the High Schools. We were paid an even for those days ridiculous sum for our efforts, some 50 Pfennig an hour (you may say some 15 USA cents), but I must honetly confess that even that money was more than we earned, or let me say I had earned, for most of the time - Jupp was far more conscientious - I spent chatting a way with my "pupil" about things in no way valuable for his education, or often also in playing with his toys. (For we children had never owned any toys, were never given any pocket money,nor did we ever receive any presents on the occasion of our birthdays or of any holiday). The few Marks we earned in this way were very small in amount but they were certainly not unwelcome as they did provide sum addition to the family budget. When I was 15 years old ,I could make "more money" after school hours. I went out in to the workers' quarters at the outskirts of the town and tried to sell there ,on order,silver-plated cutlery,and later even also framed pictures and cuckoo clocks, and whenever I was lucky and made a sale, I did rejoice in my cleverness and I proudly handed over most of the money I had earned to Mother who would often have to find ingenious excuses to explain to Father why were had been so much out of the house for entire afternoons instead of sitting at the kitchen table and studying hard to become men of science or medicine. When one day, on such a trip, Jupp did enter the house of one of classmates,he became so dejected as to contemplate suicide. He never again went out on such peddling trips and I was thereafter more than ever made conscious of my duty to provide some part of the household needs. Of course,we were thereafter the butt of ridicule for our classmates,who without exception experienced in the recitation of that vocabulary all the nuances which were to become so common to all Germans later on through the Nazis. You can understand Jupp's and my distress - and courage - only of you realize that in our days it was totally unknown and even unacceptable what is commonplace today,viz:- that a schoolboy or a student could earn money in his free time.

But when the "business activities" to which I dedicated all the time my school attendance left me,did bring in more and more income - tiny and ridiculous possibly in the eyes of businessmen but of great impact to me and those of my nearest family - I felt I had achieved something great, because the household depended nearly exclusively on my earnings; I could now indulge in some of the luxuries which made me feel great, viz:- I could buy for my own exclusive consumption now and then a ¼ lb of salami and my enjoyment was in no way less by the thought that I was eating something which was certainly not kosher. Yes, I had the possibility to enjoy another luxury: I could smoke all kinds of fancy brands of cigarettes, and whenever Father ran out of cigarettes or had no money to buy any, Jupp and I did not mind his objections to our indulging in cigarette smoking, and we allowed him to go on his razzias (often with our assistance) to confiscate our cigarettes.

When I reached the age of 17-18 years, I remained as poor as I had ever been, but I was never again hungry. I had always some income, could always help out at home with money; I could buy myself even now and then a suit or a pair of shoes. It is a pity that I neglected my schoolwork, but I had no choice. In the last year in school and in the first year of my inscription in the University I earned enough to pay for my studies. There was also always enough though primitive food available in the house, because in addition Jupp was now working in the coalmines,Clemens had some income as an apprentice in a furniture shop and Selma too had left school and had found a job in some department store.

Yes, we were always poor, and we had known years when for weeks at a time the larder was no less empty than our stomachs. However, I miss that bridging, that consoling,that fortunate nostalgia which others enjoy when they think back on a lucky childhood,on the good things children enjoying a happy youth are provided with. As I have already said,there were never any presents,any toys,any kind of indulgence. I have never known a vacation trip, a holiday journey. We never took part in school excursions for which a financial contribution,be it only for a short train ride, was obligatory. Not rarely were we selected by fate to be particularly unlucky. I remember that once during the warmJewish schoolchildren from our region were invited to enjoy for a few weeks a bit of good food in the houses of Jews in Holland. Jupp and I were selected for such a vacation - but the project was cancelled at

the last moment, although Mother had worked for weeks late into the night,to make for us a kind of dowry,i.e. shirts and trousers, out of cotton flour-bags which she had dyed blue.

Having told you all these various experiences and given you , possibly, a chance to classify what I have written as an exercise in self-pity or possibly in negative self-indulgence, I can add with full certainty that our Father and Mother have been better to us than most parents would have been in such circumstances to their own children; they have given up more for us and our wellbeing than most other parents would have been ready to do. Their life was very hard and was nearly exclusively dedicated to help their offspring to survive and to achieve a future where hunger and poverty would not make up the main thought process day and night.

Looking back, I would dare to say that the deprivation I experienced in my youth have not harmed me too much,although our physical growth has most likely been stunted more than it had been planned by our genes. It is wonderful how easily one forgets the major part of one's negative experiences. The past remains imprinted in one's mind like a photo or a picture; it recalls a state, a condition, an event, but it is without sound. There is talking without a sound. The ideas appear as daguerrotypes accompanied by a grammophone record in which the needle got stuck in a grove. Luckily memory does not function like a modern videa system.

As I have already mentioned before,when I sat down to start on these few pages, I have not made any prior study of the problem of hunger and poverty and all they imply,have not consulted any specialized literature,nor have I discussed the questions involved with anybody among the multitude of better informed individuals around me. All I "know" or what might make you think from the perusal of this paper I might pretend to know,results from my own experience and is a reflection from the scar-pocked surface of my psyche which no cosmetic can hide, and which I do not even make an effort to hide from myself. I added the last two words to the preceding sentence as I do not in any way vaunt these scars,expose them,make a business with them. If they do at times come into my way,have over the years made me adopt postures and mannerisms, habits and complexes with which to avoid too much exposure to emotional impacts,but mainly to prevent anything which might add

further sores and scars, so be it. I accept it as a particular attitude or weakness of mine, and not only can I live with it but have come to form in me the attitude that others around me have also to accept and live with it. Such a concept of life is especially mine to adopt as these my defensive fortifications cannot by any means give offence to anybody, and if they add at times to the amusement of the onlookers - I count this as a social benefit I serendipitously bestow.

However, it is a fact and it cannot ever be suppressed that experiences born in one's childhood in which poverty meant also hunger and ostracism,will for ever shape and unchangeably form a person, and it is less a matter of ethical achievement or philosophical maturation but the ultimate satisfaction of having found for oneself a protecting shelf and a secured place where one can rest in physical and mental comfort, which will decide if the growing or grown individual with a past of the kind I have tried to illustrate,will remain within the bounds of morality and will prevent him from turning asocial, whether his memories will sublimate into a benefactor or a revenger.

Alll I have written and described is meant to show you that it is not money which interests,burdens or attracts a type of man like myself, but the security which it represents and the assurance which it grants that never again will a man with my background have to depend on the goodwill and grace,the benevolence and the handouts of others, and to prevent my children from having such a life too. This is the real issue, because the thought alone like the one which one believed burried and done with for ever,of a possibly recurring situation for myself and my family,uncovers the terrible revelation that underneath the scars there still continues the ancient inflammatory process to fester and to hurt.

10

T A I L I N G T H E H E R O I N - T R A I L .

A Bedtime Story

for

P i p s i

on this

Second Day of the Month of January

of the year

One-thousand-nine-hundred-and eighty-seven.

Until not so long ago the Club had been a pleasant place. I liked to spend my free time there, because you could remain undisturbed and by yourself if you so desired, or find congenial company whenever you felt the need for such. Everything proceeded along well-grooved lines and nothing was ever allowed to upset long established routine vested as tradition. Everybody knew everybody else, and nobody has ever been excluded for ungentlemanly conduct. One hardly ever heard a raised voice, never any shouting. The servants were polite, efficient and reverential. I must gratefully state that at least in this respect nothing much has changed in these days. Ladies were admitted only during certain hours of the day, and only to the isolated "Ladies Salon". And although all this has changed now, and ladies can be admitted even as associated members in their own rights, they are still excluded from the main dining-room during lunchtime and from the bar at any hour. They are, however, not permitted to rent any of the bedrooms in the Club unless they are accompanied by their husbands.

The various public rooms were never overcrowded, and one was always assured of a vacant chair and table in the tea- or readingrooms, be it in the company of an acquaintance, be it ~~in solitude~~ by oneself. The only time when the atmosphere became animated in these public rooms, ~~was~~ were the hour or so before meal-time - at midday or in the evening - when a number of sedate, paunchy, gouty men, with sad chronically inflamed eyes, which became more alert and at timesoutright sparkling after the first two drinks, filled most of the chairs around the various tables. They appeared all to be well beyond middle age. Their badge of identity were the strands of greying hair carefully distributed over their balding scalps, their drooping cheeks apparently kept in place by a large moustache. The senior members - ~~apparently~~ mostly retired from business, army, government, or ~~at least, their absence~~ possibly mention whose presence at the from their places of work was not considered important or essential - congregated for the routine dedication of a "couple of drinks" with the explanation - ~~sounding~~ blunt more like an excuse - that they had to stimulate their deteriorating appetite. From their appearance and from the diligent use of fork and knife in the dining-room I have often thought that their appetite would better have been curtailed for the sake of the lining of their chronically maltreated stomachs and of the lamentably impaired function of their livers.

I have always very much liked the victorian atmosphere of the Club. I felt at home underneath the high, gold-stuccoed ceilings with their huge crystal chandeliers and an occasional old-fashioned ceiling fan. The walls, papered either in green or red with some silky material gave me ~~the~~ a feeling of warmth; and the many, variously sized paintings in imposing gild frames, covering the greater

part of the walls,portraying many generations of civil and military leaders of England's past imperial glory, never failed to rekindle my pride in our past positions and achievements. The deep and comfortable armchairs, upholstered in cowhide or velvet , distributed in groups all over the public rooms, provided me with a luxurious feeling of rest and relaxation.

How many hours have I spent in the drawing- and smokingrooms of my Club ! How many meals have I enjoyed in its well-catered-for diningroom and how many restful nights have I passed in its clean and airy bedrooms ! I loved my cornertable besides that far-away window of the tearoom,where I could read my newspaper or chat with other members of the Club or entertain now and than a personal guest. I enjoyed in particular my first drink of the evening, for I had assiduously - as most of us faithful adherents to British tradition do to this day - always followed the rule that one should not 'partake' of alcohol before the sun has not set. Yes, I still follow this rule which , even if not physiologicALLy justified has reduced many a good man's intake of whiskey at least. I never refer in company to my old-fashioned habit, however, for fear to appear ridiculous to the younger, irreverent, beer-drinking set of our modern society.

When on this for the time of the year rather unusually sultry day the taxi approached the club building, the view of the so familiar facade caused in me a shrill of pleasure, which mixed with a sense of nostalgia when I passed through the entrance of the building and was warmly welcomed by the

receptionist-clerk. I had been absent from London for quite some time, more than two years as I quickly calculated by passing in revue the landmarks of my memory. I felt more than usually fatigued. attributed this to the after-effect of the steady drizzle which - as the taxi-driver explained to me - had affected London for the last two days. I decided to forego my lunch and took to my bed - and enjoyed a long and refreshing sleep.

In former years my wife and I had made it a rule to spend a few weeks of every year, during the season, in London, and the comfortable bedrooms provided by the Club on the upper floors of the building, never failed to make our stay a pleasant one. We could always count on finding accomodation because , as a rule , I wrote sufficiently ahead of time for a reservation. We had always enjoyed the days and weeks we stayed at the Club, the company of friends and acquaintances we were sure to meet there, the excellent wines and the good food we were provided with. I never liked the club bar, not only because my wife could never join me there, but because I dislike to be in the company of boisterous males whose lack of any specifically impressive intellectual endowment becomes ever more evident in relation to the amount of alcohol they imbibe.

In the last years Joan, my wife , had felt physically unable to accompany me on the few unavoidable visits I had to make to London, and , therefore, I never spent more than the few hours or at most single day which I needed to complete some 'business' in some government office or to settle some family affair. Since Joan's death some 2½ years ago today was the first time that I succeeded

to overcome my reluctance to travel such a distance at all and to London in particular. I part this my disinclination to stay over in London or to arrange, as in the past, a series of encounters with friends, or to enjoy a week of visits to theaters or concerts, was dictated by the steadily reduced number of my friends which in the past I had always been sure to find on the Club premises, in the restaurants, in the theaters. After all, I and my generation have since some time entered our ninth decade of life on this earth-globe. I had quite clearly also dreaded the memories I had shared with Joan and which were sure to crowd upon me at every hour and place in London. I realize only now how I have tried to rationalize away this reluctance by pointing out to myself - no less than to my friends - the physical effort of travelling longer distances; and for good measure I quoted also on such occasions my incompatibility with the new set of younger members who were now filling the chairs in the Club. But a far more weighty reason for avoiding London as far as possible, which I did not hide from myself and others, was the change in humanity which one noticed in the crowded streets, the shouting, jostling and arguing masses which confirmed in a very clear and pronounced way the justification of the complaints I hear so frequently from old friends and colleagues, that "London has changed so much", that "things are no more the same", that "the good old times are over".

As you musthave realized I have now overcome my aversion and I find myself now in the Club again. My strange sense of physical exhaustion - clearly the effect of travel and weather - made me for some moments regret my visit, but I felt again that same exhilaration and anticipation with which I had set put in the early morning, when I had woken up up after a long sleep, had taken a refreshing

shower and had changed into my old but comfortable evening clothes. I felt well, thirsty and also hungry.

I went down the stairs leading from the bedroom floor to the large drawingroom whose quiet victorian decor had always brought on in me the feeling of being welcome and at home. At the door I met the Club Secretary whose friendly greeting contributed to my wellbeing. The row of wide-open tall windows promised a sustained cooling breeze which was - whenever necessary - helped along by the slowly rotating old-fashioned ceiling-fans. These latter, however, were not performing their lazy dance at the moment, as the rains had stopped, the air had dried and the temperature had become pleasant.

The place appeared very crowded. The total of the voices of all those present made you think you had by mistake entered a debating club or a political meeting.- although hardly any individual, except for an occasional outburst of laughter, could have used a higher decibel than accepted standards would permit in such an environment. The majority of the guests in that large room was made up of younger people, both male and female, of a kind I would not have met here in the past. I do not think that all of them were Club members - although I would not have objected to younger people being accepted, provided they know how to observe certain rules of conduct. Many of those present appear to be enjoying the hospitality of the older gentlemen here and there who presided over the various groups of which each formed an isolated island for itself around its table. I noticed with some kind of sadness that among the glasses, ice buckets and occasional bottle had been placed plates with so-called "cocktail eats", one of the many blessings bestowed on us by our American cousins.

I thought I could discover that the number of 'coloured gentlemen' had considerably

increased since my last visit.. Many of them were hosting their own groups - not always 'coloured' ones. Do not think that this shift in the class and kind of our members did or does in any way disturbe me ! How could this be possible considering my past life ? On the contrary ! This type of membership has not only eased the conscience of the 'patrons' but has also quite effectively contributed to the betterment of the usually very lamentable financial situation of the Club. And I may confide in you that I have no doubt that the new class of members has also considerably increased the social comportment and raised the intellectual level among the members of the Club.

On entering the large room I was hailed by a few old acquaintances. I stopped for a few seconds at each of their tables to assure these men that I was "well and fine" and I promised them that I would talk to them and have a drink with them "later on" as I was still tired from my long journey.

The delay at the various tables had, unfortunately, the effect that my preferred corner table, which only a few minutes before had been free and apparently ready to welcome me , had in the meantime been occupied by two men. But I was lucky insofar as the adjoining small table with its single chair was still free - otherwise I would have had to join the table of the one or other of my acquaintances or to search in one of the other public rooms for a vacant table.

I sat down in the chair with a sigh of relief; and while opening the evening paper which I had taken from the constantly replenished selection of newspapers and magazines laid out on a table

next to the entrance door, I glanced at the two men sitting at the adjoining table. They were both in their fifties. One of them, a stocky, red-faced man with a Yorkshire accent, dressed in well-used tweeds and fondling his oversized pipe, made on me the impression of a picture-book type of a well-to-do land-owning squire on a visit to London. His companion was in every aspect his opposite. He was a tall slim man with a dark complexion, well-groomed and soft-spoken, and his perfect 'Oxford accent' showed that he could lay claim to a good education. This man with the dark glasses and black hair appeared to be the host as he enquired from time to time from the Yorkshireman whether he wanted "to top up his drink", before summoning the waiter. He put this question already after I had asked the servant, who had promptly appeared in front of my table no sooner I had sat down, for "my usual gin and lime". While I watched the waiter, who had returned withing a minute with my drink, arranging the glass in front of me, I had the opportunity to look again at the dark-skinned man sitting opposite me. In the short interval since I had sat down and had caught my first glimpse of him, the vague sensation had grown in me that I had known the man somewhere in my past. This could only have been in Pakistan where I had spent most of my profess-ional life. I had, however, retired from there more than twenty years ago, and I could not be expected to remember all and sundry I had ever met. The vagueness of the recall could only indicate that the man had been at the periphery of my interests, and that he had most likely been one of my pupils. And as my instinctive reaction had not been antagonistic or defensive in nature, this indicated that he had most likely been an indifferent student, that he had in no way been predominant among the many hundred students who had passed through my hands.

In parenthesis : you will hardly understand what I am talking about, If I do not add a few words about myself.

I had been an Oxford don in the years before World War II and was recruited by the Government of Pakistan, soon after that country had become established in 1947, to take on the education of an elite of young men - whom I had to select, at first by myself but soon with the assistance of a committee appointed for this purpose - from among the best graduates emerging from the higher institutes of learning, local and abroad, with the aim and purpose, and in the hope, to give them the suitable education and the right training to make them fit to fill the higher ranks of the administrative and diplomatic cadres of the government which were, for lack of any alternatives occupied by native and foreign officials taken over from the "old regime".

These young men - women had not been considered suited throughout my term of office - spent two years in the academic institute I had created for that exclusive purpose and of which I was the Director for more than twenty years. After graduating from this intensive training they were sent for another year to Oxford or Cambridge for specialized courses dealing with the branches of government these young men had selected or I and my colleagues and advisers had found them suited for. Their education was finally rounded up by their "looking on" for another six months in the various ministries of the British Government. You can be assured that as a rule such kind of selective and intensive training resulted in a human material of which their country - and I as their teacher - had every reason to be proud.

I supposed that the middle-aged man I saw at the neighbouring table had been one of my "young men", but I was at that moment somehow too lethargic and not at all interested to find out if this was indeed the case. That part of my life was now for me in any case a closed chapter.

My two neighbours were engaged in a topic which would have interested me greatly in the past - but as I had made its since long a point to exclude everything which might induce me to become actively involved in anything beyond my daily concerns,especially in anything, any problem or project, which might weaken my determination to live henceforth a totally retired life , I would normally have moved away my chair so as not to have to listen to their talk. But as I could hardly change over to another table - not only because this might have been interpreted as a demonstrative rudeness but also because no other such table was at the moment vacant at the moment - and as I had to incline slightly towards the lamp which was standing between ~~myc~~ chair and that of the dark-skinned man because the light provided by the wall-lamp above me was by far not efficient enough for my reduced eyesight - I could not avoid, notwithstanding my equally impaired hearing, listening to what these two men were saying to each other. I do not exclude the possibility that I listened in with more than what might have been excused as an unavoidable coincidence, as I might have been still unconsciously digging in my memory where and when I might have known that man sitting next to me who - as I could deduce from their conversation - was indeed a Pakistan Government official. I had also be come aware that the Pakistani, whom the Yorkshireman was addressing with the name 'Akhtar' had taken a more than otherwise called for interest in me;

not in the way as if he might be thinking that I was not behaving in a manner expected from a gentleman, i.e. that I was eavesdropping. The man was looking at me with anooccasional intensity as if he was puzzling about my person, as if he too was wondering whether he had known me before. I have no doubt that this was the reason why his eyes were scrutinizingme from time to time.- and quite evidently because he had once been my student.- at a time when I had been endowed with a luxurious blond beard which I had shaved off on my retirement.

My proximity did not appear to have interfered with their conversation, which I had no difficulty to realize was about the worldwide trafficvin drugs, and in particular in that of heroin statting from somewhere in the north of Pakistan. I was not ignorant of what they were talking about, as the newsmedia had lately brought regular features about the dangerous trends which had developed in recent years. Only a month ago the TV had brought a reportage about the growth of opium poppies in the NWFP, the North-Western-Frontier-Province of Pakistan, and the great number of factories in that himalayan region which transformed the opium into the far more dangerous heroin; and this week's newspapers had for many days filled pages with details of the death by drug overdose of the daughter of one of H.M. Ministers - and only yesterday I had read in every one of my daily newspapers of the hospitalization of one of the most popular pop-singers in a serious state of heroin-intoxication.

" You cannot imagine how worried we are about the growth of opium poppies and the traffic in heroin", I heard Akhtar say. " Not only is their number increasing but they are also becoming ever more aggressive and sophisticated".

" You tell me that the opium is grown within a restricted area....."

" Yes", interrupted Akhtar, " in the so-called 'golden crescent' which is made up of the NWFP and some portions of Iran and Afghanistan".

"....and you say ", continued the Yorkshireman disregarding the interruption,"that you cannot clean up this closed region ? You say, that the fields are hidden in the valleys and the factories in caves, but I cannot see why a sustained effort with a sufficiently strong contingent pf policemen - and possibly assisted by the military - should not clear everything away ".

" This may sound a simple solution to you, Patrick, but if I came in with even a very large force of soldiers and policemen, we would be sure to have a bitter and prolonged war on our hands."

" Would you consider such a threat enough of a reason ?", asked the Englishman.

" Yes, this would be enough reason for and the prelude to a revolution. It would inevitably open the door to the Russians. Do not forget that these tribal areas are quasi independent and that de facto the authority of Pakistan Government does not extend there."

" Whatever you say and however you view the logistics, you must come to realize that this is not exclusively a Pakistani problem", insisted the Englishman whom AKhtar had addressed as Patrick. " It affects us all here as well as elsewhere in the world. Let me remind you", his voice became harsh and angry , "that almost 85% of the heroin sold in Europe and 50% of that reaching the USA originate in your country. You know this well enough and also that we cannot look on and remain indifferent". He pointed his pipe at akhtar and insisted: " We want to see some action at last. Our patience has a limit and the remedy for all the trouble we have starts at your end."

" I know all this, Patrick", was Akhtar's resigned reply. " I know ! I know !.But you people do not realize our difficulties. We face an ever more explosive Pushtoon nationalism which is encouraged by the communist-supported Afghan regime. You should not forget ", Akhtar shook his right index finger at Patrick, " that the large degree of autonomy which the Pushtoon tribes enjoy today , has originally been granted to them by the British Raj. And every energetic and sustained attempt of my Government to suppress the growing of opium is resented by the tribes as an interference in their old-established rights."

" ALl this is well and fine", Patrick replied, " but it does not answer my question. You could teach, you could coax, you could support and even otherwise induce the Pushtoons to grow other crops".

The poppy growers of the NWFP, of Dir,of Gadoon and so on own only such small tracts of land each, that it would be impossible to grow on them sufficient food or any other crop to sustain a family - except by opium production."

" With how many farmers have you to deal ?"

" It has been impossible for us to establish even approximately the number of poppp farmers involved; every farm belongs to a closely knit family unit. On the other hand we estimate that the area under cultivation amounts to more than 100 000 acres - mostly unusuable for any other kind of crops - and new landis constantly added."

" In short, Akhtar, you want to tell me that none of the counter-,easures you have introduced over the years, has so far had any effect ?"

" Our efforts have not been entirely ineffective", came the rather unconvincing reply. I think we can claim some success. In 1979 about 400 tons of heroin were produced and exported - and over this years this quantity has been considerably reduced, until , during the last year or two only 150 tons have entered the international drug traffic from Pakistan. However, I must confess that we have the impression that the production is on the increase again".

" Yes, we know that production has increased again", there was a sneer in Patrick's voice, " we here in London have information and proof to this effect, and we have already warned you about it."

" We had ourselves already come to the same conclusion, and we have still further increased our efforts. Do not forget that our constant fight is not only with the farmers. These fellows earn only very little from the poppy and heroin production. The traffickers are our main problem. The men who channel the heroin from the NWFP to London and New York form a strong and powerful organization."

" It is a fact, AKhtar, that you could not break, could not even infiltrate this organization. We have offered you every assistance from our side but have not the impression that you have so far produced any tangible result - at least we do not count as such the interception of an occasional smuggler or dealer. All small fry after all. I have to insist again that the hammer will have to fall on the people at the source of production, the poppy growers, and on the people who man the initial stage of the traffic line."

" Yes,yes, Patrick ! There is no need to tell us all this. We know all this ourselves only too well. You talk as if we were not ourselves interested from our side to put an end to that evil.

Do you realiza that in the Past we had in Pakistan only a minor,well controlled problem with opium addicts, but that in the last ten years we have acquired some 400 000 heroin addicts of our own ? Do you require any further proof that it is in our own interest to eradicate this dangerous trend ?"

" I fully accept your argument, Akhtar, but you cannot deny that all your difficulties are ultimately associated with the deep-rooted corruption which has never ceased to paison your country?"

" There is no doubt that this is so. But what can we do ? The heroin trafficker can buy, and does buy, the collaboration of our police,our military and our civil officials. We are a poor country and our people are poorly paid. On the other hand the drug dealers make such enormous profits and dispose of such great amounts of money that they can buy off everyone who might be in their way. You can buy a kilo heroin in the bazar of Landikotl on the Khyber Pass for $500.- and by the time the suff reaches the streets of London its value has increased to $200 000.- What does it matter to a trafficker to spend a few thousand dollars on bribing policemen,soldiers, officials to let a few hundred kilo of heroin pass through ?"

" But what puzzles me most, what is beyond my understanding, is your inability", Patrick knocked in emphasis with his pipe on the table, "your utter inability to assemble a few dozen truly dedicated and fully trustworthy men from your department, and effectively block the exit of the heroin from the tribal area. After all the the poppy fields and the heroin producing laboratories are all commentrated there. For the production of heroin from opium you require certain chemicals and you can, with some effort block their entry into the NWFP. They have after all to come from Pakistan as transport from and through Iran and Afghanistan is impossible at the moment in view of the political conditions prevailing there.The

export of the drug can only take place through the Khyber Pass,or through Parachinar or through Dir or through one or two more such points. It is my firm conviction that it should not be too difficult to block these few exit points and routes". Patrick, who had used a quite angry tone, took a long sip from his glass and relighted his pipe.

" You may rest assured, Patrick, that we have done all we can and that we shall continue to make every possible effort also in future to discover the route the heroin takes out of the tribal area and also from Pakistan in general. Unfortunately we had had so far no marked success. But this does not mean that we shall slacken our efforts ? But what about topping up your glass ?" When his guest had indicated that at the moment he was not interested in the offer, Akhtar continued. " Every traveller, every camel,every donkey, every lorry leaving the tribal zone are thoroughly checked. But to my regret I have to confess that the very few reliable inspectors at my disposal cannot control their staff - and possibly themselves. Do you realize ", his voice became urgent, "how poor all these people are who are involved in the anti-drug campaign ? Do you know what a hundred dollars mean to these policemen, these officials, these coolies in payment for nothing more than a few moments' inattention ?"

" I am fully aware of all this", was Patrick's reply. " But I insist again that the problem will to a great extent be solved if you succeed in throttling the initial stage of production and export, that stage when the drug passes into the hands of the trafficker in particular. Therefore I ask you again; are you checking every channel of export ? And are there no other pipelines than the ones you have mentioned,through which heroin flows from the tribal area ?"

" I am sure, Patrick. I am more than sure that we have checked and explored and locked every venue. But we have failed. "

At that moment I had completed reading the frontpage of mynewspaper. I raised it to turn the page and to refold it. When I lowered the paper again, my glance fell on my two neighbours who had interrupted their conversations and were watching my movements. The Pakistani's face wore the same puzzled expression as before. Suddenly, with a nod to his companion, Akhtar rose from his chair. While keeping my eyes on my newspaper I saw him approach the Club Steward who was standing at the entrance door. From their attitude and gestures, discreet though they were, I concluded that they were talking about me. And in fact I saw the Pakistani, on his return stop in front of my chair.

" Excuse me, Sir", he addressed me with a slight bow. His manner was polite and self-assured. " I hope you will forgive me for intruding. You are Sir Hugh Brandon, are you not ? I thought I had recognized you the moment you sat down at your table, but I was not too sure because I had known you in Pakistan when you were still sporting a beard. I took ,therefore, the liberty to enquire from the Steward about you - for which, I hope, you will forgive me. "

" I am indeed endowed with this name", I acknowledged, rising from my chair,ignoring his gesture to remain seated. " And you are , I suppose, one of my former pupils ?I had, somehow an inkling that your face was familiar to me ."

" I am indeed one of your farmer pupils, though not one of your distinguished ones,

neither with regard to the period of my studies nor in my consequent carreer. My name is Mohammad Akhtar Khan. I graduated under your guidance in 1961. I am now Deputy Inspector-General of Police."

WhilerrI had been struggling to my feet the Englishman had also got up from his chair. I shook hands with him while Akhtaarcontinued: " May I introduce to you Sir Patrick Dowe of the Metropolitan Police ? Sir Patrick is here in London in charge against drug abuse, and I am his counterpart in Rawalpindi Hqrs. I am at the moment in London to coordinate our fight against the heroin traffic."

Before I could say anything, and while I took the newspaper from the chair into which I had placed it while rising to me feet, Akhtar with his impeccable manners, invited me to " have a drink" with him and Sir Patrick. I had known that this offer was to come and I had only a few seconds decided to decline it and not to let my evening be 'spoiled' by what would be a tedious dialogue of reminiscences - but on the spur of the moment I accepted the invitation.

" Thank you, my dear fellow", I replied. " I accept provided you do not mind if I leave you alone soon, as I want to eat something in a short while and then retire to bed. I had a tiring journey coming here - and I begin to feel my age."

And so I joined their table - which meant that I allowed Akhtar and Sir Patrick to turn my chair around to make it hus face their table.

In the end I spent more than one hour in their company. Inevitably, but for a few minutes only, AKhtar and I exchanged the usual reminiscences and enquiries. The details I learned about

the drug traffic in the world, and in particular their tales about the heroin production in general and mainly in Pakistan, and the dangerous inroads this vicious addiction had made all over the world,and to no less a degree in England, were terrifying to say the least. Every stratum of society was affected everywhere, it seems. Akhtar told me about his end of the depressing developments. I am glad that throughout all my active years in Pakistan I never had to face this problem among my students and elsewhere.

" It is an uphill fight for my Government," Akhtar explained." especially today as in the actual stage of political transition with steps towards civil government after years of military rule, the drug-running Pushtoon political leaders have made the Government's anti-narcotic efforts into a political issue." He shrugged his shoulders, and the gestures he made with his expressive hands indicated only too well how helpless he felt. " And if for us the explosion in the numbers of drug users in our country were not enough of a major problem, we have to face, we are also under great pressure from foreign aid-donors as well, to come down on both cultivators and traffickers. To explain these our difficulties has been the purpose of my visit to Washington and my stay-over in London now", he explained and he nodded with a smile towards Sir Patrick, the Police Commissioner, who had been listening silently to the recitation of Pakistan's problems of which, most likely, he has been well aware already. And now the Englishman added his own,to him quite likely most basic commentary:

" There is no solution, Akhtar, for all this mess, except for you to find the route which the heroin smugglers take. And you will never find that venue, unless you succeed in eradicating corruption, at least among your own staff which you have so carefully selected to handle the local campaign."

As I mentioned already, the things I had heard had interested me so much that I forgot my intention not to spend more than a few polite minutes with the two experts. It turned out that I very much enjoyed their company and their explanations. But now - all of a sudden -.a strong feeling of tiredness overcame me. It would hot have been fair to the two men had I forced myself to stay on and feign concentration and attention - and even to have dinner in their company. I explained to them again how tired I was and had reason to be, and that I intended to forego my dinner and retire at once to bed.

We separated with expression of mutual respect and good wishes.

On my way to my room my thoughts - I am sure - were busy with the program I had outlined for myself for the coming day - visits to my tailor,my solicitor,some bookshops - but I am sure that they did not include Akhtar,Patrick,Pakistan ,heroin or anything I had learned that evening.

I undressed, had a quick wash and went to bed. I must have indeed been very tired, for I must have fallen asleep no sooner my head had touched the pillow.

But I was fully awake less than two hours later. I was certainly wrong to imagine that the tales I had heard about the heroin traffic, that my contact with Akhtar had passed me by without evoking in me memories of my past association with the land and the people of Pakistan. These tales must have

affected me more than I had thought. They appear to have activated the computer of my subconscious archives, churning,assembling,adjusting and reconstructing all I had learned this evening to fit it into the frame of my own knowledge and experience.

This mixture of reconstructed and recent knowledge triggered my recall of a scene of which I had not made mention to myself op others for at least a lifetime, but which had undoubtedly been filed away in my subconscious as an interesting episode making part of the psychological landscape in which so large a part of my life had been filmed.

Understand me well ! I woke up to full consciousness following a dream in which I most vividly relived a scene in which I was not in the slightest emotionally involved. Understand me well ! It was not that kind of dream from which you awaken with a rapidly beating heart,nor one so complicated and fantastically shaped that you feel inclined to analyze the symbolism used, to seek for an underlying wish,desire ,hope or fear. It was not the type of dream which makes you try to discover some meaningful cover for unreleaved reflexes. It was none of all that. I could best explain it as the reaction in my subconscious domain of a busybody among the minor functionaries who is always alert and on the ready, as if by reflex, to rush to the depository of of the files with the facts,figures and episodes making up my past experiences and encounters - a place which a journalist would identify as the "morgue" - to collect there the material - and to send it up to my 'desk' - which could, if required and opportune, be used for an immediate or a delayed reaction; or at least could be completed and brought up to actuality by a new entry. Or to explain it in different words: my dream was the replay of an old newsreel

filmed many years ago, which had been brought up from the archives down there in the cellar, to be used in an actual news-story.

But enough of these definitions and analyses, a weakness of mine which I have developed over the last few years. My explanations and descriptions are in any case rather clumsy - my mind does not function too well at this time of the night.

This remark which I have just now addressed to you should serve also as a waaning to me that my memory may fade away again if I am not putting my 'dream' into words and onto paper without any further delay.

I opened my suitcase to take from it my writing pad and the small bottle of brandy aswell as the package of biscuits - I never travel without these - and I realized at once that I had hardly eaten anything throughout the preceding day; this may explain also - at least in part - my interrupted sleep. A few sips of brandy accompanied by the ingestion of a few biscuits had soon an impressively stimulating effect which proved to me that I had indeed been in need of nourishment.

And now at last to my story ! You see, I do not call it anymore a dream because this was a true episode in my past .

It must have been in the 'fifties. I was at that time - as I have already described to you in detail - the Director of the elite training academy for future officials who were to make up the superior ranks in Pakistan Government's administration. My wife and I lived in a comfortable bungalow on the college grounds, and the set of excellent servants made it unnecessary for the two of us to bother about the domestic tasks and duties which are indispensably associated with the running of a household - and of which we became so devastatingly aware once we were retired and had returned home.

In this respect our life was totally without worries, and you may rest assured that we enjoyed it to the full. Thus Joan had never to bother about food - neither its purchase nor its preparation nor its arrangement for the regular entertainment of guests at our table. She would discuss the menue every day - at times only once every week - with the Khansama, the headcook, who on his bicycle set out in the early hours of the morning for the market or the bazar - at times accompanied by another servant - to bring the vegetables and the fruit, the meats and the fish and other things we required. We had in all our years in the East not even once reason to complain about the quality of the foodstuffs he brought back from his purchasing excursions, nor about the taste and appearance of the meals he supplied from his kitchen.

However, there was one kind of 'shopping' Joan and I did by ourselves - purely for the pleasure we derived therefrom. You are wrong if you think we took this upon ourselves out of of consideration for the religious sensibilities of our Muslim servants, for in all our experience never has any of them hesitated to serve whiskey and wine,ham or bacon to us or our guests.

Once every week or two, usually in the eveining hours, Joan and I would drive by ourselves to the Cantonment at the outskirts of the town to the shop of "Jamshed Pestonjee and Sons - Contractors and Suppliers". There we bought our requirements in whiskey,brandy,gin and whatever else in alcoholic drinks we thought certain among our many guests would prefer , as well as our requirements in bacon, ham and sausages which we enjoyed by ourselves.

The "Pestonjee Shop" was a large place occupying the lower floor of the biggest private building in the Cantonment. The proprietor, a Parsee, was a clever and very astute businessman, and his two sons appeared in this respect worthy or their father. They discovered ever new ways to stock up with items which were hardly available elsewhere in Pakistan - perhaps, except in other Parsee shops in the other cantonments in the country. It was a pleasure to go shopping at the Pestonjees, not only because the shelves were loaded with so many appetizing and seductive things, but also because old Pestonjee and his two sons - both in their twenties - were a friendly and efficient set of businessmen.

Over the years Joan and I had established a very pleasant relationship, based on mutual respect, with that trio, and I often had the impression that in times of scarcity they discovered for us somewhere a bottle of "Beefeater Gin" or a tin of Danish ham which other customers would have to forego.

The visit to the Pestonjee's shop which I am going to describe now, was nothing more than a routine one to fill up with "eats and drinks" - i.e. to replenish our stocks - and also to explore the rows of shelves if there was anything specially attractive among the newly arrived jars,tins or boxes which might provide a special treat for our otherwise not very pampered palate. You could always counton

the Pestonjees to come across with a surprise.

However, on that evening everything was more or less routine. Some of the items on our list were not available, others were "expected very soon". But somehow I had the expression - which was shared by Joan - that father Pestonjee and the younger son serving at that time in the shop, were not as attentive to us and the other 3-4 customers present at that moment in the shop as I had them to be as a rule - but there was nothing tangible to their distraction, certainly nothing which might have given any of us reason to complain.

The reason for their inattention was supplied when the older son, Cyrus, came rushing in. I had never seen him "dressed in his best" as he was now, nor as happily excited as at that moment. No sooner had he come in than father and brother left the customers they had been serving, to run to him, bombarding him excitedly with a battery of questions. For the first time in years did I see the shop without check and control, because I had always the impression that the Pestonjees watched and knew of every movement of their customers, even when these were to be found behind the farthest row of shelves.

The three Pestonjees were jabbering away, laughing and slapping each other on the back - but I could not understand a word of what they were saying. They were talking, shouting, laughing - maybe even singing - in what must have been Gujerati, of which language I do not know a single word.

After a few minutes they quietened down at last. Joan and I had by that time also completed our purchases. We could now have old Jamshed make up the bill. And to satisfy my curiosity, I made use of the time required for the minute checking, billing and adding, I asked Cyrus what the reason

had been for all that excitement. My relationship with him was of that kind that I could permit myself to put such a question to him, and for him to give me an honest answer.

" We have been able to secure for us a very good business this afternoon" , he told me grinning happily.

" What kind of business could you fix up ?", I enquired.

" We could get the catering contract for the dining car of the 'Frontier Mail' for every Tuesday."

" Is this such a great achievement ?", I wondered.

" Oh yes, very much so. Such contracts are very much searched after. The yearly auction took place this afternoon at Railway Headquarters, and I was successful the contract for one set of trains."

" What does that mean ?" , I asked.

" The 'Frontier Mail', as you know, is the fastest and longest express train we have in this country. It runs from Peshawar in the NWFP, nay even still further north from a place not far from the Afghan border, all the way to Karachi. This trip takes about 36 hours. Every day such a train leaves from the north and another one from Karachi. We have now the Tuesday set of the 'Frontier Mail' - one in every direction,- to cater for."

" I knew that you do all kinds of contractual work for the government and the military, but I never imagined that you might care to run the dining car in the Frontier Mail ".

" You are right to wonder that we care to take on such a job. But let me confide in you

that we care for this job more than for any other we might be entrusted with. I want you to know that we have been bidding since the last ten years at the yearly auction for the right to run the catering for one set of trains, and today we have succeeded at last for the first time."

" This means that such a catering job is a good business proposition ?"

" And how !", Cyrus laughed. " A very good business proposition indeed ".

" In how far ?", I insisted. " How much money can there be earned, if any at all ?"

My doubtful attitude was justified. I had on many occasions made the journey from Peshawar,Lahore,Multan and Karachi - you should not forget that travelling by internal flights was not as common then as it is now - and I had eaten meals from the diningcar on nearly every such journey. We had our food usually - though not always - brought by a waiter from the diningcar to our airconditioned compartment, as did most other passengers, perhaps 50-60 or so in all travelling 1st or 2nd class. I could not imagine that the contract for such a service could be so valuable and its acquisition the cause for so much happiness. I told Cyrus this, and I asked him what he was going to be paid by the Railway for this contract.

" Paid ? Paid for this contract ?" He looked at me as if I had gone out of my mind. " You think we get paid for supplying the food on the train ? Let me disclose to you that I got this afternoon the contract for the sum of Rs.600 000.- This means I had to pay no less than 600 000 rupees to the Railway Authority for the right to serve food to the passengers travelling on Tuesdays by Frontier Mail from and to Karachi. "

I did not believe him. I could not accept that this was the truth. At the same time I was fully convinced that he would not tell me a lie. But how should I understand his statement ? From my own experience I knew that no better food could be served nor any better service provided in such circumstances. And at the same time we had always been impressed by the low prices - these as well as the entire cartering service - were strictly controlled and supervised at every level by the Railway Authority. By every standard one had to give high marks to the meals - various meat,fish and vegetable curries with rice and chapatis for lunch and dinner, eggs and cereals with toast and tea for breakfast and so on - which were very tasty and spotlessly clean. We had often wondered how the prices for the food supplied could cover the expenses of material,the salaries of the large number of cooks and servants and so on. And now this fellow wanted me to believe that for the pleasure of catering, for the prestige of serving food to the passengers of a set of trains he was ready to dish out an amount of money which at today's rate of exchange would come to more than £100 000.- ?

He must have read from my facial expression what had been going through my mind, for he bend backwards with laughter, then took my arm and led me to a corner of the shop.

" You are a good friend of ours, Sir, " he began in his usual quiet and serene voice " and I do not want you to gain the impression that I am pulling your leg. It is really true that we have made a lucky hit by gaining that railway contract. It will cost us far more than the 600 000 rupees to provide the catering on the two trains; I would not be surprised if we lose an additional million rupees on this business - and we are ready for this. We have not only to feed the passengers

and pay the large staff of the diningcar, but we shall also have to feed every railway employee,from the stationmaster down of all the railway stations we pass, as well as all the policemen, high and low - in Peshawar,Rawalpindi,Lahore,Multan and Karachi. ALl this as well as a lot of baksheesh which has to flow into innumerable hands will cost us a lot of money, but we shall get in return far more than that when the accounts are made at the end; we shall surely not lose a penny. On the contrary. Let me explain why this is so,".He silenced me with a gesture of his hands before I could interrupt him. " I realize quite well that you cannot see how this is possible. I am going to tell you now the secret. I know that you will never be a competitor, and I know also that you will not talk to anybody about what I am going to divulge to you now." "

"You see, when the train is loaded in Peshawar with the required daily food supply for the journey to Karachi, a large number with boxes with bread,vegetables and fruit, as well as a large number of containers with refrigerated meat and fish, and a number of bags with flour,pulses,charcoal, linen and so on will be taken on board. A large part of the stuff loaded into the diningcar will be made up of hashish and opium, which , as you can imagine , we have made sure, will arrive safe and unchecked in Karachi. There another contractor will take this stuff off our hands and apss it on to the next contractor overseas. No hitch has ever occurred and none is expected as,after all,a large number of ships and planes leave Karachi every day. The details of that stage of the business does not concern us anymore, but our business in Karachi is not yet ended: on its return journey on Tuesday another large number of cases and bags will be loaded into the train, and they will contain among other things whiskey,gin, cigarettes,tobacco and these things will be unloaded en route to Peshawar into many channels.

" This is fantastic", I marvelled. " But are you not worried that your organization might be penetrated, that your illegal activities might be discovered ? In short, this is too risky a business ? don't you think ?"

" Not at all", was his assured reply. " Not at all ! This system has been going on since many years - as far as I know seven days a week and fifty-two weeks a year - and nothing has ever gone wrong. Nobody has ever been "found out", arrested or even cheated. Far too many people, among them some placed at the top of the country, are involved, profitably involved - and this grants us absolute security and immunity. In the past we had to get the supplies for our shop 'second-hand', but now we are far more actively and profitably involved." He grinned like a cat would which has been assured of a yearly supply of mice - along with all the cream it might cherish.

Sitting now here in my bedroom in the Club I remember how impressed I had been - and how disturbed - by what I had heard. But the old wisdom with which we had been indoctrinated when we began our post-war carreers in the East - and which as a rule has kept us safe - viz:- not to interfere in matters which do not concern us personally and which did not endanger 'Mother England', that tiny portion which is left today of our Empire; and above all always to preserve a secret which has been entrusted to us in confidence, had throughout my life dictated my way of conduct. I can assure you that this rule and attitude have contributed very much that Joan and I had been safe and well through all the years we spent in

the East.

Now ! Do not think yourself entitled to an outburst of indignation about my lack of moral fibre and about my duty to mankind because I did not at once interfere in this nefarious trade. In those years opium - and its far more vicious later derivate heroin - did not constitute a public health problem, by far not as is the case in these our days. I am today far more psychologically involvedin the problem of drug trafficking as an onlooker, following the reports in the newsmedia, than I was or could have been at the time when I haard of the arrangement of the drug smugglers with the Frontier Mail.

This evening, this midnight hour is the first time since about 25 years that I have thought again about this encounter,this episode, this lesson. I feel now a slight sense of apprehension and embarrassement while reliving that evening with Cyrus Pestonjee.

What shall I do, I thought. Why did I remember this episode ? Did my subconscious moral control instance offer me the opportunity to assist the two policemen in solving their problem with the heroin traffic ? They had quite evidently been puzzled about the way the heroin can leave <u>un-</u>hindered and undetected the North and reach the West. It is quite possible that the method that fellow Cyrus had described that evening long ago is still in use. For in the East methods and venues remain fundamentally always the same, only their looks and appearances may change: the bullock cart may have

been replaced by the airplane, the donkey by the motorcar,the peon by the telex and so on, but the mentality,the type of cunning remain the same.

I pondered: shall I contact Akhtar in the morning ? I am sure I can arrange to meet him in the breakfast-room. Shall I give him a hint of my experience ?

Or shall I keep out of it all ?

On the other hand, may be I am confused because I have lost so much of my former analytical acuity - but I can impossible believe that Akhtar and his minions have not learned about the catering arrangements for planes and trains.

Quite honestly, though I cannot be sure, I cannot see that Akhtar and his staff are ignorant of this well-oiled system. Did not Sir Patrick, the Police Commissioner, think along the same lines, and the repeated insistence on the prevailing corruption and bribery indicate what he thinks ? He must know that, as I have already mentioned, that fundamentally things do not even change in the East.

What do you advise ? What shall I do now ? I am an old man and hate to see my peace disturbed. But on the other hand there is all that business of ethic demands,public-mindedness and whatever our moralists produce and preach to satisfy their own egos.

I realize that I am very tired - and that I have drunk too much of the brandy.
I am going to bed now with the hope that I shall enjoy a few hours of peaceful sleep.

When I wake up in the morning I shall certainly know what I have to do.

DIE SEKTE DER THERAPEUTEN.

Die Sekte der Therapeuten ist eingehend in Philo's " De Vita Contemplativa " beschrieben. Dieses Werk Philo's ist wohl das best erhaltene, aber auch das am meisten kopierte und zitierte dieses juedischen Philosophen aus Alexandrien. Vielerseits wird an der Originalitaet dieses Werkes gezweifelt, denn es scheint sehr viele Zusaetze aufzeigen . Von extremer Seite wird behauptet, dass das darin erhaltene Material erfunden sei, auf Phantasie beruhe, aus Geruechten bestehe. Andere behaupten, dass das urspruengliche Material durch fruehe christliche Kommentatore, Apologisten und Polemisten stark geaendert worden sein soll, dass ganze Kapitel oder wenigstens Saetze hinzugefuegt oder ersetzt worden seien in der Absicht, dieses Werk Philo's wenn nich als ein urspruengliches christliches darzustellen, so es wenigstens als unter christlichem Einfluss geschrieben der Nachwelt darzubieten.

Heutzutage sind sich die Religionshistoriker daruber einig, dass dafuer kein Grund besteht, die Verfassung der'De Vita Contemplativa' in die Zeit des Origines zu verlegen, d.h. in das 3. oder 4. Jahrhundert unserer Zeitrechnung - und auch jedweder Versuch,die Sekte der Therapeuten mit der Gruendung der ersten Moenchsorden des Christentums in Verbindung zu setzen muss als voellig unannehmbar abgewiesen werden. Man ist sich heute daruber einig, dass dieses Werk Philo's spaetestens im ersten Jahrzehnt unseres Zeitalters geschrieben worden ist, d.h. zu Lebzeiten des Philo,und dass Philo selbst der Verfasser war. Die Diskussionen diesbezueglich gehen im AUgenblick weiter, gruenden sich aber hauptsaechlich auf philologische Fragestellungen, aber es scheint , mir als Laien wnigstens - das Philo Judaeus of Alexandria der Sieg zugesprochen wird, d.h. dass er als der Verfasser des Opus anerkannt wird.

Aus seiner in seinen anderen Schriften widergespiegelten Meinung koennen wir ersehen, dass er ein idealistisches Leben empfahl und bevorzugte, das in jeder Beziehung dem, was er von den Therapeuten zu wissen vorgab, entsprach. Das ist der Grund, weshalbviele Forscher verdaechtigen, dass vieles von dem , was wir ueber diese Sekte hoeren mit Vorsicht anzunehmen ist, dass vieles in den von Philo gegebenen Beschreibungen und Erklaerungen zumindest uebertrieben, aufgeblasen ist, weil der Verfasser daraus keinen Hehl macht, dass er sich mit den Therapeuten identifiziert, dass er deren Lebensphilosophie bewundert. Seine Meinung diesbezueglich ist klar aus der Beschreibung dieses Art Moenchsordens in seinem Buch erkennbar. Es ist gerade dieses, was heutzutage die Forscher zu ihren Diskussionen Anlass gibt.

In Anbetracht dessen, dass es nur sehr geringe weitere Literatur ueber die Therapeuten gibt, muessen wir vermuten, dass sie nur eine kleine und unbedeutende Gruppe darstellten. Der bedeutende Historiker R e na n ist dar der Meinung, dass es eine solche ueberhaupt niemals gegeben hat, dass sie nur in der Phantasie des Philo gelebt hat. In unseren modernen Tagen, in der Folge der Entdeckungen in Qumran und unserem erweiterten Wissen ueber die Sekte der Essener, sieht man weiterhin keinen Grund dazu, zu zweifeln, dass es wirklich eine solche Sekte der Therapeuten im alten Aegypten gegeben hat.

Gleichzeitig mit den oben angefuehrten Polemiken, hat es auch kaum ein Einverstaendnis gegeben, wo diese Sektesich niedergelassen hattey wie gross die Mitgliederschaft war. Die urspruengliche Literatur erwaehnt, dass diese Sekte niemals innerhalb der Staedte lebte, da sie dort durch das dort sich abspielende Leben beunruihigt und abgelenkt werden koennte.Daher befanden sich die Siedlungen der Therapeuten gewoehnlich ausserhalb der Bevoelkerungszentren. Es wird berichtet, dass sich auch in Griechenland und in anderen Laendern derartige Gruppen angesiedelt hatten. Philo sagt ganz ausdruecklich, dass die Zahl der Niederlassungen von Therapeutengruppen sehr gross war, dass sie aber besonders um ALexandrien herum zu finden waren, u.z. hauptsaechlich an den Ufern des Mareotra Sees.

Wir wissen sehr wenig , oder besser gesagt fast garnichts, ueber die Beziehungen dieser Therapeuten - odergar der Identitaet dieser - mit den anderen zu der Zeit bestehenden Sekten, wie z.B. den Essenern im allgemeinen und den Bewohnern von Qumran im Besonderen. Moderne Forscher sind der Meinung, dass einbeGleichartigkeit nicht bestand, und dass auch nichts auf Beziehungen in diesem Sinne hinweist. Es laesst sich schwer erklaeren, warum in Anbetracht der Behauptung Philo's und anderer Zeitgenossen, dass die Zahl der Therapeutensiedlungen in der hellenistischen Welt sogross war, die diesbezuegliche Literatur oder sonstiges Beweismaterial so arm ist. Denn ausser den Schriften des Philo und des Josephus ist diese Sekte weder in der damaligen Literatur noch in der fruehen shristlichen Literatur erwaehnt. Erst einige Jahrhunderte spaeter werden die Therapeuten zum Gegenstand weiter Untersuchungen. Das ist besonders der Fall in den Schriften der fruehen Kirchenvaeter wie Eusebius, Lucius. Orgeon usf. Eusebius war der erste, der die Therapeuten eine "christlich-juedische Sekte" nannte; er nahm fuer sie die Ehre in Anspruch, die ersten christlichen Gemeinden dargestellt zu haben. Er behauptet weiterhin, dass die ersten Kloster-Orden der Moenche und Nonnen sich aus den Niederlassungen der Therapeuten entwickelt hatten. Er schreibt weiterhin, dass die "De Vita Contemplativa" zur Zeit der Apostel verfasst worden si. Lucius erweiterte die Thesis des Eusebius, und brachte weitere Beweise fuer den christlichen Hintergrund der Therapeutensekte in dem was er ueber deren Riten und Zeremonien entdeckt zu haben glaubte.

Es kann kein Zweifel daran bestehen, dass die Therapeuten eine juedische Sekte waren oder zumindest aus dem Judentum stammten, obgleich an gewissenen Stellen Philo seinen nicht-juedischen Lesern den Eindruck zu geben versucht, dass dieses nicht der Fall war. Die Indizien fuer einen juedischen Hintergrund sind einwandfrei: die Therapeuten legen viel Wert auf die Thora; sie nennen sich Schueler des Moses; sie zeigten Eigenarten, die so weit sie bekannt sind nur in einem juedischen Milieu vorkamen wie z.B. dass sie stehend beteten, dass sie sich fuer ihr Beten in weiss kleideten; eine Predig machte den Hauptteil des Gottesdienstes aus, eine Einrichtung der Synagogen der Diaspora sowohl derer ausserhalb Jerusalems zu jener Zeit; auch die Diskussionen,die diesen Predigen folgten sind spezifisch fuer juedische Studiengruppem; mit den Gebeten sowie zu gewissen anderen Gelegenheiten wurde Psalmen gelesen; es ist weiterhin typisch juedisch, dass ein gemeinsames Mahl sakramentalen Charakter hatte. Andererseits haben gerade diese hier aufgefuehrten Besonderheiten gewisse Historiker veranlasst,in den Therapeuten eine Vereinigung von Philosophen oder einen Zirkel von Bibelstudenten zu sehen oder gar Bibelkritikern.

Die asketischen Beschaeftigungen sowie die mystisch-religioesen Begriffen wlche "De Vita Contemplativa" beschribt waren in keiner Weise ungewoehnliche oder einzigarteige Erscheinungen zu jener Zeit. Auch die neoplatonischen sowie die neo-pythagoreischen und Stoischen Schulen identifizierten sich mit der einen klaren religioesen Anflug aufzeigenden dualistischen platonischen "Weltanschauung". Philo scheint sehr von diesen Gedankengaengen beeinflusst gewesen zu sein. Darum mag er ein mehr als gewoehnliches Interesse fuer die Therapeuten entwickäät haben und diese unter seinem Schutz gehalten haben, obgleich diese eine sehr strenge Sekte mit einer rein juedischen Theologie waren.

Es ist nicht schwer zu verstehen wieso der Individualismus und die einzigartigen moralischen und religioesen Stroemungen der hellenischen Zeit Philo's gewisse Volksgruppen - gäeichgueltig ob sie der juddischen oder der heidnischen Welt angehoerten - haben veranlassen koennen, dem gesellschaftlichen Leben zu entsagen und sich einem beschaulichen Dasein zu widmen. Wir haben jeden Grund zur Annahme, dass die Therapeuten eine solche Gruppe darstellten,die sich auf ein kloster-artiges Leben einstellen wollten. Andere Meinungen behaupten jedoch, dass die Art wie die Therapeuten beschrieben worden sind, und besonders in der Art wie ihr monotheistischer Glaube unterstrichen ist, nur darauf hindeuten koennen, dass Philo den Gegensatz zwischen einem solchen Leben und dem in einer dem Verfall uebergebenen hatte herausarbeiten wollen; oder dass seine Schriften als eine Art von Kreuzzug angesehen muessen gegen die heidnischen und polytheistischen Ideen, die in der hellenistischen Welt borherrschten.

Denn Philo uebersieht in seinen Werkäa niemals die Moeglichkeit, diese heidnischen Ideen seiner Zeit als unannehmbar und abstossend zu verurteilen. Diese ihn so sehr stoerenden Glaubensdarstellungen teilt er in

1. die Anbetung der Elemente, d.h. Feuer und Luft,
2. die Anbetung der Sterne und anderer himmlischer Koerper,

3. die Anbetung einer Reihe von Halbgoettern,

4. die Anbetung verschiedener Goetter in Tierform.

und er vergleicht diese mit dem Monotheismus der Juden,den er als die einzig moegliche religioese Einrichtung fuer einen intelligenten Menschen erklaert.

Der Name der Therapeuten mag von der Tatsache hergeleitet sein, dass diese Leute in der Heilkunst ausgebildet waren. Es mag aber auch sein, dass dieser Name mit ihrem klar vergezeichneten Programm zusammenhaengt, die menschliche Seele von ihren Schawechen zu befreien. Weiterhin darf man nicht uebersehen, dass der Name "Therapeutae" in der klassischen Literatur auch als Bezeichnung fuer "Glaeubige", fuer "Diener der Gottheit", fuer "Geweihte" angewandt worden ist. All das passt wohl in die Beschreibung Philo's, dass sie ihr Lebender Ausuebung menschlicher Liebesbeweise gewidmet hatten, und sich dem Suchen nach under Pflege von hoeheren ethischen Werten hingaben.

Der Candidat, der dieser Sekte beitreten wollte, musste vorher alle sein irdischen Guüer abgeben. Er konnte diese unter seine Verwandten oder Freunde verteilen, d.h. unter diejenigenb die er als "immer noch in einmnZustand der Blindheit fand und noch nicht die ewige Gluecksеligkeit erkannt hatten wie solche, die danacj streben". In den klassischen Schriften wurde besonders betont, dass diese Novizen nicht etwa ihre Besitztuemer vernichteten, sondern sie uebergaben diese ihren Freunden und Verwandten, so dass diese wenigstens auch eine Freude hatten so wie der Geber selbst seine Grosszuegigkeit und seine Selbstlosigkeit genoss. Sie verfehlten auch niemals zu betonen, dass sie alle ihre Wertsachen und Vermoegen abgaben "in dem Bewusstsein, dass Reichtuemer zu Versuchungen fuehren muessen" Auch vermieden sie die grossen Staedte und lebten in abgelegenen Plaetzen, weil sie die ueberall drohenden sinnlichen Versuchungen vermeiden und ihr Leben im Suchen nach einer ekstatischen Annaeherung an Gott ausfuellen wollten.

Sobald wir versuchen wollen, das Leben und die Taetigkeiten der Therapeuten zu beschreiben, merken wir wie kuemmerlich unsere Kenntisse diesbezueglich sind. Ich werde jedoch auffuehren, was uns bekannt ist.

Die Mitglieder dieser Sekte waren Maenner und Frauen jeden Alters. Wir wissen nicht, ob die Frauen Jungfrauen oder zumindest unverhairatet waren - es ist uns nur bekannt, dass Geschlechtsverkehr unter den Mitgliedern nicht erlaubt war.

Die Niederlassungen waren Commune. Sie waren von Doerfern und FARMEN umgeben. Eine solche Commune hatte ein zentrales Gemeinsamgebauede und einer Anzahl von einfachen privaten Haeuslein, die nahe genug zu einander gebaut waren,um gesellschaftliche Verbindung zu erlauben und Schutz gegen Ueberfall zu gewaehren, aber nicht zu nahe ,so dass siemit dem privaten Leben der Individuen haetten interferieren koennen. In einem jeden dieser

Haeuslein gab es einen "heiligen Raum", auch als Heiligtum oder innere Kammer bezeichnet, in die man nur Buecher, die mit "der Bibel,Psalmen oder prophetischen Voraussagungen" zu tun hatte, bringen durfte. Jedes Mitglied in der Sekte hatte seine eignen Raeume oder Zellen. In dem inneren Raum, dem Heiligtum, sagte er seine Gebete,fuehrte er seine geistigen Uebungen durch und studierte er seine Buecher. Wir wissen nichts Weiteres ueber den anderen ihm geheorigen Raum, in dem er schlief und seine Mahlzeiten einnahm. Wir wissen auch nicht, wie gross diese Zellen waren,welche Moebelstuecke sie enthielten und so fort.

Das grosse Gemeindegebaeude enthielt einen gemeinsamen Betsaal und einen Speisesaal. Die Therapeuten waren sehr einfach bekleidet. Im Sommer trugen sie Gewaender aus Leinen und im Winter solche aus Wolle. Sie benutzten keine Tierfelle als Kleidungsstuecke.

Sie arbeiteten in keinem gewinn-einbringenden Unternehmen irgendwelcher Art so wie es in vielen anderen Sekten der Fall war. Sie begannen und endeten den Tag mit Gebeten; alle freie Zeit verbrachten sie in ihrem Haeuschen mit dem Studium der heiligen Literatur, besonders der der Propheten,und die Psalmen. Sie hatten ihre eigne besondere Anwendung von Allegorien fuer die Auslegung und das Verstaendnis ihrer Studien.

In den sechs Tagen der Woche blieben sie in ihren Haeuschen, Wir lernen, dass sie nur eine einzige Mahlzeit in 24 Stunden einnahmen, u.zw. bei Sonnenuntergang. Wir hoeren fernerhin, dass es Therapeuten gab, die nur all 2 bis 3 Tage etwas zu sich nahmen, und es werden Einzelfaelle erwaehnt, die nur einmal in der Woche Nahrung zu sich nahmen.

Die Therapeuten gehoerten nicht der Priesterklasse an, d.h. eine solche Zugehoerigkeit war keinesfalls eine Vorbedingung. Aber trotzdem vermieden sie jeden Weingenuss, wobei sie viel enthaltsamer waren als die Priester selbst, die nur dann nicht Wein trinken durften,wenn sie beiden Tieropfern im Tempel diensttuend waren.

Am siebenten Tag, dem Sabathtag,ruhten sie. Sie ruhten sogar von ihren Studien. Sie nahmen ein Bad, salbten sich und assen das einzige nahrhafte Mahl der Woche. Sie versammelten sich in dem gemeinsalem Betsaal, wobei ein jeder seinem Alter und Rank sass, Maenner und Frauen streng getrennt. Sie lkmschten der Predig,die von einem der erfahrensten - gewoehnlich dem aeltesten - Mitglied der Gemeinde geboten wurde. Niemals wuerde irgend jemand es gewagt haben, den Prediger durch Wort oder Geraeusch zu unterbrechen. Wer jedoch seine Zustimmung oder seinen Beifall kundtun wollte, tat es "mit einer Bewegung der Augen oder des Kpfes". Nach der Vorlesung folgtegewoehnlich eine allgemeine Diskussion.

An jedem 50, Tag, d.h. 7-8 mal im Jahre, fand eine besondere Allgemeinversammlung statt. Maenner und Frauen, in weiss gekleidet und in langen Reihen aufgestellt, beteten, unter der ANweisung eines Vorbeters "mit Augen und Haenden himmelwaerts gerichtet". In ihrem Gebet erhofften sie, dass das darauffolgende gemeinsame Mahl Gott gefallen werde. Sodann, der Senioritate entsprechend, legten sie sich in Reihen auf Strohsaecke,

dessen oberes Ende leicht erhoben und mit Papyrus bedeckt war, so dass sie dorthin ihren Kopf legen konnten. Die Maenner lagen auf der rechten Seite der Halle, die Frauen auf der linken Seite.

Nachdem ein jeder eine bequeme Lage gefunden hatte und voelliges Stillschweigen herrschte, begann der Aelteste ein gewisses biblischesThema zu erklaren. Eine solche Vorlesung konnte Stunden dauern, und gewisseStellen und Phrasen des Vortrags wurden immer wieder vorgetragen, so dass es als sicher angesehen werden durfte,dass die Zuhoerer auch richtig verstanden und den sicherlich bedeutenden Sinn nun auswendig kannten. Nur seltenkamm es vor, dass ein Anwesender den Sprecher unterbrach und den Vortrag durch Fragen und ANtworten noch weiter ausdehnte. Im allgemeinen herrschte absolute Stille.

Nachdem die Predig beendet war,begann das heilige Mahl. Es bestand aus Brot und Salz und einem Hyssop Extrakt. We gesagt, wurde kein Wein verzehrt. Angestellte Bedienung war nicht zugelassen; die Speisen wurden von juengeren Mitgliedern der Sekte herumgereicht.

Dieses heilige Mahl ging dann in eine Festlichkeit ueber,die die ganze Nacht andauerte. Zwei Choere bildeten sich, der eine aus Maennern, der andere aus Frauen zusammengestzt. Sie sangen abwechselnd, manchmal auch gemeinsam, eine Reihe von Hymnen. Oft rezitierte einer der Anwesenden seine selbst geschaffenen Lieder oder Gedichte. Nach dem Singen folgen die Taenze, auch diesegruppenweise. Die Gesaenge und die Taenze sollten jene symbolisieren, die Moses und Mirjam vorfuehrten,als die Israeliten erfolgreich das Rote Meer durchschritten hatten.

Diese Festlichkeiten dauerten bis die ersten Sonnenstrahlen den Himmel beleuchteten. Dann wurden erneut Gebete verrichtet, und die Mitglieder wuenschten sich gegenseitig viel Glueck fuer die kommenden fuenfzig Tage, d.h. bis zur naechsten Generalversammlung, und darauf zog sich ein jeder in seine Zelle zurueck zu seinen gewoehnlichenStudien und Sinnen.

Da die Heiligen Schriften der Gegenstand ihrer Studien war, dass ein jeder eine vollkommene Ausgabe dieser in seinem Zimmer hatte Eine allegorische Auslegung der biblischen Werke war die Methode ihrer persoenlichen Studien so wie der Predig in den Wochenversammlungen. Diese Tatsachen erlauben uns den Schluss zu ziehen, das ein jeder Therapeut sich fachmaennisch in der heiligen Literatur auskannte, dass er in seinem Studium und seiner Lebensweise eine Art von Pflichterfuellung sah. Das letztere sollte uns nicht ueberraschen, denn auch heute finden wir eine solche Einstllung unter religioesen Juden.

Das bisher Gehoerte kann nicht verfehlen, einem Leser das Gefuehl zugeben, dass diese Lebensart und der von den Therapeuten dieser gegebene Lebenszweck sehr anden Yeshiva Student und den Talmudisten von heute erinnert. Auch diese widmen sich ausschliesslich dem Studium der heiligen Schriften, und auch sie in ihrem voelligen Aufgehen in ihr "Lernen" nicht nur eine Lebenserfuellung und einen Zweck sondern auch ein Gottgefaelliges Werk.

Bei naeherem Hinsehen wird man aber feststellen muessen,dass

diese Art von Erklaerung und Auslegung doch ziemlich unbefriedigend ist. Sie koennen nicht zum Verstaendnis der Lebensart,der Abgeschlossenheit ihres Lebens, der ausschliesslichen Existenz in Gemeindeform, noch ihrer Zeremonien, fuehren, und besonders nicht die Bedeutung,die Philo ihnen beigemessen hat und die Wichtigkeit,mit der sie von den Kirchenvaetern beurteilt wurden.

Wir koennen nur eine Erklaerung fuer das Bestehen und die Lebensart dieser Sekte finden, naemlich , dass wir es hier mit einer Gruppe von Maennern und Frauen zu tun haben, die einem besonderen Mysterienkult angehoerten. Es ist ansonsten nicht moeglichg eine vernuenftige Erklaerung fuer ihr Gemeinschaftsleben, ihre Ritualhandlungen,die Art ihrer Versammlungen und fuer ihre gemeinsamen sakralen Mahlzeiten zu finden. Wir wissen von anderen Indizien, dass es Philo sehr daran gelegen war, der heidnischen Welt das Judentum als eine Art von Mysterienkult annehmbar zu machen. Es mag sein, dass er es hauptsaechlich tat, um Nichtjuden zum Judentum zu bekehren, oder weil er traditionellen Juden auch eine Moeglichkeit geben wollte, einem Mysterienkult anzugehoeren - zu der Zeit scheinbar ein soziales Muss - ohne mit ihrer monotheistischen Religion in Konflikt zu geraten. Die juedische Form eines Mysterienkults,den Philo in einigen seiner Werke naeher beschreibt, hat Moses und die Patriarchen zum Mittelpunkt als Uebermittler gewisser tiefe,ewiger und esoterischer Wahrheiten. Es mag sehr wohl sein, dass ein solcher Moseskult fuer die Sekte der Therapeuten von zentraler Bedeutung gewesen ist; das Wenige , das wir wirklich wissen schliesst nicht aus,dass das Ritual in der Initiationszeremonie den Exodus aus Aegypten dramatisierte und ihn xxx auf einem hoeheren Niveau der Auslegung als die Befreiung der Seele von niedrigen Instinkten auslegte. Auch die oben beschriebenen naechtlichen Festlichkeiten koennen eine Allegory der Befreiung der Seele von ihrer irdischen Huelle enthalten, und der Sonnenaufgang ein Beweis fuer und eine Hoffnung auf die Rueckkehr der Seele zu ewigem Leben, i.e. die Wiedergeburt der Seele.

Von einer solchen Art von Mysterienkult ist im Judentum nichts weiter erhalten worden, weder in der rabbinischen Tradition noch in den Volksmaerchen. Nur die Kirche hat aus all diesem Nutzen ziehen koennen, die all die Mysterienreligionen,die ihr in den Weg traten zum Unterbau ihrer eigenen Theologie in Gebrauch nehmen konnte - und all die, welche nicht dem Bild,das die Kirche von sich gemalt sehen wollte, einfach ganz radikal austilgte.

Es sollte jedoch kein Zweifel daran bestehen, dass trotzdem nunmehr alle Spuren verwischt sind, auch die Juden in der hellenistischen Umwelt ihre eigene spezifische ausschliessliche Mysterienkulte bessenhaben.

Denn schliesslich fand ja Paulus gerade unter solchen Anhaengern juedischer Mysterienkulte seine ersten Taeuflinge.

Die

HEXENVERFOLGUNGEN

Als Ausdruck

der

ANGST DES MANNES

vor der Frau.

Ein Bauriss.

1980

Vor nicht allzu langer Zeit suchte ich hier vor Euch die Hypothese zu verteidigen, dass die Freimaurerei oder aehnliche ausschliesslich aus Maennern bstehende Organisationen einen Ausdruck maennlicher Unsicherheit und Schutzmassnahme gegen die von ihm gefuerchtete weibliche Uebermachtsstellung darstellte.

In dieser kurzen Zeichnung will ich diesbezueglich noch weiteres Material bringen, u.zw. was ich ueber und aus den noch vor wenigen Jahrhunderten so weit verbreiteten Hexenverfolgungen habe lernen kopenen.

Angst vor dem Weiblichen ist tief im Unterbewusstsein des Mannes eingebettet; sie ist ein wichtiger Bestandteil der mystischen Lebensauffassung des Mannes. Diese Angst kommt in Vorstellungen und Ueberlieferungen einer jeden Kultur, von den Urzeiten bis heute, zum Ausdruck. Beispiele dafuer sind die Figuren des boesen alten Weibes, der immer noch ueberlebende Phalluskult, sowie die Fruchtbarkeitskulte,die die Grundlage fast aller Religionen gewesen ist bis zum heutigen Tage. Die ganze Menschheitsgeschichte hindurch hat der Mann in irgendwelcher Form aktiv auf diese ANgst reagiert und ihn veranlasst, sich dagegen zu wehren oder zu verteidigen. Im Mittelater spielte die Inquisition diesbezueglich eine wichtige Rolle. In modernen Zeiten haben die Psychologen der verschiedenen Schglen einen AUsweg und eine ABwehr zu bieten versucht.

Bei den Griechen hat Pandora eine diesbezuegliche Rolle gespielt.

Diese Angst hatte in den Urspruengen des Christentum's bereits eine wichtige Rolle gespielt in seiner Tradition,seiner Doktrin and seiner Theologie. Zur Zeit der Kirchenvaeter herrschte ein Antifeminismus vor. Fuer diese Kirchenvaeter war die Diskussion, ob Eva die Suende in die Welt gebracht hat, ein beliebtes Thema. Ein jeder dieser Kirchenvaeter sah in der Frau eine Verfuehrerin, die staendig bestrebt war, den Mann in seiner Vervollkommnung zu behindern. Lasst mich darauf hinweisen, dass nur wenige der Frauen, die zu Heiligen erkoren wurden, nicht auch Jungfrauen waren.

Das Aufkommen der Angst vor der Hexe muss als eine Reaktion gegen vorherrschende soziale Spannungen ausgelegt werden. Es muss darauf hingewiesen werden, dass Hexenverfolgungen besonders haeufig in Frankreich, Holland und dem Rhginland vorkamen - und nur selten in den Skandinavischen Laendern,in England und in Irland.

Die Hexenjagd, das Verbrennen von Frauen auf dem Scheiterhaufen, weil sie der Hexerei verdaechtigt waren, stellt eines der duestersten Kapitel in der Geschichte des Christentum's dar. Die Zahl der Verbrennungen nahm erst im 18. Jahrhundert ab. Der Hoehepunkt der Angst vor HEXEN war im 17. Jahrhundert - also zu einer Zeit, wo die Wissenschaften sich zu entwickeln begannen, und die Kunst der Buchdruckerei so sehr zur Erziehung und Belehrung der Bevoelkerung beitrug.

Die Hexerei ist die Ausgeburt von Angst und Feindseligkeit. Sie ist so alt wie die Menschheit. Sie hat den Mann bis heute nicht unberuehrt gelassen. Ich moechte nunmehr die Einstellung des Mannes der Frau gegenueber von diesem Gesichtspunkt betrachten.

Im spaeten 11. und fruehen 12. Jahrhundert machte sich eine beachtenswerte Aenderung in der Einstellung des Mannes der Frau gegenueber bemerkbar. In den vorhergehenden Jahrhunderten wurde die Frau als eine Art von beweglichem Haushaltsgegenstand angesehen, dazu geschaffen, Kinder zu zeugen und das Haus in Ordnung zu halten. Frauen - und das bezieht isch nur auf solche der hoeheren Gesellschaftschichten- erschienen nunmehr in einem neuen Licht. Sie entwickelten sich zu feineren, besser erzogenen und hoeher kultivierten Damen, und sie wurden von den Maennern nunmehr mit Achtung und Verehrung angesprochen. Dieser neuen Einstellung gaben Ausdruck und Ansporn hauptsaechlich die Troubadours, die zu der Zeit zum ersten Mal in der Oeffentlichkeit erschienen. Zu der gleichen Zeit, wo den Frauen eine hoehere Stellung in der Gesellschaft und am koeniglichen Hofe geboten wurde, begann auch die Entwicklung des Kultes der Jungfrau MAria.

Die Verehrung der Mutter Gottes war urspruenglich ein orientalischer Kult. Dieser wurde im Verlauf des 12. Jahrhundert's ueber Italien nach Europa eingefuehrt. Bis dahin war die Frau alles andere als geachtet, geehrt oder verehrt. Die aristokratischen Kreise machten diesbezueglich keine Allsnahme. Unter den Bauern war von jeher - seit vorchristlichen Zeiten - stellte die Frau eine ritualistisch-magische Figur dar, die mit dem Fruchtbarkeitskult innig verbunden war. Es muss jedoch betont werden, dass der Marienkult nicht von dem Minnekult der Troubadours geschaffen worden ist; die Minnesaenger waren lange vor dem Aufkommen des Marienkultes in Europa bekannt. Die Feststellung ist jedoch wichtig, dass wo immer die Kirche maechtigen Einfluss hatte, niemals die revolutionaeren Aenderungen in der Stellung der Frau stattfanden, zumindest nicht des Grossteil's der Frauen; sie blieben wie bisher in untergeordneter Stellung und ohne Einfluss. Diesbezueglich bildeten die zeitweilig sehr starken Heretiker-Bewegungen eine eindrucksvolle Ausnahme.

Im Verlauf des 12. Jahrhundert's setzte - wie ich bereits erwaehnte- eine neue Entwicklung ein. Man begann in der Frau die Natur in ihrer positiven sowohl wie in ihrer feindlichen Seite zu sehen. Es baute sich nunmehr ein Widerstand auf gegen den damals sich bemerkbar machenden Feminismus. Der Mann suchte sich ein ideales Bild von der Frau zu machen oder als eine bescheidene Jungfrau oder als eine gefaehrliche Hexe. Viele Jahrhunderte hindurch blieb diese Einstellung beim Manne, ohne dass eine Synthese, eine Kombinatton dieser beiden Aspekte stattfand.

Diese beiden sich widersprechenden Ansichten von der Frau entwickelten sich einerseits in den Marienkult, andererseits in Hexenverfolgungen. Obgleich der Glaube an einer sehr wirksamen und furchterregenden Magik der Frau schon seit Urzeiten bestanden hatte, wurde nunmehr im Laufe des 15. Jahrhundert's die Frau entgueltig und und unmissverstaendlich einer neuartigen "Ketzerei" beschuldigt.

Die drohenden,unvermeidlichen Reformationen schufen in kirchlichen Kreisen grosse Unsicherheit und brachten die unbewusste Angst vor dem Weiblichen zum Vorschein. Die Verantwortung fuer die zu erwartenden gewaltigen Aenderungen in der gesellschaftlichen Struktur wurde kritiklos der Frau in die Schuhe geschoben. Schon in den ersten Jahrhunderten unserer Zeitrechung erzaehlte man sich in Kirchenkreisen von weiblichen Daemonen, die durch die Nacht reiten und Maenner in Gefahr setzen. Wir kennen viele solche Maerchen und Erzaehlungen. Diese Art von ANgst, diese Furcht vor der Macht der Frau, wurde im 15. Jahrhundert wiederbelebt. Die Frau wurde nunmehr mit dem Teufel verbuendet gesehen - und so die rechte Atmosphaere fuer die Hexenverfolgungen geschaffen.

In England und in den skandinavischen Laendern erschien die Angst vor Frau und dem Teufel viel spaeter als auf dem Continent von Europa - und diese Angst und die Geschichten vom Hexensabbath,sowohl wie der Teufelskult, nahmen niemals die gleiche Bedeutung an wie in Europa.

Nunmehr erst einige Worte ueber den Verlauf der Emanzipation der Frau. Eine Erziehung der Frau in der Literatur und den Kuensten wurde in den Staedten im Verlaufe des 17. und 18. Jahrhundert's besonders in den hoeheren Gesellschaftsklassen als normal angesehehn, und zum ersten Mal gestand man in Europa der Frau diesbezueglich eine gewisse Gleichberechtigung mit dem maennlichen Geschlecht zu. Die sogenannten "Salons" bildeten die Zentren fuer diese intellektuellen Taetigkeiten. Dieser Fortschritt der Damen der besseren Gesellschaft auf sozialem Gebiet brachte aber gleichzeitig eine Verschlechterung der zozialen Bedingungen mit sich fuer die Frauen der Arbeiterklasse. Diese hatten bis zum 15. Jahrhundert ihre eigenen Zuenfte - die sogenannten Frauenzuenfte -, die ihnen die gleichen Rechte zugestanden und verschafften wie die Maennerzuenfte den Maennern. In dem 17. Jahrhundert setzte eine radikale Verschlechterung der Lage der Frauen ein; sie durften sich nicht mehr mit Handel oder Handwerk abgeben, und ihnen wurde jedwede intellektuelle Beschaeftigung untersagt. Diese Beschraenkungen und Einschraenkungen wurden gesetztich festgelegt. Die Frauen blieben in dieser beruflich unterdreuckten Stellung bis zum Ende des 19. Jahrhundert's. Sie begannen damals ihren Kampf um Gleichberechtigung. Damals begannen Frauen als Aerztinnen sich gegen maennliche Aerzte zu messen.

In den sich aendernden sozialen Umstaenden und Zustaenden machte die Emanzipation der Frauen gewaltige Fortschritte. Aber es darf als die Regel gelten, dass wenn immer Modernisierung der Frau gleiche Rechte gewaehrt, beiden Geschlechtern gleiche Stellung in den Schulen, den Aemtern usf. einraeumte, sich im Manne ein Angstgefuehlt entwickelte. Und diese wurden fuer Spannungen im Eheleben verantwortlich. Und auch sonstwo in dem sozialen Bau ,im lang-bestehenden Gesellschaftsleben der verschiedenen Voelker brachte die neue Stellung der Frau gewaltige Aenderungen mt sich.

So haben, zum Beispiel, die in Afrika und Asien eindringenden westlichen Ideen die frueher so gewaltige und unbeschraenkte Macht der koeniglichen Familien oder der Stammesfuersten sehr geschwaecht, die nunmehr den Frauen mehr Rechte einraeumen muessen. Aehnliche Anederungen sieht man heute auch in der arabischen Gesellschaft, wobei die hervorragende Rolle der Frau im benachbarten Israel sehr mitgewirkt hat.

Derartige Aenderungen bringen immer eine undefinierbare Angst im Mannedhervor. Es ist die gleiche ANgst, die in den vergangenen Jahrhunderten die Angst vor Hexen schuf. Und in der Tat - es sollte uns nicht zu sehr ueberraschen - kann man heutzutage beobachten, dass in vielen afrikanischen Staemmen, wo mit der fortschreitenden Westernisation auch den Frauen groessere Rechte zugestanden worden sind, auch die Angst vor der Hexenkunst stark unter den Maennern dieser Staemme zugenommen hat. Es ist die gleiche Entwicklung,die man im 17. und 18. JahrhundertEt in Europa hat sehen koennen.

Im 17. Jahrhundert musste sich die Gesellschaft in Europa im allgemeinen, und die Kirche im Besonderen mit den sich bemerkbaren unaufhaltsamen Umwaelzungen auseinander setzen. Zum ersten Mal in der zozialen Geschichte Europa's bestand die Bereitschaft,die sozialen,juristischen und politischen Rechte zu diskutieren. Eine fuehrende Rolle spielte Pollan de La Barre , der 1693 in seinem Buche " De L'Egalitk des Sexes" eine fortschrittliches Programm fuer die Emanzipation der Frau vorlegte.

Auf Grund dessen, was ich bisher dargestellt habe, koennen wir uns nunmehr fragen:

1. Welch neue Entwicklung machte sich Ende des 17. Jahrhundert's bemerkbar, die dann die irrsinnigen Hexenverfolgungen zu Ende brahcten, und
2. warum hat waehrend der in Frage kommenden Jahrhunderte sich so besonders eindringlich mit den Hexenverbrennungen abgegeben, und

wie kommt es, dass die Katholische Kirche die Hexenverbrennungen so viel laenger fortsetzte, als die Protestantischen Kirchen, auch in jenen Laendern, wo diese beiden Denomination zusammenlebten ? (Ich weiss, dass ich hier eine Ausnahme erwaehnen muss, dass die zweifelhafteeEhre, die letzte Hexenverbrennung organisiert zu haben - im Jahre 1782 - dem schweizerischen Kanton Clarus zugestanden werden muss. Die einizge Erklaerung dafuer waere die, dass bereits damals die Calvististen, die -Ob religioes oder nicht - am meisten Angst vor Frauen hatten, bereits damals in Ueberzahl in der Schweiz zu finden waren).

Die Hexenverfolgungen gingen wellenfoermig vo rsich, mal stark und mal weniger zahlreich. Man erklaert das mit den ununterbrochenen Diskussionen und inneren Kaempfen in den religioesen Kreisen selbst und die hier und dort immer wieder aufwachaenden haeretischen Bewegungen,oder was man als "Ketzer" zu verurteilen sich das Recht nahm. Aber es ist nicht leicht, das als eine genuegende Erklaerung dafuer anzunehmen, dass fast immer Frauen als die hauptsaechlichen Opfer gewaehlt wurden, warum sie in einer solchen grausamen Weise behandelt wurden, und dass dabei Erklaerungen aud Gruende vorgebracht wurden, die unmoeglich haben auch dem damaligen Wissen und Verstehen haben erklaerbar sein koennen. Die Intensitaet des Hasses und die Grenzenlosigkeit des Grausam's,denen die der Hexerei angeklagten Frauen ausgesetzt waren, koennen nur mit tief-sitzenden Angstgefuehlen und unbewussten Hasskomplexen ausserhalb jeder Kontrolle erklaert werden.

Ein sozial-politisches Studium der Jahre, in welchen die Hexenverfolgungen ihren Hoehepunkt erreichten, wird eine direkten Zusammenhang aufweisen mit den Enttaeuschungen,den ANdsten und der Bitterniss, die unweigerlich zu Spannungen unter der Bevoelkerung haben fuehren muessen. Darum setzten die Hexenverfolgungen gerade dann ein,als bedeutende soztale,wirtschaftliche,religioese und politische Umwaelzungen vor sich gingen. Das

JaGEN UND Umbringen von Hexen stellten nicht nur einen erklaerbaren Ausweg fuer des Mannes Angst zur Verfuegungung, aber auch einen Schutz gegen moegliche Gefuehfleder Schuld und der Reue. Ein Mann, der glaubt,ein Opfer der Hexerei zu sein, braucht keinerlei Entschuldigungen oder Reuegefuehle vorzubringen.

Ketzerische Sekten haben immer in den herrschenden Kirchenkreisen den Anlass zu grausamen Verfolgungen gegeben, und dabei stellten die Frauen den Grossteil der Opfer dieser Angstreaktionen. In den haeretischen Sekten und reformatorischen Bewegungen wie den Waldensers und den Katharern des 12. Jahrhundert's waren die Frauen fuehrend - auch als Opfer. Sie wurden besonders grausam behandelt, was viel besagt; denn in der Verfolgung von Ketzern waren die von der Kirche angewandten Grausamkeiten von unbeschreiblicher Haerte. Das fuehrte dann auch zu der Unterdrueckung - wo immer moeglich - der Frau, zur Verleumdung der Frau, zur Brandmarkung der Frau als Hexe, und zur Verbrennung der Frau als Hexe auf dem Scheiterhaufen.

Ein jedes Zeitalter ist durch gewisse, fuer es charaktgeische "geistige oder intellektuelle" Merkmale gezeichnet. Nach der Meinung von Mitchelet koennten die Fromen und Erscheinungen nur unter den Um- und Zustaenden des betreffenden Jahrhundert's moeglich werden; sie wuerden nicht moeglich gewesen sein in dem vorhergehenden Jahrhundert, undsie waehrend unvorstellbar in einem folgenden Jahrhundert. Er will damit sagen, dass jede Epoche ihre eigenen Glaubens-, ANgst- und Ideenformen und Formeln hat, die - oft ganz radikal - von denen der vorhergehenden oder folgenden Geschichtsepoche verschieden sind.

Wenn immer ausgesprochene Aenderungen im sozialen Leben oder im Status der Nation oder seiner Individuen sich ereignet, denen sich die Menschen sich nicht anpassen koennen, oder wenn sie nicht verstehen, was

denn eigentlich um sie herum vor sich geht, die Folge ist, dass sie mit Angst reagieren. Die ANgst vor der Frau und die Hexenverfolgungen, die in der Mitte unseres Jahrtausend's sich ereigneten, sind Beweise dafuer.

Der Hexenglaube ist aus dem Glauben an die Zauberkraefte der Frau geboren und haengt mit dem Schuldgefuehl zusammen,das der Mann heute empfindet, weil er einst dem Weibe untertan war. Die Hexe wurde zum paradigmatischen Beispiel fuer die endliche Umwandlung der maechtigen Mutterfigur mit phallischen Kraeften,so gefaehrlich und drohend, die nur durch die Verbrennung der Hexe unschaedlich gemacht werden konnte.

Wiederum will ich die gleiche Frage stellen, die ich in einer vorhergehenden Zeichnung angeschnitten habe, aber dieses Mal in dem Rahmen dessen, was ich heute diskutiert habe, naemlich: kann die Ausschliesslichkeit der maurerischen Loge, das"Geheimnisvolle"all dessen,was in der Loge vor sich geht, die Tatsache, dass nur Maenner durch die wohlbewachten Tueren der Loge zugelassen werden - und die Tatsache, dass solche Logen zu allererst im 16. und 17. Jahrhundert zu funktionieren begannen, als eine Angst- und Schuldbedingte Reaktion des Mannes gesehen werden gegen die Hexen,gegen das gefaehrliche weibliche Prinzip, welche der Mann instinktiv und unbewusst als immer anwesend,maechtig ,drohend und auch mysterious befuerchtete ? Ist die Loge eine Reaktion gegen die gewaltige Angst,welche die geistige,religioese und gesellschaftliche Welt zu der Zeit beherrschte ? War die Loge damals eine Zuflucht fuer die Maenner , die sich in den damals so gewaltig aendernden Zeiten unsicher fuellten ?

Ich moechte gerne hoeren, was Ihr darueber denkt .

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Hermann M. SELZER Coll. 11/6

ESSAYS

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Whatever we do,aspire to,work for and ultimately achieve, is very much directed by the inborn fear of the unknown and the resulting desire to know the purpose of our life- and the meaning of our death. Our cultural progress at evey stage and the large range of philsophical systems are intimately connected with the problem of life and death - and religion , even politics owe their existence to the need of man to face these great issues.

Every man - without exception - is to a greta extent moved and motivated by his attitude to the inevitability of death; but very few face the issue squarely and corageously. Most of us try to avoid a degree of involvement is a search for an answer. Most of us try to take refuge in flat and predigested concepts readily offered by religion.

Every religion has the problem of death,the significance of death as the basis on which it started to construct. Every religon makes an effort to give the answer, basing the plausibility of its philosophy more on man's readiness to grab a soothing answer than on any proof or scientifica data ever, never so much on intellectual solidity as on fear and the readiness of man to substitute faith for whatever doubt might plague him.

Nothing differentiates man from other living beeings that the constant exploring of the purpose of his existence the aim of his existence and the meaning of the stage after his existence has come to an end. Man has primarily had to concentrate his efforts and ways and means how to survive, but he has applied his mind with no less an intensity and concentration with the question how to face the inevitability of death and to make this inevitable outcome acceptable by structuring some kind of belief in some kind of " after-life". FREUD calls this kind of belief in a future life the "oldest,strongest and most insistent instinct wish of mankind" and JUNG calls rebirth "an affirmativae fact that must be counted among the primordial affirmations of mankind".

Man has tried to find a consoling answer to his persistent quewstions about life and death mainly through his adherence to a religious organization = and the religious organization has its main purpose, its main strength and weapon in the consoation,hope and promises it can offer to the believer with regard to help and support for the

time of death and the events following death.

It has been a great surprise to me, when approaching the question of beliefs and opinions, philosophies and theories evolving around the expectations of man when passing on after he has ended his life on earth, to find that my persistent querries and my search for information was not met with open and free answers. I found a general reluctance to discuss the issue of death. I found a certain degree of ignorance of primary facts in every general discussion of ideas about immortality - and this ignorance was again based on, was due to a reluctance to occupy people's minds with this question .

I was also surprised, when I had determined to study the problem of lifeh, death, after-life, to find how much the original concept of death in Judaism had changed in the course of time, how the original Jewish concepts have more or less completely disappeared and have been overgrown by folklore and beliefs infiltrated from outside - and how more or less the majority of my friends is so profoundly ignorant in this respect.

I have however, not formed a definite opinion about the part the original Jewish concepts of death and what follows death is still noticeable in the primordial fear Jews have of death - notwithstanding the smoothing and soothing and the gentilization the ideas of death have adopted and continued to apply from the times of the prophets onwards.

It is a fact - and this should not surprise us - that in the past little was said or wbtitten, except in religious pamphlets, about the problem of death and all that follows, hile in recent years a flood of publications has appeared,making the issue of death,of dying,of there here-after,of the soul etc. a major subject. Until recently organized religion was the agent with full power -of-attorney to arrange matters for us; but now religion and prayer have lost most of their attraction and power. Substitute religons in form of popular and political movements have taken over. They too look for dominance over the masses. The too use consolation and promises. They too have proved failures.

The greatest gift at the disposal of man is his mind and his facult6 to reason' this induces him to ponder about life and death; this makes him try to come to term with the inevitabilit y of death while permitting him to grieve the losses he has sustained by death. But it does not prevent him from his fear of death. He,therefore, tends to form and construct ever new belief systems, religious and philosophical concenpts and power structures which are all nourished by that very fear of death.

It is natural and also tempting for man to look for a solution of and a compensation for his difficulties here on earth on some imaginary construction of life be-6ond death. Also men of high intellectual achievements who deny such beliefs,harbour such deep inside themselves though and because they are reluctant to enter into discussions on this subject. Should I agree that our age is not as much blessed with mental giants as those who still show their radiance - and shadows-on us from times past since centuries, it is in my opinion only explainable with the undeniable fact that our age is less concerned with a search fro an aswer of the unanswerable as with the desire to find technical solutions and mechanical structures.

Still, again today more and more the discussion becomes generalized. While pronouncements about death and its meaning were in the past the privilege of philosophrs and clerics,these ideas are now available to all who can redd and write, for them to persue,discuss,develop and evolve such concepts and structures.

A philosopher may be able to satisfy his own questions, but he is rarely able to satisfy all others. The question remains for man to aswer for himself: what do I live for ? What do I live by ?

There is the danger for a man like I who tries to philosophize about the problems of life and death that he comes to conclusions , that he assumes a knowledge whic is not his to know or to posses nor anybody else's, i.e. that he feels himself in a god-like position as if the Supreme Being had taken him into His confidence . It is a still greater presumption to make you, the reader,to accept any of my ideas. This is certainly not the purpose of what i am writing of what I am searching. I can only tell what I think and feel,what I am concluding from m y impressions and experiences in a hard struggle not to slide into metaphysics, and in the hope that such of you as will be tempted,will be given the impetus to remove his inhibitions,his escapist trends and to face the issues by evolving his own ideas, and in the manner to come into a peaceful accord with his own fears. In this way we can organize our ideas on the basis of our education,our beliefs with our upbringing and our reactions with our religious upbrinmging. The result should be that death will lose its threat,its thorns and will free so much of the energies which propulse our lives to be transformed into hope and optimism.

In principle one can say that mankind's thinking is divided into two camps: the one thinks that detah means total annihilation, the other the re-immersion into the Ultimate Reality from which the human soul originated. All other interpretations,like personal immortalit follo- wing death or any form of re-incarnation are interpre- tations specific fro the diverse religious organzations. Fortunately to all these interpreters the advice is commor that while life should be lived in full knowledge of death,it should be crowned as far as possible with a fullfillment, an achievement both physical and spiritual.

The apparent need to rmind man of his inevitable end may spur certain individuals to a deeper insight. As a rule,however, it serves to frighten mankind - at least for a short time. " In the midst of life we are in death" says the funeral lithurgy of the Church of England. But as a rule the idea of the inevitability of death is pushed into the background. PASCAL,the 17th century philosopher noticed it. " Since man has not succeeded in cuyring death,he has decided...not to think about it at all", he writes, and he continues"...that death,which threatens evry human being,must infallibly place us within a few years under the dreadful necessity of being forever either annihilated - or unhappy...that in the end,which awaits the noblest life in the wrold..I know not who puts me in this place rather than in another, nor the short time

is given me to live,is assigned to me at this point rather than at another of the whole eternity which was before me or which shall come after me".

This kind of uncertaint and of probing is expressed throughout the centuries and every writer has tried to find his answer for himself - and his readers and encouragement or a disappointment.

GOETHE who wrote that "death is an impossibility which suddenly turns out to be a reality" is sure that we shall pass from an existence known to us into another one of which we are ignorant. Nature has the duty to him, Goethe, to appoint him after his death to another sphere of activity suited to his genius.

Also FREUD finds that "our death is indeed unimaginable; and whenever we make an attempt to imagine it we can perceive that we really survive as spectators....fundamentally nobod6 believes in his own death...i.e. in an unconscious way very one of us is convinced of his immortality; everyone of us represses his own fate".

The Epicureans try another wa of facing death: "As long as we exist," they preach," there is no death. As soon as death arrises we are no more. Why,therefore,worrry as EPICURE wrote to MENDIKEUs: "Therefore it is of no concern neither to the living nor to the dead".

IMMORTALITY.

For those who cannot accept a total annihilation when live ceases and who postulate that something in and of man must survive, two concepts are available.

The one group postulates that "the next world is a material world,occup6ing a 3-dimensional space, as they cannot see the personalit6 to survive without a body of some kind. At death man loses his phs6ical bod6 and is thereafter provided with some other kind of bod9 which may be an astral body or an etheric bod9. In this context many believe that already in life we possess such a kind of "higher" body which survives us after death.

The second group imagines a kind of "dream world", a kind of ps9chological world without space,in which the "disembodied" existence continues in form of a psirit or an immortal soul. They are essential our memory,our though our desires,our capacity for emothions which in life interact with the brain and are freed after death.

The concept of,the desire for immortality are typically human. Animals have no desire to acquire immortalit . Only in humans is the " idea of a second birth found at all times and in all places" (JUNG).

Initially, among the primitive peoples,the idea of immortalit was not associated with ethical considerations Only later on came the concept that after-life could bring on our award or punishment or that the dead would have to face a judge. This thought is one of the main elements in religous teachings. One of the earliest ideas is offered by the Zoroastrians who have the dead pass over a narrow bridge over the CHINUAT and the wicked would drop from the bridge into hell beneath. In India the step upwards or downwards in the series of future incarnatons depends on the conduct of the individual during the present life. In the course of time these ideas in one form or other pene=trated Judaism,Christianity and Islam. Not only in the Middle Ages but even today are Chrisitans dominated by the idea of future rewards or punishments.

But an eternal hope which carries consolation is all-pervading. When SOCRATES was about to drink the hemlock he said: "There comes to mind an ancient doctrine which affirsms that (that the souls of men after death) go from here to another world and returning hither are born again from the dead".

KANT too welcomed the idea of immortalit6 whch meant to him that there an infnet6 prolonged existence and personalit6 of one and the same rational being"

The eternal hope is, as usual,nowhere better defined than in GOETHE's words: "As soon as one is 75 years old, it is unavoidable that one thinks at times of death. However such thoughts leave me unconcerned because I am of the firm conviction that our spirit is something entirely undestructable,something which continues from eternity to eternity". And on the occasion of Wieland's death, GOETHE expressed himself to Falk: "There is something in a life full of dignity and honour lived over 80 years. There is something in the acquisition of tender and spiritual sentiments as they nicely accumulated in Wieland's soul. There is something in this diligence,the iron-like perseverance and persistence in which he was always so superior to usall... it is impossible that such high qualities can in any circumstance be made to perish by nature. Nature never wastes its capital in such a wasteful manner...I am certain I have in the way you see me here today already been here a thousand times and that I shall,hopefull can come back again another thousand times".

XTHE SOUL

The thouight of immortalit presupposes a soul. HOMER does not yet know of the existence of a soul as a spiritual entity. In PLATO the soul gradually becomes a spiritual principle - it represents ther thinking power, the eocnscience, and it develops into reason. As soon as the soul has been enalrged to encompass this enlarged meaning, it cannot anymore be conceived without the added quality of indestructablity,of immortality.

The concept of mimmortality did not grow out of ethical values attributed to the soul. The concept of the soul was not born as the outcome of speculaions about the significance of man, but rather out of those of the prooblems concerning the cosmos. The world-soul,based on motion was accepted and this principle was thereafter transferred from the cosmos intothe microcosmos and then into that of living beings and extended into all life. PLATO came to the conclusion that "all soul is immortal; all that is soul is immortal".

The soul is not only immortal but also eternal, i.e every sould has been in existence before it became associated with a body, and it will remain in existence even after having ~~xxxx~~ left the body. It is, however, difficult to understand that according to religious teaching a soul can be punished in hell, as the soul is suppoeed to be clean and a part pf the Divine Essence. A judgement of the souls is unknown in ancient Eg pt and Iran before the 6th cenbtury B.C. The christyan and muslin conceptions of a judgement after death are derived from the Zoroastrians and reached them via Phariasaic Judaism.

In ancient Greece was thought as a kind of double of the human individual which in people of faith and psition survived a person's physical death.

The Pythagoreans (an esoteric semi-philosophical semi-religious organized fraternity) and the Orphics (an unorganized unsophisticated sect) believed in the immortality of the soul,its transmigration and reincarnation. In the Orphic mysteries the soul was regarded as a past of te divine for which the persihable body was an unsuitable part,a grave, a prison. The existence of the soul in this body is the punishment for sins committed in former existences.

In the Old and New Testaments the human body is a unity where the ψυχή (½ psyche) is the functioning part, nt a sperata portion. In this concept the soul belonged to the individual,was not a separate portion,was not on

on loan from an outside agency,was intimately part of the mortal living person, and was expected to survive, in part or whole,the death of the fucntioning organism.

In Greece, Scandinavia,Egypt even when there was a belief in a Hades or Shaol,those of distinct rank or of a superior social class enjoyed a joyful and happy existence in a "Kingdom of Heaven" oin the "Elysian Fields or in Valhalla.

However, in ancient beliefs the souls did not enjoy a happy environemtn or existence after death. The ancient Hebrews had their Sheol,the Homeric Greeks their Hades, the ancient Romans their Arcus,the Babylonians their Aralu The all had the concept in common that the souls of the dead without their bodies would reside in a grim and shadowy underworld, to wander around sad and hopeless, helpless and shadeless without aim and purpose. At times only the bodies remained underground and the souls wandred aroun d their graves.

No wonder that man tried to form,earn,belive a better fate - to make life on earth acceptab;e and death less gruesome. Philosophy was born as a consolation an took religion as a substitute fro the simple-minded .

THE PHILOSOPHY OF DEATH

the assignment of philosophy is to find a reasonable explanation for our being threatened by death, to describe tgis death and to offer us the mechanisms of escape by illusion or disillusion. The philosophers have been active in this their task since they started teaching in writing - and there has not been any kind of solutio or explanation which has not been explored or offered by them. They have used reason and logic,mathematics and science to prove that there is no God or that there is a God, but the all offer the advice that we shall have to come to terms with the inevitability of death. Still, mankind has not much profitted from such advice,nor from the methods and technicques offered: whenever man is faced with death,all efforts at reasoning are in vein.

Let us survey rapidly the different philosophical systems which have offered us support by explanations or attempted elucidation.

The Orphic-Pythagorean belief in Palingenesis - that series of lives and deaths by which man is to be cleaned from his inherent sin (on which theory the concept of "original sin" is based) has found little favour in modern times, but was well accepted during the Middle Ages

The aims of the Stoics was to train the individual to be superior to all external effects,to rise above passions to a freedom which should make him captain of his soul. They perceived a "world soul" and postulated that ever living being engaged in a microcosm of his own has his own soul, in no way differet from the world soul ,of which it is a particle or of which it is a particle of Gog (Epictetus).

The Epicureans held, as alread6 mentioned,tnat the soul has not life apart from the bod6; it came into existence at the time of conception and is dissolved with death into fine,easily dispersed particles.

The original approach by philosophy is due to PLATO who created a concept which continues to dominate the thinking of large parts of our world. He has SOCRATES declare that the true philosopher is engaged in nothing else but the "practice of d6ing", the "rehearsal" of being dead. But the truth is revealed only the moment the soul is freed. He sees the soul as the ruler and governor of the bod6; this is the main function of the divine in man. As the soul is divine and unchangeable,it will go after death to a life of bliss,into the company of the gods. But

if a sould has been too much enamoured with the body or has been pollutted by too many sensual enjoyments,then it must pay the penalty of a cycle of rebirths.

It is not clear if PLATO thought that the individual soul retained its individualit after death; he never explicetly states his view on this point. For PLATO the recompense of virtue was to become like the gods after death, as far as possible.

PHILO, the Jew of Alexandria taught that the soul by its very nature is immortal, but that a wicked life can destro the soul. If that sould had lived a righteous life it would have obtained immortalito.

The main philosophical trend from 300 BC onwards was a religious one; the main stimulus was a desire to secure survivA OF THE SOUL? Therefore Paltonism and Stoicism could successfully spread their doctrines, but soon a revelation, a direct communication with God became uppermost and this developed into religious groupings, foremost in the religious mistery.

When ARISTOTLE appeared on the scene, he differentiated between soul (psôchè , anima) and spirit (Nus, intellectus); both have no material characteristics, do nt occupô any space. They both make up part of the ½sôchic life. Only the spirit, NUS, is immortal,eternal; the soul,the psychè dies with the bodô. Aristotle divided the NUS,the spiritual part of man,into the NUS POITIKOS (the active spirit,which represents he active divine power and the NUS PATHETIKOS (the passive spirit) which is in every human being a "potentia", a disposition in which the active spirit takes part in a form producing manner. The "passive spirit" separated from "NUS" is subject to the samemortality as the individual psychè . While Platonism or Dualism preaches that soul and bodô infleunece each other,Aristotelism or the monistic philosophy teaches that body and soul form an isseparable unit. Aristotle sees in his concept of "soul" (psyche') the principle of life, but he tried to interpret the sould from his observation of living organisms.

Also CICERO defended a personal immortalitô. " We must understand", he wrote, thta nature has bestowed on us two personalities,one of which is of a general kind, so that we human beings can partecipate in the process of reasoning. The other ,however, has been bestowed on us in a specific way to the individual". That "common reason" or intellect does not disappear with death,while the special,individual personality disappears.

AVICENNA believes the soul immortal, while AVERROES

AVERROES

in the Aristotelian sense,believes only reason eternal; he does not accept an individual survival,recognizes only the immortality of the general genius of the human race. For this reason the Church stamped him as an heretic.

ALBERTUS MAGNUS saw the soul as an independent part of man and an eternal part which cannot perish.

SPINOZA saw only God eternal, but not the indiviual However, remains of the human mind which cannot be destroyed with the body will remain eternal.

LEIBNIZ preached that man (one of the monads, the finite monade) is created by God; but as God has planted in man the desire for spirtual perfection, we many believe in man's continued existence so that he is enabled to become perfected.

For KANT the "categorical imperative",the great moral law demands immortalit for itsproper fulfillment. God is then introduced to guarantee the immortality which the moral law makes necessary. No human intelligence, he says, can rationally understand how immortality is possible He found it necessary to deny a knowledge of immortality in order to find a place for faith. Thus the postulate of moral law induces him in addition to accept the existence of God.

It is not clear if HEGEL was of the opinion that the finite personalit will cease or persist in the absolute; but he stated that without death individuals are reduced to the status of mere modules of our infinite. "One has individuality precisely because one dies".

SCHOPENHAUER cosnidered death the "ultimate redemption from the miseries of life, a lapse of the conscious personality into the unconscious universal will".

GILBERT RYLE called the soul a ghost, and CORLISS LAMONT immortalit6 an illusion,possibly a delusion. On the otherhand R.W.EMMERSON said that "the impulse to seek proof of immortality is itself the strongest proof of all". He added that the desire to know arrises from what is truest and best in us. E.RENAN goes still further: "The day", he warned, "in which the belief in an after-life shall vanish from the earth will witness a terrific morl and spiritual decadence".

It is worht recording what MAIMONIDES has to say. "When man has reached an advanced age his happiness about what he has experienced and also his craving for what he has recognized, until his soul separates itself from the body in such moments of enjoyment. Such realization gets stronger at the time of death and the soul remains there=after for ever with its object,because at that moment all

obstacles have been removed which at times did separate the recognizable from the recognized and this elevated enjoyment is maintained. Moses,Aharon and Miriam died through a kiss of God - the recognition,the perception of God is like a kiss". He said further: as long as the sould is inside the body,it is unable to perceive the supernatural.

A.HESCHEL explained: "Immortality is for Maimonides the eternal life of the spirit to be perceived."

MAETERLINK advised that we get used to the thought that we " see death as a form of life which we do not understand at this moment" The spirit goes after death into the All,into the Indefinite. Whoever wants to refer this idea of that conditon of our spirit after death into the perspective of the "I",succeeds only to erect limitations.

MASARYK (in his conversation with KAREL CAPEK) concentrated his thoughts into a few words: " I am incapable to believe that we flow, after death, into some kind of divine primary substance as we are taught by the monism Pantheism or Panentheism. I want to be myself also after I die. I do not want to disappear into some methaphysical porridge. I am an individualist within the methaphysis, if you want to call that ".

We have made a quick journey through the centuris of philosophical emanations with regard to the problem facing mankind: how to accept death,how to interpret our inner craving fro some existence after death. In the last few decades very few philosophers have, however, concerned themselves with death. HEIDEGGER and the existentialists - of whom I shall give some outline soon -are the exceptions. But a new trend has appeared rfecently in which some philosophers try to solve the problem by a new kind of talmudic wordplay. One of these systems is the "linguistic analysis" whose followers (A.J.AYRE, A.FLEW et al.) bus6 themselves with the questions of life after death and try to find an answer by having every word and sentence give exact definitions and circumscriptions which make everything pertaining to the soul,life after death etc. a linguistically illogic abuse of words.

The other new philosophical trend, Existentialism, tries to solve the mystery of existence by precticing bandonment to the present moment. The only being on earth capable of perceiving that he exists, is man. It is the "Dasein" (Heidegger). Death belongs to the DASEIN, but at the end there is only a "Nichts" (a Nothing).

PAUL SARTRE goes further; For him human existence is plunged into an incurable ennui. " Man is condemned to liberty. In man existence becomes consciousness" ON another occasion he says that "there is nothingИ left in heaven,no right nor wrong,nor anyone to give me orders" as ORESTES says in "The Flies".

There is no sense in a life a priori, thinks SARTRE "Life is nothing until it is lived". Man gives meaning to life; he lives only insofar as he realizes himself. Man makes himself.

SARTRE is not outspokenly or better said directly atheistic. Even if God existed, this would not make any diference. What man needs is to find himself again. He mus understand that nothing can save him from himself,not even a solid proof of the existence of God. Man projects himself beyond himself, and thus causes himself to exist. SDARTRE does not recognize any transfiguration, any redemption,no life after death. There is no salvation for man. There is no more hope. Man is a "useless passion".Nothing is left but to live one's life/ " Man's really human life begins in the far end of despair". SIMEONE DE BEAUVOIR ad adds "whether there is anyone in the depth of heaven,is no concern for man", and ALBETT CAMUS joins in with his opinion that all created world is the only domain of man, that the flesh only has certainty and that "understanding dies with it".

Among the modern thinkers,however, JASPER is more positive. He states that man encounters pain,time,space and other obstacles which prove that man is not self-sufficient nor finds an end to his existence. This existence reveals a relation with God. Human beings can rise from failure to failure and reach God. And finally at deat man encounters with the Supreme Being.

THE POSTURE OF RELIGION.

We have witnessed in the preceding pages the constant struggle of the philosophers to find an answer and we must be impressed with their efforts - but have hardly faund what we searched and we can only wonder if these philosophers believe if these philosophers speak for anybody but themsleves.

They are far less successful than the religious systems in which the ideas of death and immortality has played an even greater role than God. Religion is in fact for the manority of the human race,immortalit6 and nothing else. "God is the produce of immortality" ,says WILLIAM JONES.

Religion has recognized that if the belief in God and immortality or any other form of the Hereafter were abolished,there would be no remuneration for the righteus, no punishment for the wicked - and this would lead to the abolishment of the moral conduct here on earth.

Where philosophers were effective in the secular world,the prohets acted within the framework of the religious; but prophets have the edge over philosophers. They know "no limits",they live in a world of their won,where neither proof nor logic are asked for and science retreats as uninvited.

The Old Testament has a highly developed moral code which does not in any way deperd on the belief in a gloomy and ethically neutral Sheol. The same applies to the Homeric Greeks and their Hades. Also the latter Greeks (of the 5th century BC) were not dsturbed by any advantages or disadvantages deriving from a life beyond the grave (Pericles' funeral oration). In India life after death is viewed mainly in the shape of Reincarnation. It is mainly the Christian Church which has made reward and punishment the main content and force of its doctrine. Christianity at the height f its power reigned supreme mainly by the threat of punishment after death.

But since organized religion has lost its power to calm man's anxiety by its consoling referenceto eternit and since man's mind has not been anymmore chained to the belief that he lives on earth only for being fitted into some eschatological system,mankind found the energy for, the interest in social reforms: Emancipation became a possibility,slavery could be abolished,general education became a sine qua non.

Religion has crteated a Hereafter out of pure

fantasies. Nothing is known which could provide proof to any of the pictures painted or s stems consstructede It is the produc of a very fertile brain,inspired by those by those who supposed to be inspired or to know for reason of special knowledge transmitted to them. This applies mainly in the shape,the form,the decorations and mechanisms those fantasies have produced for us.

Alreadó in the past men have tried to free men from the terror by which gods and priests held men in slavery. One of the first was LUCRETIUS which preached that there was a God in heaven, but htat death was final and that God did not bother anymore man once he was dead. Others made use of God's great charit andlove for man to take the sting out of the inevitability of death.

The fact that life continues after death is taken for granted by the primitive and by children; they learn about death only through religon and accept what the are told,even if they do not understand the intricacies of theology. They accept all its implications with blind faith.

But still we have to realize that in every class of people we encounter a reluctance to speak of death. We have to notice that even when people are faced with its inevitability they try to soften this powerlessness by covering it by external funerals,luxurious cemeteries etc. which in truth represents a return to the worship of death,the fear of spirits and ghosts of which we shall have to make mention later on.

One way to face the problem of life after death is the approach through spiritualism, but this is not identical with belief in immortality which requires belief in God - which is in no way implied in spiritualism - because for the spiritualsts the forces of nature,the effects of science etc. suffice to explain the forces of immortalit . The art of calling the spirits of the dead for divining purposes,called necromancy, is known in Bibel and Talmud. Though forbidden by Moses,Saul used the Witch of Endor to call on the spirit of Samuel. RAB, one of the leading talmudic authorities,too questioned the dead. The Middle Ages knew many methods by which to call up the dead, although it is written: " The dead speak only with great difficulty; therefore it s forbidden to force them by incantations and other means to reveal the future".

The modern arguments of the spiritualists,extrasensorial researchers etc. are at this time hardly sufficient and convincing to give us any direction into our

our enquiries. They can only indicate that there are realms not yet disclosed to or discovered by us. There are undoubtedly many such white areas on the map of our knowedge still to be explored, and what appears unbelievable today may soon become believable (after all not so long ago men believed that the earth is as flat as a pancake) - but in our quest for an answer about the beyond even these new to be discovered fields will not supply us any satisfaction.

While we look at the attitudes of the religions to the problem of life, we can as well call Marxism a religion. The Marxist may deny all that organized religion is made of, but he has his own faith,though it centres on science, historic materialism and similar concepts. He practices the marxist dialectism which consdiers even the mind as matter. The "Capitalist Manifesto" is his Bible. His opponents are treated even harsher than the Inquisition treated their heretics. The Pary is the Church,Lenin the Savious. The Marxists have even their own eschatology,their own expectation of a "New Jerusalem".

They all, leftist and prolemists,progressives and religions use fear as a whip. They all have one thing in common: they strive that their own ideas be accepted as the only true ones. But one has to realize that in truth religion is that concept of man with regard to the Supreme Being which brings relief and fulfillment without the use of fear. Those who make use of religion should realize that there is a great difference between the one who fears God and the one who reveres God.

FEAR OF DEATH

That inborn fear of death - or better the fear which has been cultivated by our way of life - will in the following pages be mentioned very often as motivating force in the different systems man has created. But let it be mentioned at this point that modern man has found new ways and means by which he attempts to overcome death itself. One of the latest such "invention" is the attempt to achieve immortality by CRYONICS, the freezing of the body until the time comes when science has been sufficiently perfected to raise the deep-frozen body to life again. This indicates a philosophy which denies man's soul and sees in him only a mechanism which can be suspended in a frozen state until the time comes to reanimate him. How much a clever industrial organization is behidd this new craze and how much a true philosophical complex is left for the reader to decide.

Since mankind arose as a distinct group by its adoption of ethical principles as a guideline, it has been ready to overcome fear of death,instincts of self-preservation and the need to care for life in the pursuit of its ideals and principles. In truth life takes on values and significance only because it ends in death.

Notwithstanding the fact that man is constantly struggling to maintain his strength and his belief, and even those who have acquired a detached view of death's inevitability,feel insecure when the test comes. I.METCHNIKOFF (the great Russian biologist) confessed that " the desire to live,instead of diminishing,tends to increase with age" and even PLUTARCH found death so repulsive that "all men and women would readily submit themselves to the teeth of Cerberus and to the punishment of carrying water in sieves, if only they might remain in existence and escape the doom of annihilation".

In this struggle for belief in immortality beyond death many have tried to find satisfaction in the thought of what they call "ideal immortality" by trying to attain in this world,during their lifetime, high qualities of intellect and life, a kind of historic immortalit . Others try to find a kind of immortality in their children and grandchildren. Whatever philosophy,whatever religion has proposed for man to believe in as hope for - the fear of death continues and the strife for proof pr evidenoe of some form of immortality continues in man's soul.

The idea of man's achieving immortality,living on without death or living beyond death,is the outcome of the continued process of education and indoctrination from early infancy onwards that man is rewarded by admittion into a heavenly paradize or being punished by being tortured in hell. This is concentrated in Hiob's cry" "When a man dies, shall he live again ?"

In general immortalty implies the survival of the personality after death and implies also the future reincarnation in human or other forms. This form,transmigratio implies a pre-existence as well as an after-existence. This was the ancient concept of Greece and Egypt, is also the mainstay of Hinduism and Buddhism, and has since centuries also penetrated into the West. It is now the main plank of the Theseophists. It played a great role in the philosophy of the Stoics - all things return again and agaian -and has also played a role in the thinking of NIETZSCHE.

But this constant occupation of man with his right to immortality and his liability to end in annihilation has brough consolation to few and fear to most. Apart from the useful biological fear which permits survival of the individual or hespecies on the basis of instincts or the fear of death - which is fundamentally the same - is widespread and also at he same time repressed. A tabu prevents it being discussed or mentioned. As religion is in disarray, a number of people who cannot pray or believe expand themselves in trivialities or apathy or despair and anxiety is the outcome.

This fear of death in the path of a believer in a beyond, has been a characteristic of man's life since early times - and has often had very unethical side-effect: Negro rulers had thousandsof their slaves slaughtered over their graves and like the Greeks in old times man tribal rulers of not so long ago sacrificed katakombs of prisoners and slaves over their graves. The Hindus had their widows burned alive with the dead husbands and the Chinese had their graves filled with treasures. The Egyptiansdused up millions of lives to build the pyramids and the Azteks made their future life happy by pulling the pulsating hearts from their human sacrifices. The Catholic Church has robbed the poor over centuries by promises of cancellation of sins and the sale of relics, has belessed wars and political upheavals and has invented the Inquisition.

Death was feared because ft constituted punishment. "The soul that sinneth shall die",said Hezekiel, and "the souls of those persistently wicked will perish because of

$heir sins", confirms PHILO. This finds agreement with PAUL who decrees that "The ways of sin is death".

HEINRICH HEINE exclaimed: " How our soul struggles against the thought of annihilation. The horror vacui which we ascribe to nature is really inborn in the human heart" and HUXLEY confessed that it "is a curious thing that I find my dislike for the thought of extinction increasing as I get older and nearer to the goal". EATS complains of "that discourtesy of death" and RENNAN finds "death loathful,hateful and senseless when it extends its hand towards virtue and genius. A voicetells me increasingly that truth and goodness are the aims of life,sacrifice everything to these goals - butwhen we arrive towards the end of our journey where we should have found our reward' this philosophy which promised us the secret of death, excuses itself with an embarrassed stammer".

JUNG has tried, like all those who are articulated and have developed their own system of thought, to express what man feels. He himself does not overcome his fear ether He extended his study of the ps che in relation to "the great collective conscious of mankind" and even further to the infinite. He wrote in his autobiography" The decisive question for man is if he related to something infinite or not... Only if we know that the thing which is truly matters is the infinite can we avoid fixing our interest on futilities".

Wherever we look and explore man's daily activities his routines,his actions and reactions, we find fear of death - and the dead - come forth. This has been the case in the rites and rituals of the past, and is the case today In the Middle Ages the fear of the devil indicated that fear, and it became more marked in the later Middle Ages when the Devil was replaced by the Totentanz in pictures, stories,poetry and music.

Today death is being soothed by elaborated funeral arrangements - and it hasbecome "big business"/ JESSICA MILFORD showed in 1960 in her book "The American Way of Life" that there existed 2500 0 Funeral Parlours which produced beautiful and costly coffins,splendid cemeteries and which learned the beauty culture of the dead. Heaven is promised on earth and embalming is advised.

Things are imporving day by day for the business of death because the funeral industry has understood that the fear of death can be best overcome if if costs money.

" Has your last rest been arranged ?" Swiebel sen. is given a sales talk by Koffritz in BELLOW's "Humbold's Gift". Is there a family plot ?Are you provided ? NO ? But why not ? Can you afford such a neglect ? Do you know

how the will bury you ? Death deserves dignit ! You will be cramped forever. Aren't you entitled to a full stretch ? Now, in a mausoleum its different. You are out of the crowd. You are on your ownproperty. You do not want to get caught for eternity in a kind of express way traffic jam or subway rush !"

Concentration Camp

Let me end this chapter with a story:

" A Russian peasant,old and exhausted,groaning as he hauls a bundle of faggots through the forest, thinks he has reached the end of his tether, that he cannot continue. He collapses and in his agony he calls out: " Oh, death come and take me." Suddenly Death appears before him. " Did you call me ?" asks Death . The old man gets frightened,starts up and revives. " Yes, ah yes", he stammers. " Could you help me carry the bundle ?"

ATTITUDES TO DEATH IN HISTORY AND RELIGION.

As soon after birth as we are able to register sensations, we begin to absorb a constant exposure to religious thoughts and are made to react to the unavoidable warning incoherent in religious education which dresses the obvious with an aura of fear. The quintessence of this fear-loaded warning is that we are alive now but that we are going to die one day. If one agrees or not, we cannot escape the fact that we human beings are married to religion. Man created religion long before the Greeks even thought of creating philosophy. When the old-established religions did not fit anymore into newly evolving times, did not satisfy anymore the times where science and computers predominate, man created new religions. The power of religion has not disappeared when Enlightenment came along or when the French Revoluton broke down old systems of thought and organization: Religion is now replaced by more powerful, more terrifying forces.

All this in the name of religion in some form or other and for the purpose of finding a meaning in life which will reduce the need to believe in something called immortality. Man wants today to believe in some higher purpose in life and in some kind of extension beyond death - but he does not know how to react.

However, the fact that we create, explore, progress shows that our lives cannot be meaningless; in this world of questioning and discussion there is no reason, no indication to negate higher, ultimate values.

Philosophy is not enough to give us the answers we seek. A philosopher can only tell us what he thinks, what the public wants to hear, is capable of understanding But I doubt if the philosopher touches that deeper inner feeling, that hopeful yearning, that optimistic despair in us. His theoretical structures have somehow always some faults and cannot move us out of that emptiness which he had hopefully searched to fill with his help.

This process of searching with the help of tools outside the easily grasped mechanisms of thought and fact has moved mankind from early time. Beliefs and cults, rituals and ceremonies were intended in all stages of human development to find a way to satisfy needs arising from fear and doubt.

Let us make a quick survey of the attitudes mankind has adopted throughout history.

Death in primitive thought:

In the Paleolythic age the dead were respected and feared. The survival of the dead was commonplace knowledge in primitive societies before even a god was known. Primitive man burried the dead, offered food and sacrifices and performed ritual acts to quieten and satisfy the dead. Fetishes were used to pacify the spirits of the dead who had the tendency to roam around among the living.

The Hittites and Hurrites of Upper Syria cremated their kings and preserved the remnaining bones. The Phoenicians burried hein dead and left offerings at the graveside. Also the Summerians acted in this way. In the view of these culturally quite well developed people the dead lived a miseaable life of gloom and dusk in the beyond. The Babylonians knew of " a land of no return", where the dead spent thein time in misery and pain and darkness, living on scraps and rubbish offered by the living.

The Etruscans honoured thein dead and believed them to dwell with the gods. The Roman believed in a survival after death; they had developed very complex funeral rites and offerings. They feared the ghosts of the dead because if these were not treated in a propen way, they were liable to persecute the living. The Celts believed in the immortality of the soul.

Among the primitive Europeans people a stake was passed through the chest of the suicidee and vampires because they were considened particularly hostile to the survivors. We know of primitive societies where the older generation was killed off prematurely so that they could be still active when they entered the thereafter.

All these primtive people believed that the soul left the body after death, that the souls became restless and often vengeful and tended to return among the living to molest them. The body had therefore to be separated from the soul to make such a return impossible. For this pupose the body had to be detroyed or othenwise to be disposed of. The body was therefore burned or damaged , i.e. the body was mutilated so that it could not walk should the soul re-enter it; the limbs would be broken or cut off, the legs were bound together or thorns were inserted into the soles.

Ancient Egypt:

The chief characteristic of the religion of Ancint Egypt is faith in survival. The vaults containing the body is the abode of his soul, his shelter. There it remained.

But those who were initiatedor over whom the right kind of rites were performed, entered the domain of Osiris and enjoyed a pleasureful existence in the "fields of Offerings (which correspond to the Elysian Fields of the Greeks). Later on some tests, some ceremonies became necessary. At first only kings, priests and their families could obtain immortality for which prupose their bodies had to be mummified and protected inside pyramids (it is interesting that also the Incas had such beliefs), but later also ordinary people had the chance to enter paradise.

At the end of his earthly life man's heart was weighed by Anubis on a balance placed before Osiris, The wicked fell under the sword of justice and had to undergo horrible tortures. The just were to enjoy a life of bliss. Others could escape punishment by wearing amulettes with certain formulas (later on scarabs were used). As the body was needed for existence in paradise, it was carefully embalmed from the 6th century BC onwards.

The beliefs of the ancient Egyptians made it understandable that they considered the life on earth only as a preparation for death, to ready man for the dangerous journey to the last judgement. Once within his grave, man can enjoy peace. Only after death did true life begin.

The Homeric Greeks:

Homer knws only of the gods. He does not know a Satan or any other representative of Evil. He therefore vests the gods with often worse characteristics than the mortals. He does not know of any "beyond", he does not know heaven or hell. The Hades of Homer is a world of shadows of the dead, a cold place where the shadows of the dead float around weak and exhausted. This kind of existence is bittenly resented and greatly feared. " Beter to be the hireling of a stranger and serve men of mean estate whose living is but small, than to be ruler of all the dead" complains Achilles to Ulysses (The Odyssee XI). Only certain specially favoured mortals like Menelaos or Ganimede are permitted to take their bodies to Elysium and thereby become gods themselves.

On the Olympus, the Elysium " the gods dream in eternal security. The Olympus is neither shaken by winds nor wetted by rains. No snmows come near". This is the privileged abode of the gods; for them there is a kind of immortality, a kind of non-death as their bodies remain and retain their shape. The bodies of the gods do not die. The mortals, instead, all go to Hades.

Buddhism:

In Buddhism death abd rebirth are intimately interwoven. Death is the prelude of immortality. Therefore death becomes the evidence that nothing is permanent here on earth. Therefore your hope, your possessions have no permanency. It is wrong to long for death and pray for life; but neither should you fear them. If you get to know this basic truth you will even welcome death. You are an indestructable entity; you will always come back until your final rebirth has taken place. Thereafter you will enter Nirwana, the final liberation. There is no Creator as other religions propose, but certain souls can enter heaven, a kind of restful place. However, this is only a temporary solution; this heaven is not Norvana. Such an individual who has entered heaven will still have to pursue its fate through a series of rebirths. There is equally the chance that certain dead are reborn in hell, but also this is only an evanescent place. One may approach or equalize to Brahma or other gods, but this by no means the final shape to achieve or to aspire. Nirvana is above Brahma and heaven. AT the same time there is no individual immortality, no separate existence within the totality of Nirvana.

Rebirth does not mean that man is possessed of a soul and death does not mean that the soul departs from the body. No "soul" enters Norvana. In Nirvana all the former existences become one. But even in Nirvana does anything individualistically exist, no sould nor anything of a similar kidd. Even Buddha has no soul, has no existence after his entry into Nirvana.

Rebirth means in reality a repetition of deaths. This can only be attained by being reborn, by being condemned to live again and again. Such a series of lives is by no menas something satisfying because it has always to end in death. Life is nothing but a painful birth, a series of sicknesses, of old age infirmity and death.

Only by following the right path can life be enjoyed and deathless Nirvana reached. Nirvana is the ultimate aim where no individual existence persists. Nirvana exists but nothing exists in it. " Where does the fire go when the flame is extinguished ?"

To find the right way and reach the right end is in man's own hand. No Creator, no gods, no mediators are required. Ultimate completion is for those who know the path and reach the end. Death has to be constantly remembered, to be meditated upon as it will prove the impermanence of everything in existence.

Hinduism:

There are many forms of Hinduistic beliefs; some are theistic, some atheistic. But all of them embrace rebirth. Individual immortality is not accepted except in the sense of rebirth. The concepts of death and the beyond have changed in the course of time; many currents of thought accept the existence of a soul which is ultimately joined to Brahma or which ends in Nirvana.

The dead s feared and the body is crenated as soon as possible ad the ashed dispersed. The Vedas, the holy book, produces formulaes which have to be recited over the dead at the funeral so that the ghost s prevented from disturbing the living. After death the soul descends into the lealm of Yama, the god of the dead after having overcome the many cycles of reincarnation and after having arrived at "the knowledge of the absolute". Having achieved this, the souls become immortal fathers (Pitri) in the abode of Yama.

Specific for Hinduism is the concept of Karma. Every thought or action produces a good or evil effect which has to be paid fro or which brings benefit in a new incarnation. The souls are reborn again and again until they have fulfilled their dharma , their duty.

The beliefs of Old China:

In Ancient China a heaven existed in which a kind of life continued which was in no way much different from that on earth.

Later on - after 550 BC - Confuzius and Lao-Tse offered moral rules based on Pantehism. Taoism preached that the sage seeks to identify with the Tao, The Way, which is the principle governing the universe. He should seek absolute passivism, shoud empty himself, free himself from desires, hatred and other base instincts. Life is nothing but an illusion. Nothing counts, nothing is of value. In later years of Taoism a desire for immortality was introduced, the wish to reach paradise, and magic was introduded Later still Buddhism penetrated into China and ancestor worship, veneration of the dead was inroduced which indicates the belief in an after-life. Confucious did not accept an eschatology. By the introduction of "Yin and Yang the universe was interpreted as an interplay of light and darkness.

1 Buddhism in Tibet is marked by the fear of the dead whose kindness has to be assured by libations and offering

The Japanese beliefs:

A conjoint belief of Buddhism with Confuzianism penetrated early among the Japanese. The Japanese believe in a heaven and a hell . Their heaven has much similarity with Valhalla. Faith promises salvation and those adhering to the Buddhistic line of Buddha Amida - which is much accepted in Japan - are promised an immediate entry into paradise where by forther series of lives and deaths has become unnecessary.

Later on Zen Buddhism was introduced. Enlightenment could be gained by sword play, flower arrangements, archery as in all these some kind of meditation is involved too. The principle of "bushida" was accepted as a kind of sticism which could at times end in "honourable suicide". Zen preached that by the achievement of "sartori" or enlightenment in this life one is put beyond the xxxxxx vissitudes of life and thus rendered capable of accepting death.

Shintoism, however, believes that after death the dead go into a kind of Hades below earcth and only a few privileged people are permitted to ascend to heaven. Later when Shintoism became the State religion, those who sacrificed themselves for the Emperor, could count on being admitted to heaven too. This ancestor worship in the Shinto Shrines is evidence of the veneration of the dead who are supposed to survive.

The belief of the Zoroastrians:

The Zoroastrians of Iran beleved in a paradise in which only those who were "clever and skilful" could enter. The souls had to cross a bridge on which they were judged Who passed could reach paradise; who could not pass fell from the bridge into hell.

The Avesta, the holy book of the Zoroastrians teaches resurrection of the dead in a distant future, a great catastrophe to be expiated , of the coming of a saviour, of a last judgement, of a new world. All these elements of faith were slowly, if only partially, taken over by the religions in contact with or the neighbourhood of Zoroastianism, though the Mitras Cult which succeeded in implanting itself in the entire graeco-roman world. Zoroastra's religion is based on and related to man's right and power to decide his own fate. Hell with all its sufferings, Heaven with all its pleasures make part of this religion. Later on a reform movement of Zoroastrianism makes the entire earth the place where Heaven is situated.

The Mystery Religions:

With the advent of PLATO we find a completely new evaluation of life and death. Philosophy began to teach a dualism of body and soul, the latter having all the qualities of immortality. Life was seen as a period of miserable existence. True life began with death. Immediately after death the soul is placed in front of a judge the wicked being condemned to a quite unpleasant hell.

In the last few centuries B,C., when philosophy arose, along with the growth ofrationalism also mysticis arose and formed into new religious concepts which were mainly concerned with the destiny of the soul. Among these Orphism is the most important, acting out in orgiastic rites of Bacchus an affinity to the mortal gods. The soul of the devotee was separated from his body and became one with the gods. While on earth man had to follow a life of prohibitions and other restrictions; he had to undergo purifications and certain initiations. He was exposed to certain magic ceremonies and when after death he reached Hades he was received in a very friendly way and di not undergo the punishment and other disadvantages of other mortgals. While the Homric Greeks saw life in this world as the most desirable stage, the Orphic initiate saw in his life on earth only a passing stage for a future life of happiness and bliss. The mystic religions told man: this life is only a collection of pain and disappointment; even after death he will hardly find a better environment as sufferings and tortures are bound to continue there. However, with the help of the secrets transmitted by the Mysteries man can acquire a god-like existence, i.e. can obtain immortaility.

In these mysteries the initiate undertakes a long hourney (represented by certain steps, ambulations and procedures). He overcomes dangers, is vanquished, but succeeds to return to life. He finds everywhere kind he help, a guide, a father figure - at times also a mother figure~~xx~~ - which assist him in overcoming dangers and pitfalls. In all circumstances he is able to identify with the son, the victim, the endangered person - and finally with the victor. Finally he is liberated from the weaknesses and disadvantages inherent in other human beings and can, in turn, be of assistance to other human beings.

The mystic religions wanted to transmit to man that he dies and undrgoes renewal without his body dying. It symbolically became the interpretation of the concept that the old self perishes and a new birth takes place

In the first two centuries of our era the mediterranean bassin was mostly governed by the cults of the Great Mother of God, of Isis and Osiris, of Mithras and of Christianity itself. They all, in one form or other, became religious mysteries or gave mystic meaning to their original rites, so that they exerted a powerful appeal on man who worried about his position vis a vis life and death. They all gave the initiation - through various purifications, initiations, magic devices, symbolic rites and divine revelations - assurance of a reunion wi God, brief now in life, secure in after-life. They developed into brotherhoods with great influence and powerful connections in the Greco-Roman world. Christianity developed on these same lines and principles, absorbed them and later succeeded in suppressing all the other competing cults.

Islam!

Islam ("Submission to God") is a monotheism but admits angels, messengers and servants of God. The Q'ran states" God generates Beings and sends them back over and over again", and states also "Verily, we are Allah's and to Him we do return".

Death is a terrifying experience for good and bad people alike. Death is something evil. Also the muslim mystic paints death and all that follows in terrifying colours.

When the world was created, Iblis failed the test of acceptance in the environment of Allah and he now persecutes mankind until the Day of Judgement.

There is no unanimous opinion regarding "Barzal", the time interval between the death of the individual ar the final resurrection. Some think the time is used for continuous punishment, some that there is a break on Friday's night and during the entire month of Ramzan. Some think that the punishment is continuous for the unbelievers and interrupted for those who sinned only slightly. But all more or less agree that the time spent in the grave, from theday of death until the resurrection is a time of suffering for the dead , a time whe re they get a first taste of what is in store for them in hell or even heaven. This cruel treatment appears to have already in Muhammad's time been especially reserved for the Jews along with those adhering to polytheism.

Islamic writings depict the most fantastic and sadistic forms of torture. This applies to the unbelievers and the wicked while those who were good muslims spend their time until the arrival of Resurrection in a spacious an light grave. These are at times even " Gradens of pleasure - gardens ofparadise".

In his grave the dead is able to speak and to complain; however,humans cannot hear them,only angels and Jinns can hear them. The dead being in his grave, being eitehen punished or pleasantly entertained, is the human being as a whole, body and soul. Later this ancient somatic cocept was changed and only the RUACH or NAFS was meant to survive. However, this concept is not found in the Q'ran. The soul leaves the body in the company of an anged, arrives - in form of a most delicious flagrance - in the 7th heaven,where its name is registered and then the soul is returned to the body in the grave,there to be interrogated by two angels and to be rewarded or terribly tortured.

Atthe end of the time the dead will be judged again and the bodies which have in the meantime been reduced to dust will be reconstructed,to form with the soul agai a new human form. Those found too light in this judgemen will go to Gehinnom there to be tortured until pardoned by ALlah. " (The wicked shall be) in hot blasts and boiling water; and a shadow of pitchy smoke,neither cool nor generous ...Ye shall eat of the Zaggim tree and fill your bellies with it and drink thereon boiling water and drink as drinks the thirsty camel...we will boil them with fire...whenever their skins are well done,then we shall change them for other skins that they may taste the torment".

Hwever,those who are lucky will land in paradise: rivers of milk,exquisite wines,rivers of pure water; the will rest on golden couches. Aroudn them shall be eternal youth with goblets and ewers and a cup of flowing wine....' No headaches shall you feel therefrom nor shall your wit be dbimmed. ANd fruits such as they deem the best; as flesh of fowl as they desire and bright and large-eyed maiden like hidden pearls, a reward for what they have done".

NAFS and RUACH RUCH denote the same thing,viz. the part that is separated at death from the body and which undertakes the ascension for a short flight,thereafter to be returned for ever to the body. But the spirit of mattyrs are spared this stay in the grave. There is

there is also a reward for the spirit of the righteous who make the journey through all the seven heavens, while that of the wicked is not permitted even to pass the gate of the first heaven. The spirit of the martyrs lk ives inside the belly of a bird within the paradise and is nourished by the fruit trees which aboud in paradise. (Many of thes e fantasies derive from pre-islamic beliefs and legends. Also in BARUCH, in the ZOHAR and in Ps.84:3 are the souls of the righteous continued as birds. Many of the (popular) beliefs in Islam find their explanation in the survival of animism existent in ancient Arabia or they were adopted from heathen contacts during the conquests of Islam) An animistic element in the teaching of Muhammad is that although the whole body perishes in the grave, one bone, namely the os sacrumm remains uncorrupted until Resurrection.

" Say: God gives you life, and afterwards causes you to die; hereafter he will assemble you together on the day of the Resurrection" (Sura 35:14)

It is to be pointed out, however, that islam does not know a Purgatory. All sins which are repented are effaced; even those not repenting will one day be delivered from punishment.

The grave is of utmost significance in Islam. A visit to the graveyard pleasesthe dead. Muslims make pilgrimages to the tombs of their saints. In the 9th century such custom was decried in Muslim circles as a Jewish abuse. However, not long afterwards, Karaite writrs stigmatized pilgrimages to the graves of holy men as as a sort of idolatry which the Jews had borrowed from the Muslims. But in reality this is a remnant from some ancient civilization from which Judaism as well as Islam has borrowed.

In early Islam the Sufis exerted a great influence not only on Islam but also on Jewish thinking.

Sufism is one of the finest contributions of Islam to human culture. It is a pietist and mystic movement, which provided he highest exaltation for the select few and a general way of life for he masses. It helped those involved to leave the natural world by renouncing their own petty problems and attitudes and to aspire to a total unity with God by way of a state of ecstasy which required a passage through ever more advanced stages or "stations" on the "way" leading to ever grater completion and perfection in a system approaching Platonism in certain aspects.

Christian and Buddhist doctrines and mystic thoughts influenced Sufism, but mainly Jewish ideas and beliefs

of a a mystic nature fertilized Sufism to be in turn strongly infiltrated by the concepts of this mystic movement. There is a great smilarity between these pietistic islamic groups and chassidism of the early talmudic period.

Chriustianity:

If one wants to study the development of Jewish attitud=es to death and resurrection, the concept of immortality of the concept of the soul etc., one must take note of the early christian beliefs as these express the accept-ed Jewish beliefs of that time. Jesus was an orthodox Jew who answred an enquirer " Why do you call me good ? There is only oen who is good": that is God" (Mark 10:18 This was certainly an authentic attitude of that time, as otherwise it would have been expurgated.

Christianity, by removing the dread of death, start-ed on a victorious conquest of the world, especially as an early end of the world was predicted. When this end did not come, the Church Fathers created Purgatory and Hell in addition and again death became a dreadful event But even the horror of death could be elminated by mak-ing due payments to the Church. Also the Reformers con-tinuedin this manner. CALVIN frightened his followers in-to piety and he and his colleagues depicted Hell in the most unattractive colours. Thy preached that on the last day all men will arrise, some to glory, some to hell. Thus the Judge will pronoucne the final judgement. For the protestants no Purgatory exists as the Bible does not mention that intermediate stage in which the souls are giving a cleaning process.

Some Catholics have undergone some kind of moder-nization: they do not believe at all in a literal hell. It is now interpreted by many as a a kind of state of misery of the soul, an eternal inner torture, a dreadful state of being deprrived of the love of God.

But for the Protestants especially hell and punish-ment have become less important. SCHLEIERMACHER argued salvation for all. The interest in an after-life has abated. Punishment, it is argued, should be reformatory and not retributory. Eternal life should be enjoyed here and now. Life can be gained and death overcome through the Second Coming of Christ. The concept that death is the consequence of Adam's Fall is today given much less significance.

The early beliefs regarding the soul of man wer e identical with those of the Pharisees, but salvation did not concern itself with the people or the nation as a whole but was concentrated only on the individual.

At first residence in Sheol after death was accepte but later a particular and general judgement were propagated. The general judgement takes place at the end of history, while the particular one concerns each individual and takes place at the time of death. This was supposed to indicate that the soul has a relationship to God, which indicates at the same time that the soul is immortal. The soul has been created by God and immortality is the gift of God.

Those who enter Purgatory were saved, but they had first to expiate their venial sins and the consequences of forgiven mortal sins. It is a mitigation of eternal damnation for those who are penitent; these souls who had their sins and defects purged away, could then be reunited by God with their resurrected bodies.

THOMAS of AQUINAS considered the soul the "form" of the body (in the same way as Aristotle. He considered a separation of body and soul immaterial. This makes it a requirement that for a full resurrection and satisfactory existence after death the soul must be reunited with the body.

In the beginning of the 2nd century the Church had to face a conflict with regard to the soul's future state Relative ideas were derived from the past and contemporary Jewish thinking and from Greek philosophical concepts They had to be somehow reconciled. For many reasons the Greek, essentially Platonic concept of the soul as an undestructible entity or as a part of the substance of God, came out victorious. This somehow clashed with the concept that the soul, though essentially pure, should require the redemtpive sacrifice and death of Jesus. There reigned much confusion as is revealed in the wiritings of that epoch, until the genius of ST. AUGUSTINE clarified the Christian doctrine through a modification of neoplatonic ideas.

AUGUSTINE saw in the soul a certain substance which activates reason and directs the activities of trhe body It vivifies the body, and is absent when the body is dead Both body and soul are needed, one cannot exist without the other. But as the human souil lacks perfection and suffers change, it cannot be part of God who is perfect and unchanging. (The Alexandrian Platonists and the Manicheans considered the soul a part of God). It follows for AUGUSTINE that the entire individual and not the

soul alone must be capable of immortality and unending happiness. He thinks that no proof is necessary for his doctrine ~~xxxxh~~ - only faith.

PLATO's idea was that the human soul is created in time but has existed frometernity. The Christian view developed that Adam's soul was created by God directly and that the souls of his descendents, like their bodies, originated from Adam's soul.

The Gnostics considered man's soul tending towards righteousness and immortality, while the body is by nature evil, having been created by a demiurge hostile to God.

Christian views took on Aristotelian ideas as basic belief due to the preaching of THOMAS OF AQUINAS in the 13th century and POPE LEO XIII ordered in 1879 these as the basis for theological studies. Christian concepts of heaven and hell do not originate from the New Testament nor from the Old Testament, but have been taken over in the 2-4th centuries from pagan beliefs, and in their process of absorption political and psychological factors played a role. The heaven promises to Christian a higher happiness after death, there to find compensation for their sufferings on death. Thos e admitted to heaven will see God face to face.

Christian theology gives the original fault and responsibility to the Devil, and only in a secondary sense to man. God has admitted evil into the world. If man is saved this is primarily due to God; if he falls into evil ways this is his own doing. But there is now doubt in the mind of FULGENTIUS that all pagans, heretics and Jews will land in a hell dominated by Satan.

Jesus like the people of his time believed in demons hell, Satan. He threatens the people with the devil. Jesus does not know any beyond. He does not separate body and soul. He expects the Kingdom of God here on earth; also the Last Judgement will take place here on earth. But the early christians did not pay as much attention to the Devil, nor worry about him as one might have eppected. Only in the period from the 2nd to the 4th centuries was Satan given greater significance to explain away the continuously delayed arrival of salvation. Since that time the Devil has remained a powerful institution. AUGUSTINE concedes the Devil great power over mankind. The major part of humanity is lost; God has chosen mankind in eternal preparation for salvation resp. damnation. Already the infant is doomed because he drinks with greed at the mother's breast, which makes him from the first day of life a sinner.

ST.AUGUSTINE has killed every hope for man. Man has to fight all his life for salvation. He can only hope for himself not for his neighbour. Only by strictly obeying the orders and rules of the Church is there any hope; also by submitting without objections to the worldly rulers recognized by he Church can man be saved. Whoever renounces this world has hope tok gain entry into the next.

OREGON, however, hoped that God would not persist forever in his vengeance, but would after some time release the damned soul from torture. For this good-hearted optimism he was thoroughly condemned by the other Church Fathers. PRUMTON made quite a good point when he stated that "God must be actively and extensively involved in the arrangement and distribution of the quota of tortures in hell, as He alone knows exactly toi which extent punishment can be made to relate to every kind of sin.

Modern thinking, while considering a life of bliss in the Christian heaven a quite boring time, does not view he devil's engagement in a series of refined tortures acceptable in a literal sense. JASPERS sees that " the cause of evil originates in man himself" and CAMUS has even an optimistic word for hell: it is a place where we still maintain our bodies " and this is better than total annihilation".

While in the O.T. death is the result of God's will and decision and sin is something for which the individual human being on his own is responsible. in the N.T. death and sin are no more individual events but are powers transcending the individual and dominating the entire life. Death is the object of our sighing and complaining. Only when death has been overcome, when one believes in Jesus, is death conquered!' Death brings new life".

Everybody is brought after death "before the court of Justice of Jesus, so that he receives accrding to his deeds" (2.Cor.5:10). It appears that the individual judgement does not take place after the individual death. It appears that nothing happens between the time of death and the Judgement.(Hebr.9:27)

PAUL's christian doctrine sees in death no more a passive event but an active happening which should crown martyrdom. Life on earh is no more the highest desirable achievement but the jo ful encounter with martyrdom.

PURGATORY, the so-called intermediate state of death is unknown in the Bible; it is a typical roman-catholic dotrine. Purgatory was described by a specialis in the doctrine of purgatory, St. ~~Augustine~~ CATHERINE OF Geneva as a state mixed of sweetness and pain. It is a time of maturing, "it is a hell where we are happy and a heaven where we suffer". The Byzantine Chrurch does not recognize Purgatory and rejected this dogma of Rome when it was discussed in the Councils of Lyons in 1274 and of Florence in 1439. OREGON had already denied that such an intermediate state exists. He knew that the rightgeous and pure souls would enter directly into paradise, while the wicked would begin their sufferings at once after death. Both groups would be provided with bodies, but not those they had possessed in life; instead they would be issued with spiritual bodies more suited to their new existence: the ones with marvellous bodies without superfluous organs, bright and shiny like those of the angels, the others with opaque and black bodies.

LUTHER rejected Purgatory as a purely devilish invention. Also CALVIN classified this concept ~~xxthxx~~ as a "perilous invention of Satan". However, they did not accept either the theory of immortality according toPLATO nor the true migration of souls which the Hin-/ dus favour and which would be suppored by a belief in Purgatory.

But alsO these constructions could not answer all hte questions raised. It turned out that children who die without baptism and adults who did not sin required a special arrangement for the interval until things are finally settled on the Day of Judgement. For them "Limbo" exists, the borderland, a painless situation where the souls are not troubled, but will neither enjoy the "beautiful vision" every Catholic can hope for, because they are still affected by the original sin of which they have not been cleaned.

PAUL, a Pahrisee, believed in the bodily RESURREC-TION which was part of the Pahrisean doctrine. However, he interpreted it as a spiriual body which was later to hosue the soul. He argued that man's personality is not a spiritual one alone, nor solely corporeal, but is both and that both are necessary. Therefore man's personalit must continue to be essentially the same in the world to come.

Christianity without a belief in immortality would not have a right to exist. Quite rightly STAUGUSTINE sa id: "The resurrection of the deadis... a special faith of the Christians; this alone is the faith which divide.

off ...Christians from all men". The Resurrection of Christ was not only the absolute proof of his divinity but also the full assurance to mankind that it would also rise from the grave. This promise and guarantee was mostly responsiblethat Christianity gained the upper hand. The ingredients later on added - heaven,hell, purgatory,baptism,confirmation,penance,extreme unction, the mass,the Eucharist - servd all the same purpose.

The Gospels have been written under the experience of the Resurrection; they interpret the life of Jesus from the viewpoint of the lata Christian communities. This made the promise of immortality a possibility. It was only PAUL (2.Cor.1:9) who speaks first of God " who revives the dead". This introduced the Requiem Mass, the indulgence,the All Saints Day to have the dead intercede on behalf of the living.

The Council of Trent (16th century) decreed that there will be a resurrection of the "identical body" without deformities. PIUS IX promised that body and soul will be reunited and exposed together to punishment or teward as trhe case may be. This follows St.Augustine's decision that "itothe resurrection the substance of our bodies,however disintegrated,shall be entirely united".

The Christian Fathers knew also exactly that also the teeth will be restored though they would not anymore be used for eating; even sexual organs would still be in evidence though not used. Therefore cremation was not allowed by the Church - and the same view is shared by orthodox Jews and Muslims.

The 7th Day Adventists believe that between death and resurrection the dead are asleep and unconscious.

While Catholics believe that Resurrection will be the rising of the dead in their old form of flesh and blood and bones, others, mainly the Protestants,made concessions to more scientific conceptions and they speak of being "reclothed" in a spiritual body,which we shall recognize as our own body"so that it will be familiar to us". There is quite some confusion among experts of all religios how to visualize our shapes and forms after death. Esepially is preferred the oriental conmcept of "astral bodies". The Theosophists know of four such bodies, viz:- etherical,astral,mental and spiritual.

Until the 4th century manyfold religions of the pre-christian era had been activein Rome;when Christian ity was declared the State religion the "pagan religions were forced to adapt themselves. But the old gods were not abolished; they were changed by the Church into devisl or legendary figures.

In the 12th century heaven and hell are visualized by the Church as fully populated with figures of the pre-christian past of the preceding 1000 years. The hell becomes an object which permits through pictures and word full freedom of expression to the fantasies of the sadistic mind. The tribes ,more or less baptized by force,took over the christian belief in immortalty into the frame of their own archaic traditional beliefs in a life after death. There are still customs in existenee in Europe where money is placed into the mouth of the death,so that he can pay for the transport and trans-shipment into the Underworld.

The Church had become an agency which helps man-kind to escape hell,to avoid purghatory and to assist entrance into heaven.

In the 17th century the ears of religion brought home to the people that hypocrisy,greed,dishonesty had bene the main tools of religion. In addition the onsurge of scientific developments made the former concepts of God,life after death etc. difficult to accept. Interest moved from theology to science. The former concepts dating from the Zoroastrian-Jewish influence on Christi-anity could not anymore be maintained. Similar reaction occurred, though later, in Judaism; but Islam did not to this day react in any similar way.

Jewish beliefs:

According to Jewish beliefs, as reported in the Bibel, life is the breath of God; as long as this breath is within man, he lives. " The spirit of God has made me and the breath of the Allmighty has given me life" (Job 33:4). When the breath is withdrawn "all flesh will disappear and man will turn into dust" (Job 34:14-15)

God has a Book of Life in which the living are entered; the prayer of the Jew is directed to this. " Each one who is entered among the living in Jerusalem" (Jes. 4:3), and "Erase them from the Book of Life" (Ps 69:29). This concept may be derived from the fact that the cities or the country as a whole regularly kept registers of its citizens.

The soul was thought to reside within the blood stream. " The blood is the life" is clearly pronounced in the Bibel. (5Mos.12:23) To live means to obey God's commands; who does not obey God's commands will perish and cannot remain in the country, among the people (5Mos.30:16-19). "Search for me and ou will live" (Amos 5:4) and "See, I place before you the way of life and the way of death" (Jer.21:8)

The Jews of the Bibel never developed a belief in immortality though they had been in contact with such beliefs of a life after death in Egypt and later with similar beliefs in the peoples around them.

At the time of the O.T. the Jewh was part of the nation as a whole. The highest aim and satisfaction was to live with the people and the country. With the penetration of the Greek cults, the exile in Babylon and later the destruction of the 2nd Temple, opinions and concepts changed under the assault of the new circumstances and in the stronger and more intime contact with the cultural currents of the surrounding world. The individual was given a greater share of responsibility. HEZEKIEL, during the Babylonian exile wrote (18:4) " See, all souls belong to me; the soul of the father belongs to me as well as that of the son. Whatever soul sins, will die" However, the former fundamenatl attitude still persisted: " I do not take pleasure in the death of the dying, speaks the Lord; therefore repent and you will live" (Hez.18:52)

For the Jew no exclusive interrelationship between God and the Hereafter exists; for the Jew his relationship with God is of the utmost significance. What happens after death is less clearly defined. A Jew can fully believe in God without any complex belief in immortality

But death cannot be denied and the Jew had terefore to ponder the question of man's fate after death. The Jew of the Bibel believed that there was an after-existence, but he saw this in an unhappy and gloomy underworld full of melancholic shadows. No wonder that he was afraid of death.

Jewish theology was more interested in the life on earth thn in man's fater after death. Reward and punishment ~~xxxxx~~ were issued by God in this world. A belief in a happy Hereafter was not entertained. The soul, i.e. life was breathed into the first man; this soul suirvives after death and goes back to God. However, in certain cases - Enoch, Elias - the body is transplanted in toto into heaven (This may be interpreted as a tentative belief in resurrection entirely dependingon God's will to which the average mortal has no right to aspire).

Jewish belief had it that both,man and animal, have souls. " For that which befalls the son of man befalls also the beast... as the one does,so does the other. Yea they all have one breath,so that man has no pre-eminence over the beast,for all his vanity. All go into one place All are of dust and will return to dust" (Eccl.3:19-20)

After death the soul of man continues to take care of his social status and his freindships . This explains why Jacob wanted to be burried among his ancestors,why a wicked man should not be burried among the righteous "for undoubtedly the righteous derive pleasure from a good neighbour even after death", and it is further advised that "two enemies should not be b urried near one to the other,for they enjo not rest together". However, nothing of this kind of belief is known in the Bible - all this has been added later on. In the same way nothing of culti activities connected with the dead is known in the O.T. Let us recall that God promised Abraham to make his family grow,his people numerous, to make him the father of many nations - but he never rpmised him immortality as this appears to have been of no significance in those days.

Later,however, for many fold reasons which will be discussed later,the Jews began to ask questions which showed the inner doubts they had developed: "Why do the godless live,grow old and rich in treasure ?", asks Job (21:7) and Eccl. points out that "Man has the same fate as the cattle; theo one does like the other ; they all have a spirit and man has nothing more than the animal" (3:19)

And so thepeople's request for a more consoling eschatology had to be satisfied. Heaven and hell became realities. The Babylonians and the Assyrians knew the legends which report the journey to hell undertaken by Istar, and the Egyptians had their Book of the Dead long before Abraham introduced monotheism and with it the belief of the Kingdom of God on earth. But the belief in heaven and hell is not of biblical origin; the Bible never mentions a Hereafter, nowhere do we read of a Hereafter or the "World Beyond". Only once does Job mention the coming world עולם הבא which meansthe coming, the future world, but not the world beyond. It only means two consecutive periods in history. Also in Luke (20:35) this is meant the world where the Messiah has appeared and not a world beyond death. The Resurrection and the Perusia were expected in a physical way here on earth. Such beliefs fit into those harboured by the Jews of those times.

Death and life in the Bible.

Let us now look in more detail what Judaism's attitudes and beliefs are with regard to life and death, hell and heaven and all that is connected with such thought processes.

In the O.T. a future retributive life was never in any way significantly underlined. The dead lived, much like the Homeric Greek's ideas, in a Hades, called here Sheol; they lived in form of shadows and they were cut off from the upper world and from God. "...for there is hope for a tree when it is cut down, tht it will sprout again...but man dies and wastes away. Yea, man gives up the ghost and where is he ?", laments Job. There is no assurance that in Sheol the undeserved misfortunes of the righteous will be compensated because there is no resurrection.

The customs surrounding the dead in the O.T. can be interpreted in the sense that in prehistoric, long forgotten times, the Israelites had been applying and submitting to a cult of veneration of the dead. The Bibleрefutes the veneration of the dead, the interrogation of the dead as a pagan superstition and tries to eradicate it with every means available, and sharply the teaching is underlined that the living God is totally separated from and disinterested in Sheol.

The concept of God in the Bible is in contrast to a belief in a life after death. Not the immortality of the individual soul, but the life and fate of the people as a whole, pf the naion was significant and valuable to

the Israelites. The individual had to be satisfied to be part of the Israeliitic nation. Mortal man had no immortal soul, but after forming the Covenant with God the Israelitic nation as a whole was granted eternl life, eternal existence. Only in the resurrection of all members of the Israelitic nation at the time of the Messiah was there the indication of a future life (Hez.37:1-14). The future does not belong to the dead in some kind of a Hereafter, but to a future Realm of God here on earth. The Bible speaks nowhere of an immortal soul, not even in the N.T. where only the immortality of God is mentioned (Tim.6:16)

The Bible says God made man in order that he serve Him on earth, and He rewards him for this service with "length of days", much progeny and many possessions, here on earth. When life is ended, man has finished with happiness too. Who does not live in accordance with God' demands and commands, is punished. He dies. " As I live, says the Lord, the souls/ which sins will die" (Hez.18: 3-20) and the Preacher says (Eccl.9:5-6) " for the livin know they shall die, but the dead know not anything, nor have they anymore any need, nor have they any portion in anthing that is done under the sun". There is no hope for the dead and Eccl. makes this repeatedly clear: "Whatever thy hand finds to do, do it will the strength; for there is no work, no device, no knowledge, no wisdom in Sheol whither thou goest". (Ecc.10)

In the O.T. the dead is for ever separated from life. Neither God nor man has anymore any association with him; the latter is not allowed to undertake anything which could be interpreted as ancestor cult, neither is there any reason to fear the dead. There is no doubt that all the mosaic laws were originated with the view to eradicate an important, traditional ancestor worship which had gripped the Israeite people at the time Moses took them in hand. For this reason the dead was declared unclean and whoever touched a dead person was unclean too. Particular restrictions in this respect with ensuing disadvantages of manya kind were imposed on the priests, who had been the main performers in such cults venerating the dead. The only one to be feared, to be venerated is God. Monotheism could only established after the suppression of the cult of the dead. (Zoroastrianism decreed the total destruction and disappearance of the dead for these same reasons - with the surely undesired side-effects that its followers, including the Parsis of our days, are terrified of dying).

Only later, in the last century or so before the destruction of the 2nd Temple, and still more so in rabbinical times, greco-roman and still later christian conceptions and rituals penetrated from outside and rites surrounding the dying, the funeral, the mourning found entance and gave in addition the chance to the subconscious feelings of anxiety and guilt to express themselves in the cult of spirits, demons etc.

In the ancient world the Hebrews were nearly alone in facing death in all its ruthlessness . Psalsm 16:10, 49:15, 73:23 may give a different impression but the consensus is that they served as an imagery and a hyperboly and do not indicate belief in immortality. SCHOPENHAUER used this description: "The Jewish religion proper, as she is outlined and taught from Genesis to t the end of Chronicles, is the crudest of all religions because she is the only one which has absolutely no doctrine of immortality, not even a single trace of it.. Every king, every hero, every prophet is burried after his death with hos forefathers and that is that. No trace of anything beyond death. Yes, it appears that every thought of it has beem purposely eliminated".

Judaism teaches that every person harbours a soul but there are certain differentiations to be kept in mind. נפש = Odem makes up the spiritual part of man. Blood carries the soul, which can be spilled, can be expired (Jer.2:12). The soul lives (Ps.115:75), she dies (Judg.16:30; Hez.18:4-20), she can be killed (4Mos.31:19) one can ask for her (1King 3:11); she can be thrown away (Judg.9:17), she can be saved (Ps.34:23), she can be feared (Jos.9:24. Hez.32:10). She can be famished, can fast (Ps.69:11), she can be fed (Prov.27:17), given to drink (Jer.31:25), she can be disgusted (4Mos.21:5. Job 10:1), can be unclean (Job 4:14).

It is worth mentioning that also the N.T. speaks of the soul in such a manner; this is to be explained by the fact that Jesus and his apostles ~~spoke~~ were Jews, spoke the same language, had the same use of expressions. Whenever the N.T. speaks man's losing his soul, this is simply meant to signify death!!

When death has occurred every contact with God is lost. (Ps.115:17). " Because in death one does not remember Thee, who among the dead will think of Thee?" (Ps.30:10): "What use is my blood to Thee if I descend into my grave ? Will also the dust thank you and announce Thee his trust ? " And further we read: "Because Sheol does not praise You and death does not glorify you

and those who descend into the grave don't wait for the truth.."(Jer. 38:18) ." God does not see anything of the dead," says Job (7:8) and the Psalmist complains (Ps.88 5-6) that " I am respected as those who descend into the grave. I am a man without help. I rest among the dead... of whom you don't think anymore and who are separated from your hand".

However, says the O.T., once man is dead he is not quite extinct; he becomes one of the רפאים "the weak, the wxhausted, the limp". The preserve a faint shadow of a human personality which now survives underground. Then the "Rephaim" are less than that what is usually understood as "souls" The are the debris of that which once was man. The dwell in the underground which is depicted as a tomb of enormous proportions where both good and bad languish and lament forever.

Therefore in biblical concept death is the worst which can happen to man and a premature death is the punishment per excellenee for the sinner. This was the belief until about 200 to 100 BC (Eccl.41:1). The idea of a resurrection appears only in the latest works of the Jewish Biblical cannon ,The TNACH, in Hez.37:3, Dan.11:2, 2 Macc 7:9,11,14.

Sheol and hell:

A few more words regarding the concept of Sheol may be useful.

The concept of Sheol has been nowhere explained. No definition of Sheol is anywhere given. However ,it seems that everybody knew in those days what the concept of Sheol circumscribed: it was a fearsome piace and nobody would ever have preferred that surrounding to any place on earth. The Septuagint translates it with "Hades", in the sense that it was the underworld and not ,as it is often proposed, as "hell". Sheol is underworld,is the collective grave of the tribes or the nation, it is the common tomb. "And let me alone" begs Job (10:20-22) "that I might take comfort a little before I go where I shall not return,even to the land of darkness and of the shadows of death,without any order and where the light is as darkness".

The interment in tha family grave,the reunification with the people,the forefather makes the sojourn in the uderworld more comfortable. The grave is so important because the dead has to remain there for ever Rest in a grave is the only thing one could expect even

after a righteous life (Jer.59:2). It is a shameful thing - known also in other cultures - not to be buried or to be interred in an undignified or unsuited manner

In Sheol there is no state of survival, and also Jesus refutes any contact there with God. "God is not the God of the dead but the God of the living" (Luk.20:38) However, there are exceptional cases: Rachel left her grave to weep for her children (Jer.31:15)

We have already mentioned that Sheol was depicted in such a harsh way in order to destroy the ancestor worship which tended to recur again and again. "For in death there is no remembrance of Thee,who will thank The in Sheol ?" (Ps.6:6) "There is no work,no device,nb wisdom,no knowledge in the grave whither thou goest" (Ecc. 9:10) "The dead live not,the shades rise not,to that end hast thou punished those and destroyed them and hast made all their memory to punish" (Jer.26:14). " For the dwellers of the grave cannot praise Thee,death canno celebrate Thee; they that go down into the pit cannot hope for Thy truth" (Jes.38:18). Sheol is the "house appointed for all living" (Job.20:23) and is not what is later to be described as hell. Also the righeour remain there (Job.3:17-19) "There the wicked cease from troubling; there the weary are at rest. There the prisoners are together at ease? They hear not the voice of the taskmaster. The small and the great are there alike and the servant is free from the master" The dead are not in a position to do anything. "The dead praise not the Lord,nor those who go down in silence" (Ps.115:17)
The O.T. makes it clear,however, that it is in God's han to liberate man from Sheol. "The Lord kills and revives. He leads into Sheol and out of Sheol again" (2Sam.22:6) and again "The Lord has led our soul out of Sheol" Ps. 30:4)

The concept of "Hell" גיהנם derives from the valle of Hinom and is first mentioned in Jos. 15:18 and 18:16 as the borderline between the tribes of Judah and Benjamin. In the valley of the Kings of Judah (Ahos and Menasseh) sacrificed to Moloch (Jerem.35:35,2 Chron.28;3 and 33:6) and Josia "cleaned" the place up. In that valley all the rubbish accumulatingin Jerusalem was daily thrown along with the bodies of the criminals executed from time to time. Gehinnom became the place where the sinners would be sent,but not in the sense of a Hell. This definition was added only later when the concepts of an עולם הבא and עולם הזה (Pirke Abboth 4:16,3:11) were introduced. Such ideas never occurred in the Bible.

Also the N.T. has already the view of the Valley of Hinom as the Hell. Math (25:31:46) sends the criminal into the Valley of Hinom,"into the fire" when trhe Messia comes. By the time the Diaspora had taken over an independent existence,:Hell" had become an accepted fact for the Jew. When the Bible speaks of a future punishment,it is never Sheol which is meant, but a future Day of Judgement. Only the Talmud,the Church,the Q'ran made Sheol a place of hell.

Heaven:

Heaven or paradise, the resting place after death, was perceived by many cultures in manyfold shapes and functions, and these had in some form or other some ripercussions in Jewish belief.

The Egyptian abode reproduced in every detail the actual world the Egyptian knew. The muslim paradise is filled with green oases,brilland streams,bright flowers, tasty fruits and beautiful virgins. For the Scandinavian paradise was a Valhalla where constant battles went on followed at night by sumptuous feats . The Chinese burne replicas of hosues,horses,servants,money which would again become materialized in the next world. Indians sacrificed buffalos,deers,often servants to serve the deadin the beyond. The paradise of the Burmese is full ofbeautiful bungalows and lush rice fields. Africans visualize their paradise as exact replicas of their own villages. Eskimos have a paradise where the sun never sets and artic anmilas are found in abundance. Christia visualize a life of bliss for the dead,siting on clouds playing the harp.

And so everybody has his own vision of paradise. Th Book of Revelations promises the righteous a milder climate than that prevailing of the Palestine of those days while for the Eskimos a paradise with a temperature not much above freezing point would have to be provided.

The heaven of te Bible starts with the firmament, the worldly sphere above the earth; " God created in the beginning heaven and earth". The concept of"world", פלו was at that time not mentioned in the Bible. Only the Talmud,after the destruction of the 2nd Temple,showed that such a conception had become necessary. The Bible knows of a division between heaven and earth but not of a thrid dimension,the heaven as the residence of God In the Bible :heaven" did not mean an immaterial world "beyond". Only after the Babylonian Exile and the destruction of the nationhood was a change noticeable. God,

"who resided in Zion" i.e. in the Temple now became God "who is in heaven" (Ps.115). From now on God was perceived as residing in the heavens, his throne surrounded by an array of angels. This picture reflected the oriental view which prevailed in thise days (Enoch 1:9). Angels were not yet seen asa preferred class of dead elevated to this rank but as "heavenly sons of God" (Job 1:6, 2:1); they will appear as human beings only after the Resurrection. These simple and plain concepts were changed into quite complex pictures full of fantasies only by the ecclesiastic orthodoxy and the talmudic efforts of the Rabbis.

Under Greek and Persian influences ideas of a "Heaven" penetrated along with those of "Hell" into Jewish beliefs; these new ideas had to be adjusted to the concept of a responsibility for and an identification with the Jewish people as a whole in its position in matters of eternity.

At the time of the 2nd Temple "Heaven" meant for the Jews not only the visible firmament above but also a synonym for God as such. The same appears to hav been true fr the time of Jesus, wher מלכות שמים meant the majestu of God and not a Kingdom of God as has been translated later on.

Resurrection:

The belief in a resurection was not known in biblical times in the sense it weas later pronounced. Instead of a promise of life in the Hereafter, the Bible contgain. the promise of the resurrection of the dead from Sheol at the time the Messiah has arrived. God had made His covenant with the entire people of Israel and not with the individual Jew; therefore every Israelite aspired to be "assembled to his fathers" and to be burried in th Holy Land. For this reason Jacob was carried to Hebron and Joseph to Sh'chem, and this made Ruth (1:16-17) say: " Your people are my people, your God is my God, where you die I shall die and there I will be buried". Enoch and Elias were taken bodily into heaven (1Mos.5:24; 2King 2"10-11) but this is only to be sen as evidence of divine omnipotence. However, we do not discover in this connection any evidence or speculation where they did in truth land, what they were supposed to do in heaven, how the were going to live there. Also Jesus entered bodily into heaven and later on the ascension of Mary in physi-

cal form was made into a dogma. We must, however, add that according to Malachi (3:23) Elias will "be sent as precursor of the dreadful great days of the Lord" back to his people. Also the Servant of God will appear bodily on earth one day, but at the time of his departur he dies and is buried. Only in the N.T. is a solution offered for this sentence which became a cornerstone of christian theology.

The belief in the resurrection of the dead did nott gain a foothold in the Jewish community until the end of the 2nd century BC. This belief appears to have been introduced to the Jews through their becoming acquainted with Zoroastrianism. Such a solution appeared to them to be more in line with the justice they expected from God, as those who had been martyrized by Antiochus IV - who froced them into Helenism - should be entitled to some kind of recompensation.

Shortly before the destruction of the 2nd Temple the orthodox Jews of the O.T. did not know of any "beyon The Bible did not have a word for such a topography. The old Jews never were interested in any heaven or hell. God had promised them that he would erect here on earth a kingdom of power and justice. When the time is ripe this kindgom of God will encompass all peoples of the earth who will then live in peace and harmony with each other. Thereafter, in a period when no prophets appeared the Jewish apokalypse began to flourish, fed by anonymous writers and journeys into heaven and hell became the fashion.

Among those who came into contact with advanced thinking, those who had been influenced by Persian culture, immortality and resurrection became alive and soon became a factor in Jewish life. Both concepts in association became associated with the messianic idea. We can interpret the messianic idea as the crystallizat-ion of the concept of immortality and resurrection in th sense that each one of us is a part of the continued existence of a people in history.

The introduction of the principle of Resurrection was at first only accepted by the Pharisees, a kidn of reform-minded movement. The Saducees, who represented the Establishment and the priests, rejected such an idea as not conforming with the Bible. By 70 AD the concept of Resurrection had been accepted by the people as a whole The Pharsees, under Zoroastrian influence - and they in turn influencing the Christians - believed that resurrection was of a phycho-½hysical kind and did not refer to a bodyless soul. Only later on immortality was

immortality specifically accepted to involve the soul only. This became the concept of the Christians. PAUL substituted a spiritual body in which the soul was to enter thereafter.

It must be realized that such a new principle had to become acknowledged when the Israelites were driven into exile in Babylon; the former concept of the totality of the nation was no more valid and the responsibility of the collective had to be replaced by that of the individual. In addition there arose the danger that those who died in exile and were buried outside the Holy Land would not be resurrected at the "end of the days", whereby the composition of the future israelitic nation might becoe considerably endangered. It was for this reason that HEZEKIEL (37: 1-14) promised: " Thus speaketh the Lord: Verily I will open your graves and lead you, my people, from your graves and bring you into the Land of Israel...and I will give you my Odem (רוח) into you so that you come alive again.."
The vision of Hezekiel is not a resurrection of the dead in a literal sense. The dead have decayed, but in the right moment God will form out of the material left new human beings, revive them and in this way will death be overcome (Jes.25:8) "That your dead may come alive again, their bodies resurrected. Awake and rejoice, you who live in the dust" (Jes.26:19)

In Daniel (12:13) we read "...and those shall rest and shall stand up to thy lot at the end of the days", and ".... many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproaches and everlasting abhorrences" (12"2). As we see, the Book of Daniel which dates from 200 to 100 BC, still handles the resurrection in a way Jewish thought had taught in earlier times. Also in 2Mac. (7:1-14) do we find the belief in the resurrection of the entire human being and there is no indication that an immortality of the soul in the beyond is meant. In the "Wisdom of Solomon" ,written 100 BC in Egypt, we read: The soul of the just is in the hand of God; no trouble can vex them. In the eyes of the fools it seems as though they died. Man looked on their end as a calamity, and their passing as the end of everything. Though it seemed indeed as if they were punished, yet it is immortality. that await them and after a brief affliction they are richly awarded". The "Wisdom of Solomon" reveals already hellenistic influence to which the Jews of Alexandri and other Hellenic centres had been exposed. Contemporaneously many Jews rejected such "modern"ideas and

all ideas of resurrection. The original pharisean version of resurrection was considered a privilege for the martyrs,who will not be judged,will not go to heaven or hell but will arrise bodily to enjoy the coming ot the Messiah.

Later the concept of rebirth was also introduced and became a strong factor in kabbalistc thought. "All souls are subject to the trials of transmigration and men do not know the design of the Most High with regard to them; they do not know they are at all times judged, both before coming into the wrld and when they leave it They do not know how many transformations and mysterious trials they undergo, how many souls and spirits come to this world without returning ot the place of the divine king".

In the apokryphic writings (200-100 BC) attention was concentrated on the coming of the Messiah. God was going to create a new heaven on earth,judgement would take place,the righteous would be raised from Sheol. Until then all the dead remain in Sheol,but at that time "the wicked rest in torment till the last time come (2Baruch 36:11). Sheol is divided into three compartments: papadise or "Abraham's busom" for the righteous, one for the ungodly who are to be raised for "scourging and torment" and one for the ordinary godless who shall never be raised at all (1Enoch 22:9-13)

The Essenes thought that an irresistable ~~xxxxx~~fate controlled human destiny. The Saducees denied this and the Phariseans held an intermediate position,thinking that some human actions occurred independent of fate.

The Dead Sea Scrolls reveal the theme of Resurrection and Judgement Day when the wicked will be destroyed after lengthy battles. Life here on earth is one long a attempt to remain free from any stain so that there is the chance to sruvive at the time the Messiah comes. Paradise will come onto tis earth , there was never a thought of a"heaven in the heights" In the writings of the Qumran Sect we find a dualistic concept of spirits which prompt man to be good or evil, and of the consequent judgement - a principle known to us from the techings of Zarathrustra. "But the righteous will live by the faith. This refers to all those who observe the law in the House of Judah whcih God will spare from judgement on account of their sufferings and their faith in the Teacher of Righteousness" (Habakuk Commentary)

JOSEPHUS writes that the Essenes were convinced of the curruptability of the body and of the immortality of the soul; that the soul lleaves the body and aseends into the ether. Josephus compaires this view with that

of the Greeks.

PHILO who lived in the 1st century AD in ALexandria tried to prove that the O.T. contains the same teachings as those propagated by the Greek philosophers. He tried to make the Geeks consider Judaism acceptable. He was f first to falsify what 1Mos.2:7 conveyed by his translation: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul". During that same time we find an objection to the prevailing Greek point of view in 1Timot.6:16, that it is only God "who has immortality".

Let us recapitualte the process by which "pagan" co concepts of the "life beyond" penetrated into Jewish orthodoxy and biblical writing:

1. The Isrwelites knew much f the beliefs held by pagan cultures and were often tempted to accept them: they constructed the "golden calf", they "sinned" in the times of the Judges, Solomon "abandoned God when he got old " and adopted foreign cults. The Israelites met such flourishing cults in the Babylonian Exile, under the Seleucids and in the hellenistic environment.

2] In the centuries before the destruction of the 2nd Temple many currents and movements existed which tried to assimilate the philosophical concepts of the surrounding world. They demanded reforms and preferred to live in the easier world provided by the Hellenistic culture. Other currents which wanted to re-introduce ancient semitic culture clashed with the modernists. It was unavoidable that the Jews in the Diaspora distantiated themselves more and more and developed independent ideas and customs; these expressed their tendencies in "pseudo-epigraphs", i.e. pamphlets brought into circulation under fictious names e.g. Enoch, the Psalms of Solomon etc. which are today grouped as פ'ג13'ן

3. The Rabbis who sat out to compose the Talmud absorbed many of the "modern"ideas which had penetrated intot he population. They began to describe heaven and hell, angels and devils in their typical exactitudes demanding way f writing.

And so , under the influence of the Greek philosophers, the mystery religions amd the impact of the tension in that political atmosphere around the last century of statehood, three conceptions and views predominated in Israel;

a. Belief in everlasting doom

b. Conditional immortality

c. ultimate resurrection and salvation for al

At the time of the destruction of the 2nd Temple and thereafter ,when the Jewish nation had ceased to exist,certain deistic currents appeared; there came on a conglomeration of established thinking with the con=eept of a Dualism and one had no difficulty anymore to accept two kinds of worlds. The first to succeed in suc a syncretism were the Alexandrian Jews,mainly under the guidance of Philo (and later the Gnostcs and the orthodox Church grew out of this envronment). Slowly a visionary-apokalyptic form of Judaism developed which presupposed a world beyond ours. A heavenly and earthly Jerusalem were described, one accepted that certain things had already been created at the time our world itself was established ,like God's throne,te Torah, the Temple,the Patriarchs,Israelthe Messiah,Balaam's donkey,Heaven,hell. Specialists came to the foreground who described the architecture of heaven,the mechanisms of hell.

Talmudic Times:

The Talmud discusses at length if the dead are cobscious of events that trtanspire among the living; it was ,however, usually accepted that this was the case. In the Middle Ages there was no doubt at all in this respect. In the Talmud Sheol becomes a place of punishment and the Vslley of Gehinnom as "hell" shows how much pagan ideas had penentrated. The Chassidim and the Chakhaloth introduced mystic ideas into the talmudic times. Thus sin could be transferred to a chicken and the superstitious custom of פרגול could flourish.

Especially did the Rabbis depict the status and compontment of the dead. They were sure that on שבת also the fires in the Gehinnom are quietened and the tortures suspended; the spirits usually confined in Gehinnom are free to roam the earth until שבת ends when they have to head back at once. The Talmud speciifies also Tuesday and Friday nights as especially dangerous because of these roaming spirits. The smelling of spices at the time of הבדלה has been introduced to protect us from the stench of the rekindled flames in Gehinnom.

The manifold customs and rites surrounding death, burial and mourning have to be seen in the light of the post-biblical penetration of pagan beliefs and folkloristic ideas. In talmudic and geonic times the mourners,

on returning home, had to stop seven times to confuse the spirits and demons who followed them from the graveyard. The custom of washing one's hands after the funeral ceremony was introduced in the early post-talmudic perido. The explanation was to "dispel the demons of uncleanliness which followed man to the grave" During the 7 days of mourning the soul is supposed to suffer intense agony on being parted from the body, wandering disconsolately back and forth between the grave and the former home. Within a month to a year the soul was gradually weaned away. All the many customs of the mourning period are meant to protect the mourner and his surroundings from any damaging influence the departed soul may endeavour to exert.

The Tamud knows of two kinds of necromancy, one by which the dead is raised by naming him, the other by which he is questioned by means of a skull. There are legend that the spirit may pay a visit from the grave, appear in the dreams of a friend or in front of a congregation in the synagogue. There are also talmudic differentiationss as "questioning the immortal spirit" by appeals for help (which is permitted) and "questioning of the corpse (which is forbidden). It was believed that not only the spirit but also the body of the dead was made to be raised by the necromancers and that should the grave been opened while the necromancer was busy, it would be found empty.

The Bible does not mention the creation of demons, but the Talmud tells us that God did not complete the formation of the bodies of the demons because on the 6th day the שבת came along and therefore the demons remained without bodies.

Death was consideed caused by a spirit - the Angel of Death. The corpse was an object of fear, because while the dead had entered the world of the spirits, the soul hovered above the vacated shell, potentially capable of harming those nearby. Therefore the body should not be left unburied over night; but the funeral too was considered a dangerous time, the soul hovering nearby in a cemetery full of spirits.

Also the infant who was not circumscised was in danger of being captured by the demons. According to a Midrash "God said to Abrahama because of the merrit of circumscision your depeendants will be saved from Gehinnom, fr only the uncircumcised weil descend there". In Geonic times even dead infants were circumcised to protect them from the demons. Therefore the night before the circumcision was considered very dangerous for the

infant as the demons might attempt to kidnap it.

Another evidence of the power of the dead was the custom which persisted into the Middle Ages: the Talmud made the injunction to beg the pardon of the dead in the presence of ten men.

The Middle Ages:

Althought he notion of good and evil spirits is very ancient, the O.T. is very reserved on this point, especially in its older parts. The later books ofthe Tnach are more outspoken (Story of Tobias; the Book of Daniel), here the angels are often given names and are vested with marked characteristics.

The Essenes of Qumran were conviced that the Sons of Light would be received after death into the ranks of the angels to enjoy perpetual happiness among them. Immortality and an eternal happiness for those accepted among the angels was already a considerable departure form previous ideas in those days.

The thoughts and beliefs which penetrated Judaism during the Middle Ages must be seen against this backgr-ound to realize the most profound adaption to surrounding beliefs. The gennerad concept dominated that the soul of man is indissolubly connected with his home and his associates. Even death does not break this connection. Long after death the spirit will continue to haunt its ancient connections. The by now generally accepted con-cept of the immortality of the soul among the Jews did not oust this fear.

In the Middle Ages the idea prevailed that man is possessed of several different spiritual parts:

נשמה is the soul which ascends to the Maker after death leaving behind the רוח and the נפש which continue to be active on earth

After the נשמה departs heavenwards after death the רוח wanders forlroneiy backwards and forwrds between the grave and the home during the firsst week and then departs - but not for good - as it is very much affected by its attachement to its former body to which it returns very often. But on an average after a year it departs fro good.

The נפש, however, never forsakes its bodyly shell even in death and remains always with the body.

As a rule a spirit likes to find himself among friends or among those of its own station and culture. Medieval Jewish literature is full of ghost stories; in many of them the spirits retain their bodily forms with all possible human desires, antagonisms etc.

The has quite a great and direct influence in heaven and especially the of the righteous has such power, on its own initiative or stimulated to do so by prayers of the living, to intercede in order tol bring about a beneficial decree or to avoid an evil one. Pilgrimages to the graves of a Saint or a Sage for such intercession have been known already in the earliest years of the Diaspora. Today the Western Wall is the main pilgrimage place where to deposit man's wishes, or the grave of Yochanan ben Zakai in Meron.

But saint worship was never a Jewish institution, while visits to the cemetery or the visit to the grave of relatives or scholars were advised, and such visits became a custom on יום בכורו , יום מלך , יום הבאה in parts of Jewish cultures.

It often happens that a spirit persecutes a living person and in such a case the Rabbis advised that the victim should present himself at the grave and pronounce the following formula: " With the consent of celestial and terrestial tribunals, I conjure you in the name of th God of Heaven and Earth, and by all the holy names, that you desist from parsuing any human, whether man or woman, adult or child, near or far, and that you do not do them any harm with your body or spirit or your soul. Your body must be in its grave until resurrection. Your soul must rest in that place where it belongs. I command this upon you with a curse and with an oath now and forever".

According to Jewish folklore the spirit or soul leaves the body while it is asleep and wanders over the face of the earth, reporting back its experiences to the sleepless mind. We dream of the dead because their mortal souls are still capable of haunting the earth and of molsting enemies, " But animals have no souls; therefore man cannot dream of an animal that has been slaughtered or killed"

All significant dreams come from God. "Although I have hidden my face from Israel, I will communicate with him through dreams" Medieval writers, however, thought tht there are special angels who bring dreams and visions to man; sexual dreams , however are brought be demons.

According to Jewish beliefs the punishment of man was not postponed until the "world to come" or the Day of Resurrection, but began as soon as the body was interred in the grave. This secret of the "tribulation of the tomb" was learned, according to a Muslim tradition, by AISHA, Muhammad's favoured wife, from a Jewish woman in Medina, who taught her as well how to avoid the unpleasan experience by living an adequate life while still in this world. Later on, details about the first hours of the dead in the grave foudn their way back from the Muslims into Jewish folklore.

It was believed that one could make a dying man take an oath that after his death he would return and answer questions put to him. If the dead did not want to answer the summons of the living, one coudl employ a sourcerer who would at times be more successful.

It was advisable not to leave a man alone after he had died. Prayers should be constantly recited, candles lit, in order to drive away the demons and possibly also the Angel of Death. On the way to the grave the soul accompanies the funeral procession. Throwing things over one's shoulder and similar magic acts force the soul to leave. In general it was assumed that the souls of the dead roaming the Universe, were not malevolent, but the souls fo the wicked became bona fide demons. Medieval Jewish works accept also the Christian belief that demons are the gods of the heathen. And the Kabbala as well as other medieval mystic works, still consider the demons creations of God. Medieval writers expose also that the dead may only be interrogated in the first 12 months after their death, while the body is still intact in the grave and the souls ascends and descends. The ghost, when called upon by a name, rises first from the grave; but on Shabath also the spirits must be allowed to rest.

Even at theheight of islamic mysticism, when Sufism had reached a purely ecstatic form, Judaism never accepted the claim of reaching identification with God as the Sufis proclaimed to have achieved. Such claims and aims were abhorrent to Jewish mystics. Jewish mysticism developed on completely different lines in the form of Kabbala which owed much to the Christian form of mysticism. However, it must be underlined that there was a considerable cross-fertilization betwen the mystic movements of the three religions.

DISCUSSION

The belief in the immortalt of the soul which was in the past an undeniable fact,especially among Christians, is not anymore accepted as a afct. Many -including priests and other deeply religious people - reject such a notion as non-biblical,as pagan in origin and talk even of the death of the soul and view the resureection ina purely symbolic sense.

Toda large masses of men and women have taken a totally negative attitude to everything which is beyond a purely materialistic outlook; others take part in the actual vogue of modern buddhistic teaching in their search for a positive answer to the question of life after death in the sense of a cyclic existence within the "Wheel of Being". Others, with an introspective trend - not only people but also nations and entire generations - face the issue by ØØcoming to the realization that in a spiritualsense we are alwaßs dying and reborn, are reaching higher levels of understanding, beginning again after having failedm recoiling only to better proceed.

Following the fundamental changes brought on by the 17th century -when religion lost its austere position and science took over - that belief in immortality which had kept death under control,was deeply shaken. We notice with surprise that man of toda has again become afraid of death,terrified of death - and man has no answer anymore.

The mystic ideasof resurrection havelost their hopeful formulations and as they are intimately associated with the idea of punishment by God,they do not fit anymore into modern thinking. The theologians try to lead us to hope by new interpretations of the Bible in which an immortal soul does not figure. New expriments in thinking are brought forth. A very profound thinker, Teilhard de Chardin tries to explain the future history of mankind in relation to God by relating it to the evolutionary process. This,however,demands a radically new look at the Bible and at fate in which the individual is less important than the community,society as a whole.

Others try to fit,more by force than by logic and less even by a feeling for the need of man,the soul into a function pf our mental life as the ultimate principle

by whih we feel and think and which perishes with death. This leads such thoughts to speak of the soul as representing a "self" ,a "personality" or a"personal identity"

And man tries not to think about death; when unavoidably such thoughts do present themselves,they are repressed,pushed away, as otherwise deep anxiet6 will come to the foreground.

Today we have created for ourselves a world which is technically advanced but spiritually empty. Scepticism prevails. Today one does not only not dare to speak of death, but one speaks of "passing on", of "passing away" ofhaving "gone to the Far East" etc. It is difficult indeed to tell a patient of his coming death. Today one does not dar to talk openly of a dualism of body and soul or of immortality. Today's philosophy and science discourage such beliefs. The miracles recounted in the Bible are submitted to critical analysis and the metaphysical is discounted. A materialistic concept of life and existence occupies the foreground and man feels abandoed and helpless.

BACON wanted only to make use of the observation. the empirism.Likewise HUME and LOCKE searched for the truth with such methods. CARTERSIUS relied only on the ratio,the mathematics,the scientific facts. Such methods were applied by the Enlightenment. From all this science gained nourishment and mankind gained profit from science, but mankind's spiritual and moral equilibrium has thereby been disturbed.

The great Maimonides cannot have been as great as he is depicted to be,because he promised immortalit only to those were in possession of "active reasons" with acquired isdom,while those who spent their lives on earth only with "natural reasons" or "passive reasons" were doomed to extinction. Nobod gave him the right to such a snobbish attitude; he sinned gravely by implying that a God of Truth and Mercy would pass a man's soul with the help of a computerized examination s6stem. Every soul must be equally good,pure,immortal - independent of the degree of the achievement the bod6 left in the earth.

The existence of the human spirit,the human evolution is such a miracle,that t cannot be enertained as being a miracle only. It cannot be an accident of evolution only.The sense f beaut6,truth,justice,friendship love.ambition and selflessness cannot be accidents. If DESCARTES could determine his existence with "Cogito, ergo sum", I am on much former ground when I say: " I have no doubt whatsoever a soul which can nly be eternal and unspoilable"

organized religion as the creator of anxiety.

For people who have reached highrer levels of insight and knowledge of themselves, death must appear as a stage of higher development. This may apply to sages and saints,but is hardly applicable to us all. But even if we do not reach such intellectual or emotional superiorit6,this does not allow us to be indifferent to death We have to face death as something inevitable and accept this truth without attempting to deceive oursleves, and we should not feel the necessity to copy the saints in looking forward to death with a feeling of ecstasy. Living forever is not immortality. Living eternally should not relate to the spiritual part of us; but if we come to the inner persuasion that it cannot be otherwise,that soemthing somehow somewhere will consume us, each of us,individually and globally, our life here on earth,now and every day,must ahev a purpose, a sense, a content. This life can in such case only be part of a preparation for,an initiation in things to come after death, a read6ing process. Ergo, it is ofr us to begin our future,our eternal life alread6 here and now.

Death is there; it is inevitable. But this thought should not persecute us,impress us, If we do permit this to happen, we shall also permit death to gain an enormous domination over us. We should argue with us that so many generations have died in the past history of the world, and this world has also constantly advanced. Can we sa that this happened "notwithstanding this ", or is it more justified to say "because of this"? There cannot be any doubt that those who have lived and died have been useful in building this wrld,in continuing this orld. A man who uses such arguments feels that death cannot annihilate for ever his existence, an as life has given him everything he could get,the good and the bad, he can face the hour of his death with equanimity. He can assure himself that there must be some salvage even if with advanced age his usefulness appears outlived. He kno s that he was part - even as a minute element - in an unbelievable complex and marvellous spiritual and physical world which was somehow planned, whose evolution has been directed, and that he can expect to continue to remain in some way part of it all.

We instinctively avoid speaking of death; we appear to wish it awa/,to deny it by avoiding this topic. In Freemasonr6,after the exhibition of the s6mbolism of birth and life in the first two degrees, we are made to feel that we have reached the climax of our initiation into an understanding of ourselves by being presented with, made to realize,led into an acceptance of death as a friend,as a continuation of life,as a part of life, as an acceptable part of life. When we are taken through the third degree we have become cognizant of death as something natural,as something which has lost all its dread and threat and which appears now as something 2e can accept and acknowledge with hope.

We are as much as an6bod6 else exposed to the fear of death,to the conceptsprevailing in this respect. Our religious attempts to give us consolation we accept gratefully; others who cannot agree to such consolations for reasons of logic,feel lost and unhappy. All interpretations are pure speculations. Philosophy tries to f find for us intellectual structures which are - however, entirely built on air.

Are we to accept what truly wise and clever men have found for themselves ? EINSTEIN, who in 1930 said he cannot believe that the individual survives the death of his bod6 although weak souls harboured such thaughts through fear or ridiculous egotism, appears to have changed his mind in some sense later on.

CONFUCIUS wisely placed us in front of the limits of our knowledge about matters in which we search for knowledge. "While ou do not knoiw life", he asks,"what can you know of death ?" But death is the only certaint6 we have,the onl absolute certainty and we have to come to term with this certainty, with the experince of death In whatever man does ,thinks,desires he has to take that certaint of death into consideration and arrange his life according16. Man has to come to the realization that he has to arrange his program in life that it does not come to nothing with his death but can be completed by his death. Man should be able to say to himself: "The world could and should continue without me,but should have become a somewhat better place by m6 having lived. My having lived, my life will be ended with m6 death b but will not have beendestro ed with m6 death" In short, we should be able to face the inevitable and should come to accept it as something which is not a catastrophy. We should learn to have a dialogue with death.

Living forever is not immortality. Living eternally should not relate only to the spiritual part of us. We should not contemplate " the life thereafter" as the continuation of thekind of life we have been living here on earth with all its pettiness and degradations. If we imagine anything to occur after death we should imagine it as a fulfillment of something we have not ben able to achieve during life,because we did not have the means nor the capability to do so.

e have not been asked to be born,nor do we ask to die. This has been destined to and for us. But between these two enormus events- for which we are not respnsible - is our life,as span and a field on which we have to live according to the ethical standards which have beem delivered to us over generations and which we have created for ourselves. There is only the one conclusion possible.viz:- that we should enjoy our lives so that we can rejoyce in our achievements.

Only man knows that hislife will end in death. This is a cruel truth but by accepting it,coming to terms with it,he will come to love life,respect and accept death,free himself from self-delusions and make his energies available to and for a useful life. " A free man thinks of nothing else but death, and his wisdom is not a meditation upon death but upon life" ,says SPINOZA. This leads us to he conclusion that man has a duty to perform,that he is one of the building stones in some eternal structure, and that his actions and performances will be the basis on which a better world can be built,on which the coming generation - to which he has become a guidance and an example - can in its turn go on building until that perfect structure can be completed for which the TGATU has, after all and in truth,created the world and populated it with us - mankind.

Let us be quite conscious of the fact that while confirming or even while facing the problem of after-life, all the laws of physicis,natural sciences,yes even of logic have to be set aside. Our intellectual reasoning has to be in harmony with our emotional and sesual energies to make the acceptance of our existence reasonable.

We are taught that each year of our life,even each day and hour should be seen as one which has content,ha sense,is not meaningless. Even if they brought pain and sufferings we shoudl honour them and concede some sense

and benefit to them,because we gain andlearn from every experience. We advance with everything we learn. Only if we accept and acknowledge life in all its shades and shapes,can we accept death as a friend who will one da6 come to reach for us. Judaism more than any other religion or philosophy loves life,affirms life,honours life, concentrates life. It is an error for a Jew to fear death. Judaism makes death part of life.

The ethical argument has always ben considered the strongest justification for personal immortality. It is a frustrating thought that mankind, having developed so far in an intellectual,aesthetic,moral and religious wa6 should end entirely with death. Alread6 CICERO voicedsthis protest: "For we are not created or born idly or fortuitiously,but doubtless there is some power which takes thought for the race pf man and which was not likely to create and foster what - whenit had completed all its toils - would sink into everlasting misery in death".

And then there is the judicial argument which states that our present life does no show that harmnoy of condition and character which our sense of justice leads us to expect: the wicked prosper and the righteous suffer. There should be ground for expectation that in a future life these anomalies will be corrected.

And there is also the religious point of view that God has entered into a fellowship with man and that therefore death could not be originating from Him.

If a man is religiously endowed he knows that his God has created man,his soul and spirit; therefore the soul returns after death to the place whence t came. T herefore the soul,the spirit is undestructable. Fo such a man death can only mean return to God. The religious outlook on life cannot accept the finality of death. A religious man cannot agree that God has created man like a toy only to be discarded after some time. In our days religions cannot gain adherents by propagating beliefs in miracles and therefore the power of prayer and the power of ceremonials have been reduce to a great extent. Religion has been able to surve ,as much as it has so far, because of the assurance of a li fe beyond which is one of the essentials of religious teaching. But at all times have not only atheists but also m6stics and deeply religious men fought against

hy do all people - or nearly all people - of whatever culture they may a part, fear death ? Why is this the fact even in those who are certain that a soul or some kind of phsycical factor survives the destructible bod6. Why does the thought of death still produce an abhorrence even when there is certainty in such people thatthere is a resurrection ? Why is it a fact that modern man does not know how to die ? Why have family and physician come forward with lies to make the dying individual comfortable ? All this can only indicate a failure in our life-long attitude to life. A man who does not face his end with calm has somehow not handled his life in a right way. One does not hear anymore much of those figures mentioned in the Bible and in history who readied themselves to receive death with full acceptance as a fact of life,made all the necessary preparations to leave this life and knew its relation to death. Death and life belong together,but life should be lived on its own merrit, should be full,should be used to make us mature individuals, to give us something,to make us gain something. Then can we come to feel that death is part of life,not the end,not the purpose. As HEIDEGGER says, "as nothing can be done to get around death, we should make it clear to ourselves that we are going to die. By this act " one loses one's being lost".

Lucky is the man whose death comes in the fulness of the 6ears, after a life in which he can look back with satisfaction because it transmitted to him wisdom and knowledge,because it gave him the strength to overcome his weakness and because it offered him the opportunit6 to please others. Happ is the man who left his imprint on his and the following generation, not on his children only,not on some single individual, but on mankind as a whole, be it even in a very small part and a very restricted sense.

There are sects of monkswho try to get used to death,become familiar with death,by sleeping in their future coffin,by decorating their cells or chappels with skulls etc. One ma6 see in this a therapy of adjustment,of habituation - but this does not imply acceptance and understanding from a deep inner realization and hope

Most of the millions who who went to their death under the whip of the Nazis,did so with dignity and with the feeling - not only the knowledge - that their death was not the final end but had somehow a meaning, a significance, and that there was some thereafter. The Ghetto fighters knew this too,they found sense and meaning in selling their lives at as high a price as possibl

They all knew that their bodies could be detroyed,that their quintessential existence however was going to be preserved somehow thereafter.

Since mankind could think and reason,the question of the fate of man after death was uppermost. Not what was goig to happen to the individual but also how all those who have died were to be organized with an d in relation to the living. Fear controlled all those thoughts and the resulting actions. All the arrangements man made to meet death was a defensive arrangement, to face the eternit after death or the spiritts here on earth who had to be placated.

There is no argument in this world which has been moredebatad than immortalit . There is no kind of argument which has not been used, and the multitude of solutions which have been offered prove that none is fully satisfactory. KANT finds enough reason in the fact that man needs knowledge of immortality for this happiness.EMERSON argues that the fact of our being dissatisfied with mortality is proof enough that immortality exists. ARISTOTLE,even MAIMONIDES thought it scientifically proved that hte stars are affixed on crystal spheres above us. There are still so many"white areas " still ,unexplored regions of human knowledge,as spiritis throught transfer etc. All this will not bring, I hope the answer to that perennial question,what is going on , what is happenning as soonas death finishes our life on this earth. Because it is my firm persuasion that this lack of ultimate knowledge is the greatest benediction we can ask for. This not-knowing is the stimulant which makes us continue with our searching and exploring, which urges us to a continued self-improvement, self-recognition and which is our hope for an achieving a higher ethical level in life.

If you point out that I have placed the robe of a philosopher on my shoulders,the above words van only permit the conclusion that I am everything but a philosopher, possibly even a non-philoopher.

After having passed in review the devlopment of the concept of immortality through the ages and within the philosophic and religious systems, we have every reason to be bewildered about the importance mankind has at all times given to the problems of life and death and also how little satisfaction our questing mind can find if there is not faith to fill in where knowledge ceases. And we have to conclude that there is no satisfactory reply to our wish to be assured,because in this constant searching and querrying lies the simulus to our thinking and doing. We have to agree with UNAMURO that " You and I and Spinoza wish never to die; this wish of ourse never to die is our actual essence".

As soon as the structure of immortality is destroye or attacked,hope goes away and life is often not considered anymore worth living. Many feel that it is impossible to give value to any kind of ethical system if immortalit is not the reward for doing right with the next man. If the crook and the zadik,both in the same way, the one "who walks in justice" has to have no benefit out of his having been at such a disadvantage in life in comparison with the other? Immorality would hardly survive,lawlessness would accrue and chaos would result. Loss of faith in a life to come robs man of his joy in life. Have we to believe the conclusion that those who proclaim no belief in immortality and do not show any concern int his respect but, on the contrary live a life of jo and pleasures, pursue acquiosities and riches, have only repulsed any thought of death and by their activities try to eradicate ,to negate the fear o death ?

One can hardly believe in immortality,in man possessing an imperishable soul,in something divine in man without also believing in God. This is a major difficulty today. This brings man into conflict as it makes those who otherwise feel in themselves a certainty with regard to things beyond death,deny anything which does not conform to the purely materialistic outlook which prevails in our days. It is difficult to persuade man of today of a superior power governing the world in view of the injustice whcih prevails everywhere - after the massacre of children in Auschwitz,the misery in Biafra, the starving deaths in Bangla Desh and the inhuman treatment of the Vietnamese boat people -

Who can today fullheartedly accept the statement of Moses MENDELSOHN that the " infinite wisdom of the All-

might ,joined with His infinite goodness ,induces us to conclude that all concluded, singly and as a whole, things could not have been better than they have been arranged by God"

On the one hand we see modern theology rejecting or ignoring belief in immortalit6,partly because of the beepticism about the biblical mytholog and because the traditional conceptions of reward and punishment cannot anymore be taken serious. The religious services in s nagogues and churches do not take accosnt of the moder trends and this can only contribute to an estrangement.

Because we have to notice too that although modern theology and modern man have become scientific minded and sceptic, the people at large,mankind in a great part stll believe in an after-life , in the immortality of the soul. The rites after death are continued; even thos who have dissociated themselves from religion and religi- ous organization follow all the rites of the burial and all the practice of mourning. This indicates a definit deep seated belief - and fear. Fera is belief after all. It is interesting that weddings have become secularized but death not at all.

The Government of Israel has made enormous efforts to recover the bodies offallen soldiers. The American Government did everything in her power to recover the bodies of the fallen soldiers in Vietnam. The explana- tion that this is done out of the legal necessit6 to define the status of the widow, does not satsfy/ It is a definite indication that there is a belief in resurrec- tion. There is in this solitude moe than a dut to the dead. We have still the euologies at the graveside and this too indicates that we still harbour some deep down belief of some existence beyond the grave. Let us also mention that the desire of man to have his name immrtali- zed on a building,a street, on some monument or on a plaque over a clinic bed indicates that we believe that good deeds will be to our advantage when we come to be judged. And do not the pilgrimages believers undertake indicate that they hope for a reduction of their load of guilt on the Day of Judgement ?

WHAT IS THE ANSWER ?

What are we to make out of all the details we have learned so far to give us that satisfying answer,that intellectual structure with which we can make our life a valuable episode ?

Man thoughts come floating in. They often use independent thoughts and facts as building stones for one's philosophy. The older one gets and the frailer and the more damaged our bodies become,the stronger and the more experienced our minds become also, as a rule. I do not want to say that this is an indication that our bod6 and mind are two entirely different entities, but that it is worth pondering about. The one part of us reminds us of our approaching death,while our mental faculties are absorbed in finding a suitable attitude to face this.

Sooner or later nearly everybody will come to accep in some form or degree that there is a duality of the body and the personalit6. Call the latter the spiritual part, the soul or whatever you like,there=is certainly something individual about that portion of ours. Should e adduce death itself as proof ? Because when we die the body remanss and something goes from it ?

We preserve in some form or other the body after death,we arrange for a decent funeral with a more or less great ceremonial. Even of we deny that anything will be left of us after our death,we still follow with great earnesstness the rituals associated with death and mourning. Le t us recall the efforts to recover the bodies of the soldi

Is an after-life to be aspired ? Is it to be feared or to be welcomed ? What makes it attractive ? Isit just a thought complex to neutralize the fear of death, to make death acceptable ? Is it a picture we paint for ourselves to make the uncertainty of life acceptable ?

Is there not the danger that too much engagement in such questions might deprive life of a great part of its values ? As long as man places all his interests and concentrates all his energies on achieving some benefit for his after-life,he is apt to minimize his moral and social values in this world.

We have to recognize mour mortgality and we have t learn that our life here on earth ,where we have to fulfill the duties for which we were born as humans. We have to tell ourselves tht each of us has in his own life to

a dd to that perfection for which we have developed from the original animal. As soon as we are capable of facing the inevitability of death,many of our energies are freed for ethical achievements,to raise our standards of life and to realize higher aims in life. If we accept the certainty that it is not in our hands to change our fate after death,that all what will be our future does not depend aon anything we might try to interfere,we have all our time and energy at our disposal to perfect ourselves to render our stay here on earth meaningful. Let us not exhaust ourselves in constructing,weighing and discussing those fantastic belief systems whcih religous philosophies have built up for us regarding our life after death - with hell,heaven,purgatory,paradise etc - which give us onlty wrong attitudes to and mistaken concepts of the Supreme Being. Freeing us from all which ~~ww~~ is placed before us by those who wanty to have the exclusive rights to cater for our beliefs and our salvation, we can come to clearer and unequivocable realization that we are surely not going to disappear in annihiliation after death. We have to coem to the firm persuasion that unless man's noblest aspirations,hopes and efforts are to be mocked,unless human existence is devoid of worthand meaning,man's spiritual life must continue in some form beyond the grave. I like WERFEL's ateteent: " Now I know that God would never have enabled nature to permit us to kill each other, had our physical death also menat a total death ".

I cannot imagine that there is a God waiting for us to emerge through death and to be submitted to His judgement. I cannt imagine a revengeful God who has exposed us to our inbuilt weaknesses and faults and makes us responsible for their consequences. But I believe in a Supreme Being who has given us all opportunities to shed my faults and weaknesses and if I failed, I have at least tried my best. It is my deepest wish to leave this world with such a record of having tried to correc t my imperfections and to control my base instincts. I have certainly not succeeded in doing so, but I can say I have done my best. I have a sense of guilt in me which proves that I ahve not succeeded, but I have also thgt inner feelinng of calm which assures me that I have done my best - all considered. I have - I believe -been able to overcome tha primary handicap of having self-deception - that human tendency to soothe one's fears and to chase away one's feelings of guilt - blind my faults and weaknesses.

It is my firm conviction that we are part of a divine scheme, but I cannot visualize that the Supreme Being is truly concerned with each one of us - except in most vrare cases - by registering our thoughts and deeds,revenging himself,by scolding or threatening. This is only the application of the ancient line " Deus non cognoscit singularis", God does not know the specific, does not concern himself with the individual,does direct the world according to eternal lawe whose generally valid rules have been determined for ever. Our own fate and evaluation is controlled,valued and judged by inbuil controls which we ourselves manipulate with success or abysmal failure.

It is our own interpretation,the outcome of our own philosophy of life,how we come to term with these preoblems. Happ the man who can say with Job: God has given, God has taken away - blessed be the name of God". The way we face up to our death is carved out by the way we live. We must concentrate on our giving a sense, a purpose to our life,to give it some fulfillment. If we reach such aims we shall ahve no difficulty in finding our death acceptable.

It is a fundamental error to see in death an enem y a threat, a cheat. As death is inevitable it cannot be seen as a misfortune. Our sages who warned us to live as if every day was our last,were right, but only becaus it should make us desirous to live nothing but out lives as individual lives and fulfilled lives,to fill it with friendships and happiness for other, to avoid anything which might cause sorrow and pain for others and which might leave is us the sense of guilt for something we have done wrong.

We know that our lives have to end in death. This is inevitable. We know that we represent a most marvellous structure created bodily and spiritually, It is impossible that we have come for nothing, will end in nothing. There must be a Supreme Being. There must therefore be a purpose in life. We cannot simply disappear. What happens to thatg part which is our soul ? That part which is indestructable ? We have to come to tne conclusion that there must eb something in us which will survive. It is left to everyone of us to give himself the answer,to look for advice in religion or philosophy. But,apriori, we must first come to the realization that death is nit an enemy,is not a punishment,as religious interpretations love to threaten us.

Each one of us has in his life achieved something, has felt he has lived for some purpose.

Life continues. There is constant progres and development. We are each one of us a stone in that structure which is mankind's destiny to build. There is something directing us, something which started it all. Now we are left tozour own perpetuum, with our own sense of duty, with our own ethical control s6stem - but we have each one of us a purpose.

I do not believe in an anthropological God who interferes in every act of ours, who is angry or happ , who frowns or smiles,who aan be influenced by tears or regrets,who can be swayed by persuasion or promises ⁊⊠ who jusges the strength of opposing armies and gives victory to the most qualified.

But I do believe ina God who has given me a purpose an aim. Who has given me the task of perfecting m6self and through me help mankind forward; who has provided me with ethical ▼alues and the measuring rod of morals; who has supplied me with a finely hued control s stem and blessed me with a sense of guilt whenever the red light goes up on the pannel of moral controls. If there is a prayer which could help it is the one for the well-functioning of that warning light.

We want to be assured. We want to larn. We want to hear from our peers what they think and feel. We want to draw our own plan of life from the way those who have firm oonvictions with regard to man's future destiny think,preach and act, but we have failed to find any suitable guide among those who believe the are qualified to give advice.

There are so many who call themselves "atheists" and do not believe "in anything". There are so many men and women who deny that man possesses a soul,that he is immortal, that an thing is left of him after death. There are so many such atheists ho are apparently at peace with themselves and the world, who never feel any need to pray or to ponder about any be6ond . Such men and women are so often also assets to mankind and contribute greatl to mankind' progress and wellbeing. On the othe rhand there are so man men and women who believe fervently in God,in Heaven and Hell and who are at the same time hypocrites, and in many respects are no credit to humanit .

What advice can the one or the other of these groups give us, to satisfy our craving for knowledge ?

We experience pain and shock if a death occurs in our vicinity. Whenever a beloved on departs,whenever we see people around us die,whenever we hear of disasters or famines ,we react deeply. We feel we have been deprived of soemthing of great value. We feel that something ill be missing in us,for us in future. Although to a great extent our sadness and depression is due to our egocentrism, we should never let us fall in dispair nor should we conclude that we have been deceived. e may be able to face death around us with a certainty we have come to accept in us,but it should not be accompanied by that kind f fear which threatens so many into incapacity. Also the stoic feels pain when somebody who is near to him has been taken away by death. Death may be something natural and the pain the death of some beloved person ebokes in us is soething equally natural. It is the fate the living suffers and not the dead,when dead comes. But death is neither reward nor punishment,even though we might for a while react as if it were the case. If a man sacrifices his life in some heroic act or other does he get his reward in some beyond ? Whatever there is thereafter,we can say that his action has contributed in some - often considerable degree - to the betterment of mankind. This is surely a reward. RILKE said that

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"many human beings experienced in their hour of death a kind of "becoming human" (Menschwerden). This world and that beyond cannot be separated,but are one whole, are completing each other. As soon as this is recognized there is no fear of death left".

Of course, every truth is subjective in most cases In man truth is the was his ideas take shape. As man has he faculty to develop an insight,has the power to improve himself,experiences the need to repentance, notices within bimself the urges of guilt, this can only indicate that man has definite spiritual qualities and is not restrained by purely earthbound limitations. If you agree with this conclusion than you must also begin to consider the possibility that man has a right to look beyond death. His inner mind and his constant struggle to overcome evil,to avoid sin,to acknowledge his own faults and weaknesses, give life such a content of values which death is unable to erase with an annihilating finality. The man who is intent on improving h himself from the negative sides of his character,who wants to pursue a life which is based on morality and goodness,can do s onlu for that part of his being which is eternal,which is usually defined as his soul. And let us not forget that although science and progress have reduced man's starure and the importance of our earthin the universe,he is still the most significant and most wonderful element in the entire make-up we call the wor;d Man may no more appear as the centre of the Universe - as the Bible would like to have it -but he is still the main part in the scheme of things.

The human being is still a microcosmos. Nobody can deny that man is a combination of a psychic and a physical aspect - and that there is something unique in the psychic make - up which distinguishes man.

And so I can only draw one conclusion from all I have studied and learned so far in my 3-score-ten span of life; after having looked along the roads the philosophers have marked with signs; after having looked on with wonder how the religious builders have tried to accomodate me' after having watched the failures of the s stems which tried to replace m6 querries with the opium stilling the sensations caused by their political and spiritual dissectioning - I can only find one logical reasonable and fulfilling answer: it is impossible that that this world could have existed and continues to evolve without some deep truth and sense,without a purpose which is clear to me but for which I have no space here

without assuring us that our lives have a purpose, an aim and also a continuation.

If we accept that in the process of evolution over millions and millions of years the hand of the S.B. is active and visible, we must also conclude that the fact that death is included in these His plans,this cannot therefore, be seen as something dreadful,avoidable, correctible. Death should be seen as something divinely ordained and therefore,as something,if not welcomed , as something regarded with regret and should not be looked ipon with dread and certainly not as something whcih implies a punishment. If you accept such a S.B., such a God, you can only cocnlude that He could nto have evolved us mankind without including immortality in some form or shape into His plans.

It is for me a certainty that there is "something" which will continue in some way after our death. I do not know what it is, and I am glad that we do not know what it is going to be,that we shall never know what the TGAOTU in His infinite wisdom has never allowed man to know as any knowledge whatsoever,any knowledge of any kind,of any direction, would only have restricted man's freedom of action,of development of his own self,of his adjustment to his natural trends in a positive as well as a negative sense. In this context and concept also the doiubting and denying of such a large part of mankind brings with it so much benefit for us all too.

I can only conclude that detah is the inevitable outcome of our life and that man has to face life's en with dignity and calm,remembering well that death is no evil nor punishment. It is a natural phenomen. It is a step in a biological evolution allright, but it is not a "blind" outcome, an element in an industrial production line. That difference between man and animal that man owns his soul,owns some kind of spiritual factor,indicates that his evolution was directed,aimed, willed.

We should not waste time mediating on death as long as we cannot avoid fear and uncertainty to be the outcome. We should look death into its face and come to an understanding of our position in front of this undeniable fact in our existence. Even if we hide our faces,deviate or thoughts, we have constantly face death in one way or the other as we encounter death daily everywhere - especially in our age group.

Unlessman's noblest aspirations,hopes,efforts are to be mocked,unless human's existence os devoid of wort and meaning,man's spiritual life must continue,in some positive form beyond the grave.

Life is unimaginable without death. Whatever man has undertaken from the time he has become man, i.e. since he is capable of oberving and thinking, has been to forestall death. All progress, scientific and technical - apparently arranged to make life easier - are in truth meant to delay death. To a great extent this is counterproductive as the amount of deaths is increased beyond that we would imagine as intended by nature, by the intervention of the planes,the cars,the modern armaments.

It might be advisable that each one of us makes up his o n picture and we might approach the ultimate truth which is that whatever a man indovinates for himself as true is the primordial and ultimate truth. And in addition the realization that it is impossible that anything but truth governs the world,will allow us to find comfort in our individually discovered and constructed truths.

It is for man to chose his own lifestyle, but also the way and the manner in which he faces death,in whcih he prapaires for his death. Each one of us may adapt himself in his own way how he inetrpretes teh instruction contained in Deuteronomy: " Behold ! I have this day set before ou the way of life and death. Now,therefore chose life". It can only mean that life should be valued to the maximum but that death should be seen as unavoidable. It cannonly mean that we should look for. a life of quality so that death becomes meaningful. If life is lived thus,death cannot become an enem6 and cannot be a punishment. The way how we die,how we face death,how we evaluate our death is only the quintessence of how we live. Some the Existentialists ahev expressed the view that one of our greatest tasks is life is to learn how to die. Freemasonry has long before them exposed this doctrine.

Freemasonry has always taught that death does not mean disappearance into nothingness. that death is not a dread nor a defeat. Freemasons are taught to live in such a way that detah is only one stage in the continued process of living. I do not only mean that we have to face death with dignity,but also ta t we should face it with the certainty that we facing a bew stage in our existence. Some may welcome death,some may be read6 to sacrifice their lives for a just cause in which they believe, but these are exceptional cases. The majority of us has come to term with the fact that our lives must ahve a meaning, our efforts a purpose, our actions an aim. If life has to be anything but a

but a mocker then at the end of our days we just canno disappear into nothingness.

Although the zoologist may consider us nothing but another species of the animal world,we are certainly something unusual,something differentfrom any other species. We think,we reason,we hope,we construct,we beli- eve and we create. All this fundamentally and principall not because we are pulled or pushed by instincts of self preservation but because we have,each and everyone of us,even the asocial and criminal elemenst among us, some ideal,some image before us. The different energies which propsilse us,the different qualities we have in contrast to the animal world, can only be interpreted as the out come of our possessing a soul.

How shoudl we face the death of one whom we loved ? Of course, e miss him or her, of course this death leaves a lacuna - but we should recall the days of happiness we had received from him or her in the past. In everyone we have lost we shall find something to adore, soemthing to be grateful for. And that should be the memories we recall. And our own lives should be carried on with the leitmotif that we create memories and eemembrances which will recall us with love.

We have to recall death not as a surrender to an enemy but as the inevitable accompaniment and culimation of death life. Life is lived by all of us in a way ewach one of us individually achieves. Many factors intervene and convene to form ourlives. There may be a few individuals who are satisfied with their achievements and opportunities,but the majority of us certainly is not satified with the use we havemade of our opportunities. T his may cause us regrets,tristess,butlet this be tempered by the realization that what we are and did is the sum of our oppoptunitiesd,interpretations and limitations. Death can never be the punishment for anything we did or did not do. Death is no enemy which has pursued us. Deatrh is not a revenge.

We have a soul - I do not think man will deny thi There is something eternal in us. What the outcome and ultimate fate of this soul is, remains for us to imagine or depict by ourselves. We can accept any of the interpretations philosophy or religion have prepaired for our use - we can combine any of them or individually tailor any of them for our personal taste and requirement. We can also produce our own theories to satisfy our craving for a suitable and satisfying image. But the eternal truth will remain for most of us that our sould will survive.

So we have to come to terms with death. When death comes let us r eceive it as a new stage in our existence after our sojourn of only a few years on this earth.

Freemasonry has a unique role to play in this problem which we have approached, as it tries by symbolic means togive the answer to the pressing needs of man without imposing a dogmatic solution - permitting each and every one of us to face his death accrding to his beliefs. But - and this is important - it teaches all of us not to fear death but to face the ultimate moment on earth with courage and dignity.

In short: all the problems of aman can be condensed into that original question which has agitated man from the beginning of his existence: IS there an after-life? What happens to man after death ?

The search for the answer has made man progress over the eons of his existence, spiritually and technically. The question has maintained mankind. Is it not evidence of divine wisdom that we do not have a final answer nor shall ever find one ?

Looking Inward .

There has been burried deep inside me the desire to know more about Judaism, to study its true essence and to find its real kernel beneath the many layers which which orthodox Jewry has covered the true content in the courseof the centuries and which have so effectively hidden the real shape and the true significance of what Judaism is and was. There is no doubt that the symbolism and the ethics of Freemasonry which makes the religious influence of moral concepts of Judaeo-Christian essence shine through the various layers and the clouds of immaterial obfuscation and awaken in you the hope that a very attractive and a funfdamentally very important constellation is to be found underneath, had much to do with my decision to dedicate as much time and energy as I could muster, to learn - belatedly , and halas, selectively - about the true significance of religion in general and of Judaism in particular , and the theological explanation about man's non-insignificance which our modern exponents of philosophy and science are inclined to deny.

At times I have felt very sorry that I have come very late to this fountain to drink, but I console myself that I did not purposely bypass this freshwater fountain and tried instead to slacken my thirst at one of the omnipresent watertaps orat any of the kiosks which sell their waters commercially bottled, because I had never been bothered to drink any of the waters of Jewish theology or Jewish history. I have now here in Jerusalem reached a stage in my life where I want to imbibe such knowledge and when I care only for clean,unpolluted and unlabelled water.

It is impossible to develop into an expert or to acquire even an unbalanced view of things religious or philosophical by chartering one's own march through the mountain ranges of theories and theologies, by crossing deserts which constantly take on new contours due to always changing new concepts, to wade through the flowing rivers of knowledge and knowing without overcoming one's reluctance to make use of one of the bridges the architects of the many schools of learning have constructed. I did not want to become an expert, nor did I want to turn into a crusader. I only wanted to gain enough knowledge to still my

doubts and to fill in the crevices which the stones of knowing and the blocks of experiencing I had acquired had left to fill, required to fill in, so that my personal structured life philosophy might withstand the tremors of doubts and the winds of uncertainty. I needed a balancing rod to keep me upright in my certainty of existence within the currents which tried to push me over into the belief that life is only a moment in a fantastic dream.

I did not long for changes. I did not want to find commercially explorable values. I only wanted to discover some roots from which to draw nourishment. I did not join or form enterprises which might make use of modern machinery or introduce the latest equipment by which to gain a sophisticated insight and by which to evaluate the treasures which the exploration of the ground might disclose. Like a hungry bird I scraped the ground just deep enough, and also patiently enough, to see if there was something underneath which might sustain me. Never was I directed by seismographic studies or other impressive and fascionable directives. My instincts, my sensing guided and influenced me in the mannerin which I did my scraping. I also made sure that the earth I removed by this digging did not ecologically interfere with the birds which were similarly engaged in searching and scraping. I did not feel the need nor the inclination to multiply the results of my endeavours by forming any kind of partnership. I neither looked for engineers of knowledge nor for chemists of associative or analytic systems to guide me on my path or to supervise m6 searching. I was determined to do my own independent shifting of the river sands to find my own gold, my own analysis,my own understanding. I preferred to wear a coat I had tailored myself in preference to one the department stores could sell or a tailor could provide.

You will quite rightly ask me now: " What have you found ?" or " What have you leaned ?". Let me confess that I hesitate to give an answer, an6 answer, because whatever the answer to such a querry, it will be like a projectile which has been shot with the gunpowder of proselytizing the questioner or the aim of convicting the listener in the often urgently felt need to assure oneself of the correctness of one's ideas. May it suffice if I sa6 that I have formed the conviction that we human beings are more than a Darwinistic development in the biologic scheme of a chance origin; that we human beings exist here on earth for a higher purpose, are here to develop into still greater a destiny. I feel in me the certainty that man is placed into the centre of things for a higher aim, and that he will be able to take thisaim into his sight as soon as he comes to know that there is such an aim. In short: I am convinced tht we are in the hands of a Supreme Being,a GAOTU, and that our life and our death are processes which are components of this scheme. And above all I share the belief of those who claim that death is part of our life.

It was, I think, the great Swedish Chancellor Oxenstierna who said that the older he grew the more he was impressed by the paucity of wisdom with which the world was governed. I would agree with this and extend with the qualification that I am surprised how blindly the world overlooks,neglects or even mishandles the opportunities it is given to live in happiness.

In all the years we lived abroad we never indicated by the exhibition of specific or traditional customs nor in any other fashion that we were Jews. This should not be taken to mean that we ever denied our Jewishness. Whoever knew us or of us knew also that we were Jews. We never kindled Shabath lights nor did we ever perform any of the customs which are expected to be found in a Jewish household. I liked to think that it was due to indolence; however it may have been nothing but cowardice. We explained this attitude to ourselves by saying that we did not "believe" in such externals,that we could and did feel Jewish without following such demonstrative acts. Ours was the kind of evasiveness which the Reformists in Germany knew in the last century and which they tried to cover up with to me always unconvincing phrases. I have only too late come to the understanding that in our evasiveness, our indolence,our cowardice we have deprived our children of the knowledge of that heritage they had a right to claim in their formative years. Only now do I realize that it is a sin for parents to make their children adopt a negative attitude to religious,familial,tribal or national customs or to have them follow unchecked a denial of traditional values. Every child should be given the opportunity to witness and to lead a traditional life within the family circle and within the synagogue. Every child should be given some form of religious education, so that he or she might know his or her way about within the values which Judaism represents. It should be left to them to find the degree or the depth to which their own attitude to their religion is shaped or maintained. It is impossible for a have-not to dispossess of possessions henever owned or knew. Only too late have I come to understand this and to realize how much I have sinned with regard to our children. Michael was never circumcised in infancy and I rationalized this omission away with the thought that he could one day judge for himself if this act was to be considered desirable evidence of Jewishness or a possible handicap in his future life. You must recall that this issue arose in the year 1940. At the roots of my thoughts stood the cowardly reasoning that it might prove useful in future days not to be recognized as a Jew. This kind of thought must have moved many a Jew in those years which were dominated by the Nazi murderers.

Let me correct my statement somewhat. It was not only this cowardly philosophy but more the oncreeping indolence caused by the distance and the distantiation from Judaism and Jewry which induced in us also the negative disinterested posture we adopted vis a vis the Barmizwah of Michael. We thought that Micael should have a Barmizwah,especially as he himself insisted on this, but we did not visualize it as our duty to make this important day in the life of a Jewish boy in any way a festive occasion. We asked the Jewish Boarding School in Brighton where Michael spent at that time his summer vacation, to have the ceremony performed. W e were not even interested to come to England to attend this ceremony ! We acted as if we had asked a tailor in England to have a coat made for the boy. No wonder that in his general psychological make-up he has crystallized so many of our shortcoming into the aggressive complexes he pointed in particular against me.

There is little I can bring forth as an explanation or as an excuse. The kind of orthodox education I received was so empty,so coercive and at the time so unimpressive, that not did I remain uninvolved but also repulsed, as if I had developed specific antibodies against orthodox Judaism. As soon as I was no more coerced by parental authority to perform and to conform, all my interests in appearing an active Jew evaporated and my involvement with the Jewish ceremonial ceased. Of course, this does not mean that I ceased to feel myself a Jew or that I was estranged from Judaism. It is difficult for me to judge if Joseph,Yehuda or Selma experienced the same reaction as I, if they went through that same deviation into rejection for the same reasons as I, or if they became part, in their former and actually established anti-religious posture, of that mainstream of religious negation which so characterizes their kind of society in Israel. Since they left the paternal home they have rejected religion in every form and shape, paying lip service only to those customs which are part of that form of Jewish tradition which to a great extent is born out of superstition and which has gained so much prminence in Israeli-Jewish life whenever the inner defences are downed as in the time of birth and death, of marriage and illness.

My outlook was different,possibly because I had not lived in Israel, and did not merge in its general atheistic stream; I had possibly neither the reason to argue that a Jew living in Israel is eo ipso a Jew and no more in need, as in the Diaspora to prove his Jewishness with costumes and formulas. In Pakistan I was a Jew as far as I thought I could manage to be. I have fasted on Yom Kippur all my life and in all circumstances.

Neither did I eat bread on Pessach. This I did not out of a religious urge nor out of any superstitious fears; I did so purely out of the need to manifest to myself my belonging to a Jewish root. On the rare occasions when there was some kind of a communal opportunity,did I gladly accept tradition as a common bound with other Jews and with my past. For the first two years of our internment in Purandhar I led the prayer meetings of the High Holidays and I also presided there over the Pessach Seders. After two years this confirmation of the existence of common bounds between the Jewish inmates of the Camps ceased. Themain reason for this cessation of an interest in this kind of Jewish tradition was the depression which increasingly overwhelmed us all and which made us let these festival occasions go by without any further interest. I at least did not anymore feel the inclination nor the patience to involve myself in this manner with ther interests of the Camps or the society of the inmates.

On one occasion I even stage-managed the funeral of a woman who had died in Purandhar. Mrs. Geduldig was her name.

I am very sorry now that I did not possess the maturity to make use of my knowledge - poor as it was,it was still greater than that of most anybody else in the internment camps - to maintain there a kind of religious atmosphere which which to compensate the spiritual vacuum which had developed and which might have been filled by my contribution.

In Lahore an occasional Jew did appear on the scene; he or she stayed mostly for a short time only. However, we did not have any social or other contacts with them qua Jews. An exception were the Lorbers who lived in Lahore for seven years or so and with whom we organized an occasional Pesach Seder. These were spurious events without meaning and value.

I am glad our stay in Pakistan came to an end. We returned to the Western world and it is that vacuum I have always felt in me which made me decide to go to Israel. Kate agreed - most likely for similar reasons.

Having reached the end of these reflections, I would advise you to start again to read page one.

June 1977

Modern Antisemitism.

The term " antisemitism " has been " invented " by MARR in 1879 but in essence and in practice it has been in existenee since Christianity came to realize anti-Jewish propaganda and hatred as an important alibi. Victorious Christianity hadto own the Old Testament because the Ten Commandments were therein contained, because passages in the old writings could be interpreted as predicting the coming of the son of God, because thehumiliation of the originally elected people acted as justification for the Chruch to become the " New Israel ". The Jewish Diaspora was interpreted as punishment for the hostility of the Jew for the Christian; the dispersion of the Jews was cherished as a divinely ordered institution in justification of the separation of Christianity from Judaism. Only at the " End of the Days " was the diaspora going to be ended andthis would be heralded by the merging of the Jews into the gentile society.

Under the influence of the epoc of Enlightenment a new perspective was required and found. The fundamental issue arose then that if the uniqueness of the Jewish people was continued to be recognized , if the relationship between Jews and Jews everywhere in the world was going to be acepted, and if a relationship between Jews and Christians was to be tolerated everywhere, and if certain physical and mental particularities were underlined as specific for the Jew, there was no other solution to be had than to grant the Jew the classification of a separate nationhood. Such kind of conclusion along with the surviving centuries ' old religious prejudices could not be accepted or tolerated in the newly created environment of historical criticism and rationalism.

Enlightenment tried therefore to do away with the separateness and uniqueness which had been forced from within or without on the Jewish minorities. Emancipation was the currency in which Enlightenment dealt. Emanciaption implied the acknowledgement of the right,the necessity and the logical conclusion of the situation created by the new forces to grant citizenship with all inherent equal rights to the Jewish inhabitants of the

country. As there was inevitable at the same time, the Church had lost much of its former strength and power , the new systems of Government which flowered int he clima te of Enlightenment, could envisage such an improvement in the position of the Jews. However, Emancipation implied at the same time progressive assimilation and demanded the ultimate absorption of the Jewish element into its host nation; in short,the total disappearance of the Jewish people as a nation was expected and the eternal dream of the Jews to be re-established as a nation as in the past some time in the days to come,had to be abandoned for ever.

This program , i.e. the total absorption and disappearance of the Jews within Europe could have been achieved within 3-4 generations and the Jewish propblem would have been solved for ever, had the Christian Church too recognized her errors of the past, had realized the erroneousness of her doctrines and wou have collaborated with the prevailing spirit of the times. Absorption would also have been successful without the active support of the Chruch had the roots of antisemitism not nested so deeply in the mental structure of the Christian nations since the Jew had becomethe equivalent of the D evil, had been identified as the element which was responsible for the hostile, the criminal instincts in mankind, had not been chosen as the catalyst with which to purge one's own sins and crimes.

Although in the last century until today the religious form of antisemitism still continues to exist, it has become in modern times clothed in different terms and has been supplied with a different set of weapons. The reason for the development was was mainly the newly born wave of nationalism which could nowhere supply the suitable basis for acceptance and could not function without internal difficulties and which by its very definition had to evoke the anxiety and the hostility of neighbouring nationalities. These anxieties became manifest and reactive and concentrated on the ever present scapegoat, the Jew. These times and experiences we re also contributory to the creation of the Jewsh Nationalism.

There is an inclination to see the Jewish nationalism which is today's Zionism, as the outcome of the antisemitic wave of the last century. However, it is better to define Zionism as the condensation of a self-preserving instinct framed into ancient expectations at a period when the world was in the grip of nationalisms in which antisemitism became the characteristic of every nationalistic endeavour of the peoples among whom the Jews lived. This consetalltion Jews encountered in every host country and this gave Jewish nationalism some kind of justification,legitimization and direction. When the idea of a separate Jewish national existence in a nationalistic world became an active issue,the fromer religious antisemitism and the new nationalistic antisemitisism converged into an actively applied

weapon which could alternatively also be used in one form or the other. This confluence and interweaving of antisemitic currents is still operative today especially when for the post-war generation loaded still with guilt and shame the blatant form of antisemitism still retains a bad odour while anti-Zionism could be introduced in its stead into the better-class societies.

Many among the historians and sociologists think that it was the unwillingness of the Jew at the time when Enlightenment favoured assimilation to divets himself of his Jewish nationalistic claims which were based on his unique position in history and religion, which was responsible for the strengthening of the oncoming antisemitic wave. This attitude of the Jews was made to underline the form which antisemitism took on in the last century. It became the main platform of nationalistic movements everywhere and in turn it reinforced the nationalistic aspirations of the Jews. However, it must again be pointed out that antisemitism did not create Jewish nationalism; the latter was born in the fertileatmosphere which had brought on a generalized nationalistic awakening everywhere. The enlightened Christian world permitted the Jew to exhibit,to cultivate,to boast his nationalistic characteristics. Also antisemitic circles, theologians and politicians,supported the Jewish nationalism as soon as it took on the form of Zionism, as the Jewish aspirations confirmed the previous antisemitic theories and at the same time promised a fulfillment of their political aims.

It would have come as a surprise to these antisemitic circles which had welcomed the Zionist theories as a confirmation of their assertions of the Jewish " otherness", of the Jews' "parasitic" existence among other nations, of the Jews' own confirmation of their representing a separate nation and of their wish to establish their own State, if by the establishment of their own State they would also have claimed all the legal rights and the international recognition which are rightfully due to an independent state. The moment did come in 1948 with the estab lishment of the State of Israel. The world was unsure how to react, but the antisemitic world - and let us not mince world and say the world at large - was helped over this initial embarrassement by the guilt they harboured over the Holocaust complex. Over the years things have changed. The antisemites who had welcomed the Jewish State became again the enemies of the Jews and also of Israel. Antisemitism turned into anti-Zionism. The antisemitic program of old took on a civilized form; it developed into an accepted form of hostile intercourse of nations in the forums of the United Nations. In similar polite form do all

other hostile confrontations take place,openly expressed hatred has been banned. Somehow this polite form of aggression and aggressiveness is now accepted as the modus vivendi in the Western world. Only israel's neighbours do not pretend to keep up this form of " sham politics " which is generally practiced today. Iraq,Syria,Jordan and all other neighbours of Israel do not express their political enmity of Israel in the terminology and in the confrontation used all over the world between hostile groups. The old form of antisemitism is still the main basis and the principal tool the Arabs and Communists use in their conflict with Israel. A study of the newsmedia which flows from the Arab nations reminds one well of the Russian and French antisemitic propaganda of the past - and present. Indeed, the " Protocolls " are today more used in the Arabs' attempts to enlighten the world about the Jews than at any time even in the past by the European enemies of the Jews. Zionism is characterised by all these enemies as a recently acquired nationalism , born out of the sufferings of the Jews from the hands of Hitler and his recent predecessors, for which the Arabs and the Leftist feel victimized.

Jewish nationalism , however, had become manifest before Zionism was born. Moses Hess wrote " Rome and Jerusalem" in 1862, long before Zionism was born. With the penetration of an antisemitic ideology into the political philosophy of this century, the much vaunted promise of emancipation as a solution of the Jewish problem lost much of its attraction. In the different parts of the world the different degrees of emanciaption could be seen to progress, but the success and the degree depended on the economic situation in and the political nature of the host nation.

It would be a fascinating project to study the phenomen of apostasy among Jews, but this is not the place to do so. Suffice it to say that not only before the destruction of the Second Temple but also centuries after this tremendously decisive event in Jewish history large groups of Gentiles, entire tribes and at times even entire nations converted to Judaism. It is quite possible that this is a factor which contributed to the christian and islamic antisemitism. In the Diaspora , of course, the trend to desert Judaism was much more prominent. There is no doubt that many Jews accepted Christianity or Islam in order to escape death or torture; and although Jewish and other literature - except for some mention in islamic writings - does not report mass conversions (on the contrary defiance followed by death is the main theme in the respective traditions), and rarely mentions any conversion at all, we can accept it as a definite fact that forced conversion to Christanity was rather infrequent. However, in the period of Emancipation and Enlightenment voluntary baptism for reasons of advancement and advantage was

very frequent and full integration after baptism - at least after one or two generations - was the rule. Under the lure of emancipation, the promise of achieving a high position and final integration, be it only a government appointment or a professorship in a university, baptism became a common event. Although at the periphery Jewry lost many strata and layers , the inner kernel remained strongly conservative and orthodox, and in this way safeguarded Jewry's continuity and its steady renewal. The main factor motivating this surviving Jewish group - next to the undeviating belief in a special election and selection - was the preservation of traditional customs and precepts and concepts which differentiated this group to such a marked degree from its environment that even the most convinced and progressive fighters for emancipation and assimilation had to view these groups of orthodox Jews as different and specific, as separate and unassimilable.

Jewish nationalism developed into a separate group, ideologically manifacetted and catering for every form of Jewish expression; although initially orthodox Jewry fought Zionism as an unwarranted interference with divine command, some changes did occur in some strata of orthodox Jewry.

The other manifestation of Jewish nationalism, that which identified with the assimilating nationalisms of the host nations, preaching the need for a reform of Judaism with the clear understanding that the changes were going to lead to an eventual conversion and disappearance, stood in clear contrast with the developing nationalistic trends turning into Zionism. The disappearance of the Jewish souls into the Nirwana of the host nations' patriotism through the incarnating stages of progressive assimilation was the dream of the majority of the Jews in the West. It was mainly the influx of Jews from the East which kept the reservoirs of traditional Judaism in the West sufficiently replenished. The assimilatory desquamation from this group of Jews provided a secular kind of Jewish nationalism. It is due to the group of Eastern Jews who had abandoned conservative or even orthodox Judaism but who had never contemplated an assimilatory process like the Western Jews, that the Jewish nationalism turned mostly into a secular Zionism.

To the antisemites the nationalist Jews appeared unassimilable. They called this type of nationalism honest and viewed it with some respect, while they fought the assimilated Jew who had already merged. Schopenhauer's refusal to characterize Judaism as a"confession" - an expression which had been borrowed from the world of Chriastianity - and his definition of the Jews as a nation contributed to the conclusion of the political philosophy of the last century that the Jew was a foreign element. The outcome was the denial of equal rights

to the Jew in government employment or in the shaping of the cultural development and the education of the host nation. It is not to be wondered that this led to the adoption of the antisemitic definition of the Jew as a " parasite ". The defensive reaction of the Jewish population in the different countries, their attempts to prove their patriotism, their statistics enumerating the war victims and the Nobel Prize winners did not benefit very much the Jews under attack, nor the few gentiles who took up arms on behalf of persecuted Jewry. Historic and economic developments favoured the antisemites. In the political arguments and the literary outpourings lies and falsifications were unashamedly and unopposedly used against the Jews who,unbelievable as it may sound, wereunable to defend themselves against these lies. The poison which flowed from the pens of Wagner,Chamberlain etc. and the falsehoods contained in the " Protocols of the Elders of Zion " were far more powerful than the manifestations of a hurtpride, of surprise,of a dedicated patriotism or of a well-reasoned defence.

This situation is still persisting in one form or the other ,in one shape or garb or the other. It would not even call it a surprising phenomen that this same type of Western antisemitism in anti-Zionist verbage is today so evident among the non-Arab nations of the world also. In part this cover-up, this avoidance of attacks against the Jews while agreeing to attacks against the State of Israel is due to the memories which the Nazi period still evokes although such anti-Jewish propaganda is now very profitable in view of the fact that the amount of Arab business flowing into western and eastern countries is in opposite ratio to the pronouncements of sympathy with Jews and with Israel.

The verbal and ideological weapons used against the Jews have undergone a change; the basis, the purpose,the psychological underpining, however, have not changed. One hears here and there the refrain that Israel has a right to exist, that her survival has been assured. In this our generation, to the world in general, a new holocaust would beintolerable- this, of course, mainly for the sake of the civilized nations' own sake - and we hear the steady refrain from the side of all our so-called friends that " Israel has the right to exist". The Arabs have never expressed such a pious statement. They work for the complete eradication of Israel. They will not agree to less. It appears to me that the Asiatics and the Africans who do not know any Jews but know of Israel, the elimination of Israel would mean the elimination of a competing hungry claimant at the feeding troughs of the world, the disappearance of a centre of envy for the other small nations and the destruction of a people

which attracts too much favourable and supportive interest in the market places of the world to the detriment of the third, fourth,fifth and so on worlds.

May 1977

Jews in Germany.

It is easy now, from the post-Holocaust vantage point, to form judgements on the recent and also the former manifestations of German antisemtism. It is unjust to ridicule or even to accuse the German Jews of the Kaiserreich of having lived under the illusion that they could be integrated and absorbed into the German culture and that they could have been granted equal cultural and legal rights.

Only with the spectacles which Auschwitz has provided can we distinguish today the latent hatred which prevailed in Germany for a century before the "advent" of Hitler, can we truly "appreciate" the undercurrents by which things Jewish were depreciated in literature,newsmedia,even in the prevailing satirical expressions on the day. Only now can we realize the resentment harboured by all classes against the position the Jew had acquired within such a short time. Only now do we understand the readiness with which the Germans made the Jew responsible for all the defeats and setbacks which Germany suffered as a nation and the German as a national.

In those same years any form of Jewish nationalism, especially that represented by Zionism, could not become an attractive solution or alternative to the German Jew, as he continued to feel strongly and sincerely German and as he did not and could not accept any suspicion of a "divided nationality ".

Looking back on these years gone by and the position as well as the situation of the German Jew in Germany, the question presents itself to me what the difference is between the Germany of the first decades of this century and the American of today. I am asking myself what the difference is between the Jew under the Kaisers and the American Jews of today. Having raised the quetion I have forst to organize in my mind some primary and also at the same time primitive facts.

The American Jew is an American. Full Stop. He is second to none in his nationalistic approach to and in his love for his country. The same applied to the pre-Hitler German Jew with regard to Germany. The American Jew supports Israel. In his time German Jew supported wherever and whenever necessary Jews in distress, be they to be found in Russian or Polish ghettos, be they suffering in Muslim countries. At the turn of the century they organized and financed the voyage of hundreds and thousands of Ostjuden who passed through Germany on their wayto New York. In the same degree as the American Jewish element is today economically,artistically and intellectually prominent in New York, the German Jews played no less a leading role in Berlin from the turn of the century until the debacle the Nazis brought upon them. Let me also add that as in the New York of today so in the Berlin of old not only the political but also the criminal elements contained many Jews in "leading positions". In short, one can assert that in the pre-Hitler Berlin as well as in the New York of today Jews contributed much to the the predicaments of these capitals - and this in many spheres of life.

At the time they were granted political rights, the Jews made up 1% of the inhabitants of Germany but they formed 4% of the population of Berlin.

Steadily and considerably the assimilatory process reduced the number of the Jews in Germany, and the Jewish component in Germany would have disappeared over the next one or two generations had it not been for the steady influx and replenishment by the Ostjuden, the majority of whom settled in Berlin. While in 1880 among the Jews of Berlin (50 000) only 5.5% were Ostjuden, their share incraesed by 1900 to 12.5% (among 90 000) and by 1925 to 25.5% (among 172 ooo).

Initially the Jews who had immigrated from the East had occupied only the lower rungs of the economic and social scale but within a short time they shared prominence inmany a profession with the German born Jews. The professional carreers were preferred by all classes of Jews; in addition the Jews also penetrated and reached prominence in the newsmedia as publishers,critics,journalists and they figured also as owners of leading department stores.

The German had also a specific classification for the Jew who had turned into an agnostic. The Enlightenment had encouraged the trend to losen one's ties with religious associations; but while the German would not add a label to a protestant or catholic agnostic, any Jew who added in the many forms he had to fill in all through his liøfe that he was "without religion" remained in the eyes of the German official and also in that of his neighbour and coleague as much a Jew

as if he had still continued to pay his dues to the local synagogue.

Especially the Jewish intelligenzia which dominated the literary scene, even though they represented to a great extent the German national cultural heritage, remained Jews in the eyes of the Germans. Also the American literary scene has been dominated for a decade or two by American Jewish authors and it is impressive to see how they handled the Jewish material in their writings ; but I doubt if the American public does not feel alien to these writers and their material. I wonder if the American WASP or Black or the representative of any other ethnic group will concede the Jewish author the right to depict or to paint the typical American type or background in the light of his own ethnic world.

I have not at my disposal the exact numbers or any other statistic material - those I know of the Brooklyn College or of Brandeis or of other similar "Jewish" Colleges are ,of course not relevant - but I have the impression that it is proving difficult for a Jewish professor to become the Head of a department. Or am I mistaken ? I do not talk here of a numerøus clausus which until not so long ago has affected students and teachers of the leading universities. I am thinking of the situation as it is today. However, I am not well enough informed in this respect nor am I interested in making a research object of this. But when I look at the rather large number of Jewish phsyicians and surgeons in America and search for the number of Jews heading their departments, or the number of Jews ever elected to the presidency of the American Medical Association, I cannot avoid reflecting that a Jew can reach high places in American medicine but is often stopped at the last but one or two rungs from the top of the ladder of appointments. Of course this restriction is never openly admitted or applied.

This recalls the fact in "old times" in Germany or Austria a Jew could only become a professor or otherwise be promoted if he agreed to baptism. Such a precondition is, of course, today "out of fashion". What has a Jew to do instead today if he wants to advance ?

In the last century the historian Heinrich v. Treitschke advised his "israelitic countrymen" to "become German and to feel German" without " abandoning their faith and their ancient holy memories which we all venerate". He may have said this to console the Jews of Germany who made every effort to " appear as little Jewish as possible ".

In Germany the Jews lived under the impression that they had,"like stepchildren",to behave twice as well as other children". The German Jew's attempt not to appear too much as a Jew, not to "stick out" as a Jew became more marked the more his neighbour showed his disinclination to accept him as an equal. This is the characteristic of a minority which feels insecure and which fears persecution. It is the fate of the Parsee in Pakistan,the Christian in Arab lands etc.

In 1922 there existed in Germany a "Selbstzuchtorganization" which tried to induce Jews to appear as little as possible in the limelight. This organization issued the parole to Jews everywhere not to be too ostentatious in the way the performed their religious services on the holidays, how they appeared in the streets,behaved in public places, and they warned Jewish women not to dress in luxury and to avoid exhibiting costly jewellery.

To be recognized by his Jewish looks was for a Jew a curse and a handicap. Surgery for " Jewish noses" was not yet well developed (although I saw the first successful corrections already in 1928). A Jew tried also as far as possible to associate in public with "typically Jewish looking" people. It is interesting that Rathenau wasnever seen in the company of men or women looking as "mosaic" as he himself; instead he was always surrounded by blond "arian looking" people.

November 1977

Antisemites and Freemasonry.

Freemasonry has been regularly coupled in the antisemitic slogan-formualtion of the last 250 years with Judaism as the cause of all evil, as the reason for every social discomfort. It is , however, more surprising that there is since ten years or so a revival of the witch-hunting association of Freemasonry with Judaism as the cause of a fearful danger threatening the world.

Looking back over the lat 100 or 200 years we will discover that the Freemasons have defended themselves against such defamations by dissociating themselves from Jewry and where this could not be entirely avoided they tried to hide behind a more thickened veil of secrecy.

It is interesting from many a point of view to see that in the last few years Freemasonry has again come under attack; this is the case in all Europe but mainly so in Germany. One does not require a great feat of logical deduction to conclude that this renewed campaign against Freemasonry in combination with the old and abused antisemtic slogans point to a return of the mainly germanic passtime of antisemitism, herald possibly the first indication of an oncoming economic stress and social uneasiness. It is possibly significant, possibly to be expected that it is again the Chruches - both the Catholic and the Protestant - who provide the main speakers and warners against the renewed threat emanating from the Jew and the Freemason. The churchmen rely on and refer to pronouncements made by some of the Popes of the last one hundred years. You are mistaken if you think that the threats and warnings of these Popes have no actuality in our days anymore. Let us look back on the alliance which has been told about between Jews and Freemasons.

PIUS IX in 1864 in his " SYLLABUS ERRORUM" condemned pantheism,interconfessional tolerance,rationalism,liberalism, socialism and freemasonry.

LEO XIII in 1884 in his" HUMANUM GENUUM" accused the Freemasons of aiming atthe replacement of the reign of God on earth with the domain of SATAN controlled by Freemasonry.

PIUS XII stated ex cathedra that " Freemasonry is the

common mother of scientific materialism,rationalism,laicism. Freemasonry is themain cause for the loss of faith so commonly seen" nowadays.

The combination of antisemitism with anti-masonry into the form of traditional hatred of the Church for the Jew appear to have started with the Dominican priest GREINEMANN of Aachen in 1778. The good monk had discovered that " the Jews who crucified the Saviour were Freemasons. Pilate and Herodus were Masters of a Lodge. Judas had been shortly before his acto of treason initiated into Freemasonry".

For the Nazis, of course, accusing Jews and Masons of all possible sinse represented an imported propaganda weapon.

Erich von Ludendorff thundered that " the Jewish-masonic slogans of Liberty,Egality and Brotherhood have enslaved the nations. The aspirations of a "humanitarian unity" equals the judaization of the nations". On some other occasion he discovered that the "Freemason is an artificial Jew".

ALFRED ROSENBERG preached that " the Jews have made the freemasonic philosophy their own because by means of the masonic preaching pf humanitarian principles every Jew, negro, mulatto would have become a fully accepted citizen of every European State".

When Adolf Hitler made the discovery that " but one thing is dangerous, a matter which I have adopted from Freemasonry: they represent a kind of priestly aristocracy" JOSEF GOEBBELS in his turn pronounced that " those who pull the strings behind the generalized campaign against peace-loving Germany are the circles of international Jewry, of international Freemasonry and of international Marxism"; and HEINRICH HIMMLER in his invitation to murder all Jews wants to make it clear " to ourselves that the adversaries in a war are not only adversaries in a military sense. When talking hereof adversaries I mean of course our international adversaries, the jewish-masonic directed bolshevism". And finally let us hear what ADOLF EICHMANN had to say: " We have created a card-index on which all details important for Austria had been entered. We used as material all freemasonic yearly reports,handbooks, the journals of the various organizations, membership lists etc. - in short everything you may think of".

One should have thought that in the 8th decade of the 20th century all these stupid childish statements flowing from the pens and mouths of popes,priests ,propagandists etc. who do not know what Freemasonry is and represents, would havebeen despatched to the dungheaps of human intellectual and moral

failures to which they belong. Instead we see an increasing campaign developing against Freemasonry today and the protagonists cometo a great extent from Church circles. A few years ago some kind of reconciliation had taken place between Church andFreemasonry - apparently not every one of the Catholic priests agrees to a peaceful coexistence with the Masons which the Church of Rome had proposed. The alarm bell rings in freemasonic circles in Germany and it is particularly galling to them to be again and still be associated with Jews. What strange things are going on in this stupid world of ours !

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ESSAYS

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The facts of Realpolitik

Let us not indulge in the pleasure of looking for a psychological explanation in addition to his personal background when we discuss the sickening inveighments of Kreisky of Vienna against Israel, against the Jews in general and the Ostjuden in particular, as this would induce us to view this man's exhibition with that discussion-killing shrug of " he is a man to be pitied" which leaves us only with a bitter taste in our mouth unable to swallow our saliva down. Let us instead look at the implications which arrise from the way this man, in truth an astute politician, handles the Jewish problem.

In his undoubtedly defensive reaction against Wiesenthal who had proved to everybody's satisfaction that the Government of Austria is crowded with ex-Nazis we have to fit in his condemnation of Israel's supposed intention arrising from the Camp David proceedings. In this respect let us also view his attacks against the person of Begin. These attitudes have to appear to any onlooker as a very clear evidence of K.s search for sympathy with and from the Arabs. The reasons he does so are purely ulterior motives and these in turn are more of a personal nature than due to any national interests. The recent spectacle - clearly an organized spectacle - viz:- his embrace of Yasser Arafat on the Airport of Vienna in the company of Willie Brandt (who is apparently losing much of his former control over himself and his actions) clearly indicate that Kreisky - and in this he has the consent of very many Allstrians - is ready to sacrifice Israel in exchange for the Arabs' goodwill, dollars and oil. It should not surprise us that due to the personal factors which motivate Kreisky (and these primitive urges are apparently never far from the surface in Kreisky) he will be on the lookout for still more possibilities and occasions to be offered aceptance and praise from the Austrian Nazis , old and new.

The collaboration of Kreisky with the PLO is not of recent origin. He has on previous occasions tried to play the role of a statesman mediating between Jews and Arabs; the only result was that he succeeded in being seen as a meddling outsider. He was on the other hand a successful mentor to Yasser Arafat who has gratefully adapted Kresisky's slanted pseudo-scientific idea that the concept of a Jewish nation is "unscientific" and that Judaism is nothing more than a Religionsgemein-

schaft" (i.e. a religious community). Assimilated, baptised, anti-jewish Kreisky wouldlove to have this theory, so eagerly loaned from the muddled writings of Koestler, accepted as truth. Kreisky appears nt to feel too much assured of his good standing with the Arabs as again and again he has had to underline openly and in public that the great reception he has given to the PLO chief - the first European Government to do so - was sure to enhance the love the Arabs were bound to feel for the Austrian Chancellor. It appears that the previous attempts to gain the goodwill of the Arabs, e.g. the repeated releases of Arab terrorists, even those who had acted against the OPEC Ministers, had not produced a lasting result and he was in need of ever new refreshing his effor

It is the fate of the Jew that in every official-appearing policy at some stage specific - conscious or subconscious - antisemitic ingredients are added. There are examples aplenty.

Neville Chamberlain may have been justified to take the Arab side in the conflict between Jews and Arabs in Palestine . He certainly did not do so out of love for the Arabs but because he was made to do so for certain Middle Eastern strategic and oil interests. But there cannot be any doubt that the very zealous practical application of the British Government's order against the illegal entry of Jews into Palestine indicates that the officials of the Foreign Office harboured much personal animosity against the Jews. It will be difficult to persuade me that this action and reaction of the F.O. which continued until and beyond 1947 is not more an indication of an obsession than the outcome of a policy, especially if one considers the revelations of sufferings the Jews experienced during the War which had by then become generally known, and considering that this hostile policy had no justification anymore in view of the soon to be expected demise of the British Mandate in Palestine.

It is a historic fact that already in the pre-war years Britain had put very great pressure on the Balkan countries and Turkey to prevent Jewish refugees attempting to escape from Hitler Europe, to pass through their territories, as the British feared that these refugess might ultimately end up in Palestine.

The anti-jewish atmosphere prevailing in the ruling British circles, resp. the F.O. is further exhibited by the contribution - which in plain words should be called sabotage - of Britain at Evian during the Conference on Refugees to the interests of the Arabs' policy at the cost of innumerable Jewish lives. One can only guess how many Jewish lives have been sacrificed when during the War the British stopped the Jews from escaping through Roumania across the Black Sea. If any part of the process of killing Jews merrits the name H o l o c a u s t , it is this action of the British, this process of providing sacrifices of Jewish men, women and children to the flames of Hitler's crematoria

After the War America inherited the lordship over the Middle East from the British. but in the years to come the psychological effects of the Vietnamese War and debacle induced a kind of paralysis in the American foreign policy which made an statesmen-like handling of their new responsibility very difficult if not impossible. From the onset, as it is today and as it will be in the days to come the main task of the American Middle East policy was, is and will be to keep the Soviets out of that vital area. In her great wisdom the USA thought to have found a suitable solution in the strengthening of the political and military status of Iran and Saudi Arabia.

Iran has now been eliminated. If not the American politicians at least the CIA should have foreseen the coming disaster, should have realized in time that neither the Shah nor his country were fit enough to handle the task. Historians will find it difficult to explain why the USA avoided facing the truth about the situation in Iran already a year and more before the collapse of the Shah's regime. Only Saudi Arabia is now left and in order to fulfill the grandiose ideas the USA has formed about Saudi Arabia as an ally, she had to close also her eyes with regard to the past history of Saudi Arabia, her undemocratic regime, her dismal human rights' record, her political status and above all her ambitions which culminate unmistakeably in a final victory of Islam over the world.

Who doubts that if Saudi Arabia has any intention to ally herself with the USA it is only and purely for her own advantage. This became painfully clear at the moment when in view of the loss of prestige and the confidence which America has expeienced in the wake of her having abandoned the Shah, the interests of the Saudis began to deviate very distinctly from those of the Ameircans.

Let us recall that for over 150 years Saudi Arabia has been the main cause of unrest in the Gulf Area. Since about 1800 Saudi Arabia has tried in one way or the other to conquer the peninsula. Even though King Abdul Aziz ibn Saud had in the early 1930s conqueed more or less the major part of Arabia, he continued his attempts to extend his interests into Oman, Abu Dhabi and other now independent sheikhdooms. It was only repeated British intervention which prevented the many oil-rich stretches of desert bordering the Persian Gulf which have so far not come into Saudi possession, to remain independent. But this is not to make us believe that the Saudis have given up on this. To this day Saudi Arabia shows that her ultimate aim is to rule over the "entire Arab lands" and we may expect that sooner or later a showdown with Lybia, Iraq or the Emirate will be arranged. The "Palestine Question" plays an important role in the timetable, as the frustrated terorists and leftists might make use of such an

inter-Arab war to make their final program viz: of disposing all the feudal rulers of the"Arab lands" come true.

The USA is,of course, fully cognizant of the situation and the fact that she is courting and flattering the Saudi princes indicate only too well that American politicians realize the importance of Saudi power and influence - and ambitions. By such a policy the USA has harvested not only a considerable loss of prestige all over the world, but particularly where such loss may prove most dangerous as in the Third World and particularly among the Iranians and the Arabs. Today's power of the OPEC is due entirely to American vacillations and her submission to the constant threats of the Arabs to close the oil wells. The situation reminds one only too painfully of Hitler's march into the Rhineland.

As an concession to the Arabs the USA will be asked to make will be at the expense of Israel, we can expect that the bill will soon be presented. Of course we can disregard all the denials of Carter and Strauss or of any of their successors. Saudi oil is too important to the entire industrial world and whoever will truly believe that any one of the countries will hesitate to throw Israel to the wolves if the alternative would have to be that all ool supplies will be stopped ?

In his speeches and writings Kisdsinger now hints that in 1973 he wanted to intervene with force in Arab oil lands in case the boycott was not removed - but that he was overruled. May be that after all he is not the villain. I do not take serious the actual threat of the Americans to send troups into the oil fields in case of any "trouble", especially as this is interpreted thus not only in case of another boycott but also in case the price of oil is raised too rapidly and too excessivley. Whoever really believes that America is going to act energetically and decisively in such a case ? Leats of all do the Arabs believe this; they are the last to take such an American threat serious.

And so the only alternative is that Israel will have to be sacrificed as usual. A chorus of voices is now heard advising Israel how to handle the Arabs,Palestine and Jerusalem - and each of these voices originates from men and women who know only too well that they act immorally,that they deny historic facts,that they put forward illegal demands.

The State Department in Washington spends much effort on the campaign to depict Saudi Arabia as a very reliable ally. (Iran is now written off and is no more mentioned in Washington as the "Second Pillar of American Defences in the Middle East") The American Government's propaganda machine may not directly produce such material but it is amply supplied with such propaganda material by the Public Relations' machinery of the Aramco and other oil companies. The Saudi princes are depicted as wise

and cultured statesmen, and the strange, unusual and often cruel ways in which the Arabs try to impose their will, their power and their policies onto the American scene and as far as possible accepted and agreed to, are , if not acceptable, refuted with a for Americans unusual delicacy. Whereas in the past an American politician had to visit Israel in order to assure his success in an election campaign, it is now more advantageous to pay homage to islamic aspirations and Arab aspirants. For reasons certainly well thought out and also well-reasoned it appears to be in the interest of the American Government to depict Saudi Arabia as a greatly to be admired, rapidly modernizing and financially very promising kingdom. The Senators and Congressmen along have even made to believe that along with sound economic considerations true care for the world's wellbeing in general and that of the USA in particular have made the Saudis use their influence in OPEC to keep the oil prices from going up too much.

This state of affairs has led to the reduction not only of interest in and sympathy for Israel among the Americans, but this trend will undoubtedly continue still further and lead to demands on Israel which she can hardly fulfill - but will have to fulfill nontheless.

There is no need to describe similar scenarios regarding the efforts of France to buy Arab goodwill and oil and to sell armaments and factories to Iraq and Syria and so on. Similarly every one of the countries in Europe is ready to sacrifice Israel for business contacts with the Arabs and it has come to pass that Norway and Britain refuse to sell oil from their own oil wells to Israel out of fear that the Arabs might react by not placing any further business with these countries.

All this is done in the name of Realpolitik which is nothing more than the cynical confession that honesty has been defeated and decency shelved for the sake of realities the neglect of which could cause such great disadvantages that no amount of decency and honesty could provide a counter-value.

August 1979

The Knesseth.

The Knesseth is the right arm of the Government of Israel and only divine justice will ever be strong enough to make it wither because and when it forgets its duties and tasks. The Knesseth has many a distinction. It is -as I read only a few days ago - the rowdiest parliament in any democratic country. It made Carter witness an exhibition of a misbehaving gang from the slums. It has now openly and unrestrictedly adopted the language of the gutter.. Nobody will deny that the TV camera, always present and always ready to record the ongoings, has encouraged our M.K.s in their irresponsible behaviour.

The Knesseth is unique insofar as there is no need of a quorum, and the endless speeches drone on in the presence of often only five or even less Members of the Knesseth out of the 120 supposed to be present. All these M.K.s have been elected by a trusting public and they are well paid to attend the Knesseth. Most of the time not even the chairs of the ministers are occupied except for a single lonely sleepy man who surrenders to sleep and whose head begins to nod as soon as he has completed the perusal of the daily newspapers.

The Knesseth has been elected to govern the country through the cabinet ministers. It is supposed to direct our daily life, our morals, our behaviour. However, they all are poor examples to follow. One of the M.K.s is jailed because he solicited bribes for illegal favours he did to some petitioner. Another M.K. is under investigation because he is supposed to have bought the votes which elected him. The latter will most likely get away because he threatens to prove that what he had done was the accepted practice of all big political parties and their leaders over the last many years. There is even a chance that Sahorn Flatto will one day become our national hero, especially if the French continue to rub us the wrong way.

There is never unanimity among the M.K.s and thete is hardly ever a full house, except when their survival as M.K.s is in danger. It also occurs when the time comes around for the M.K.s to vote an increase of their own salaries or whenever any of their privileges, which they have voted themselves, is threatened.

A few weeksago they passed a law by which fines for any and all traffic offenses have been enormously increased. Our M.K.s want to teach us to be good citizens, careful drivers and law obedient people. But at the same time these our M.K.s made sure that they themselves are above the law: they can accumulate as many traffic tickets, commit as many traffic offenses as they ever feel inclined to as they know that they will never be punished. They are excepted, the can always claim immunity and the police has been instructed by the Knesseth administration to destroy these tickets.

These are our administrators, our moral guides, our leaders, who have made sure that they will be rewarded by a very pleasant pension and free postal and other services as long as the6 live, even if they came only a few times to Jerusalem to attend the meetings of the Knesseth.

Not even the Pakistan M.P.s could have dared to behave in such a manner. Not only would the public not have condoned M.P.s who vote themselves such pleasant salaries and privileges, but the M.P.s themselves, those "semi-educated people" over whom the Israeli politicians will surely feel superior, would never have dreamed of abusing their status.

Poor Israel ? Yes, poor Israel !

Such small but manifold flaws in the character of Israel will make ou understand why our Israelis , when on a visit abroad, are disliked, are poorly valued. And this may also make you understand why in Washington and New York our Israeli diplomats accumulate the largest number of traffic offenses among all the other 150 or so diplomatic missions represented there. It may be, however, that one or the other African State equals Israel in this respect.

These are our representatives.

Representatives indeed !

October 1977

Yordim

Yizchak Borochov is our Chazan, We had been searching for a Chazan, a Cantor, since the last one married and went to America there to search for a fortune. We had been looking for a man with a good voice, somewhat learned, not too much of an orthodox Jew, and poor enough to be satisfied with the meagre salary our s nagogue was ready to pay. To make him realize his humble position he had to agree to be classified in addition as our "Shamash", the synagogue servant who had to do that kind of cleaning and arranging which Janine, the Cerberus of our Congregation had reserved for him.. In the course of the months and years he has been our Chazan, we came to appreciate himas a good Cantor and we never saw in him alsothe servant doing the manual work left after the Charwoman had done the gross cleaning.

I have been talking of "our" and "we" and you will most likely have already understood that the man has been employed in the Har-El Synagogue in Jerusalem. He has been employed there already four years, i.e. since he arrived from Russia with wife, son and daughter.

The family Borochov came from Lithuania and their description of how they along with most of the other Jews inLithuania had to live, conforms with what we have so often learned also from from other sources. The Borochov's had been living in two small rooms which were part of a small apartment. They had to share the kitchen and the toilet facilities with four other families who were accomodated in the same flat.

Yizchak was born into a family of religious Jews sometime in the second decade of this century. His father and grandfather had been Chazans, Melameds, Shamashs. In short, they had occupied the lower ranks of jobs which were reserved for professional Jews in pre-communist times. Also Yizchak had begun his carreer as a Chazan. He had a good voice and when he was young, he led the pra ers in a small synagogue in Riga Lithuania.

He was a well-trained Chazan as he had also learned to read the weekly Thora portion. If at times he appeared even to me crude layman not excessively blessed with religious knowledge and talmudic acumen, this is most likely to be explained by his lack of opportunity in the last 50 years or so to keep afresh what once upon a time he had learned and known. And let us confess, that he would have hardly become the Chazan in our synagogue had he been a vearned and experienced man .

You are justified in your surprise that Yizchak could have worked as a Chazan in Soviet Russia and in particular thta he could have earned a living there as a professional Jew. You have every justification to be surprised,well knowing that Stalin had quite early in his despotic regime put an end to whatever expression of religious Jewish activities, at least in an open and organized expression in this respect. This is generally true; but Stalin was never totally successful in suppressing what may be called "Yiddishkeit" in the towns and villages of Lithuania where so many Jews lived. Very many of these Jews continued their religious practices,continued to say their daily prayers,continued to speak yiddish among themselves - to the amusement of their children.

However,, Yizchak, who had for a few years even after the establishment of the Boslshevik reign earned asmall income as a Chazan, was never given the opportunity to carry on with his profession. I have already mentioned that he had quite a good voice, the kind of voice which is suitable for an average good Chazan. Luckily he found employment in the Opera Ensemble of Riga. He never rose to any leading role, but his baritone was good enough to make him find a place in the choir. There he earned a meagre income to which his wife added hers which she earned in a factory. His two children received the kind of education which the average Russian child is offered free of charge. These children grew up in a typical Russian atmosphere, but they as well as their parents were never allowed to forget their Jewis background by their Lithuanian neighbours, schoolmates and colleagues who had never got rid of their spelcific national form of antisemitism, and which was lately still further increased in its viciousness whenever the Kremlin or the Soviet press thought it useful to remind the Jews of their "special relationship" with the true Russians.

Yizchak had learned from other Jews,from friends and relatives, that Israel welcomed Jewish immigrants, that she provided all possible help to assist a new immigrant in starting a new life in the Jewish homeland. Yizchak had more than once felt suffocated by the hatred he felt for the antisemitic atmosphere in which he lived and to which he and his generation were

particularly exposed. He pined to live as a free Jew among Jews and to bring up his teenage children to appreciate and live their Jewishness. Yizchak and his wife made up their minds to emigrate to israel. I cannot pinpoint the time nor the decisive moment which determined them to apply for an exit visa and to face all the rigors and humiliations this implied. But if you had known Yizchak and particularly his wife you would have realized that they are determined people, that they are full of courage and initiative. And from what I have seen and learned about their children, I can conclude that they too welcomed the idea of leaving their inhospitable country and the hostile people of Lithuania behind and to come to Israel.

And so one fine day Yizchak, his wife, his daughter and his son arrived in Israel. They were very happy when they landed. It was a most moving experience which they never failed to describe. They felt at once at home here. At last they were among Jews who were proud to be Jews and who gave Yizhak the right to proclaim himself openly as a Jew. Also the Israeli Government and the Israeli people were happy to have the Borochovs come as immigrants because - though in the way the demographic abacus works, Yizchak and his wife might not contribute to any great degree to Israel's badly needed manpower nor to the military strength so important to be kept well maintained - their son and daughter were young people and were going to be assets to the country. And above all, a Jewish heart always beats in happiness whenever a Jew has been made to escape from Russian humiliation and the inevitable destiny of assimilation.

Yizchak and his family were given a nice 3-bedroom apartment which comprised along with these three bedrooms a roomy kitchen , a sittingroom , toilet facilities etc. They were surrounded by friendly neighbours. They were in addition provided with whatever a Russian family which had come to Israel without any worldly possessions, could ever require to start a modest new life. They were given loans at cheap rates and excellent conditions of repayment, with which to purchase whatever they might need for their household, and they were given further financial support to help them overcome the initial problems arrising from their problems of adjustment. As Yizchak and his wife had just reached the age of 65 they were given in addition to the help all new Olim are granted also an Old Age Pension; and as they had no fixed work they were further granted a certain monthly sum as social assistance. In short: although Yizchak and his family did not indulge in luxuries, they lived at least in a comfortable way which to a Russian Jew must appear luxury. One day I met Yizchak in the Supermarket and he told me that he had still not overcome a sense of wonder whenever he sees the shelves full of goods, the absence of long queues and the sums of money he can spend.

Even though Yizchak never achieved that status symbol of a motor car to which every Jew from Russia landed in Israel aspires - and which every Georgian Jew usually owns within a short time , usually a Volvo car - he was intelligent enough to realize that he had to accept a limit to what he could demand or expect. He consoled himself with the quite realistic expectation that in not too distant a fut ure both his son and his daughter were each sure to own their own motorcar. But there was a televisionset in his sittingroom, the washingmachine and all other electric gadgets in his kitchen to remind him quite successfully of a social status which very few Jews in Riga could ever claim.

Yizchak was supposed to live on his pension and the social assistance he received. Or let me say: as long as he had no other income he had to live on such payments as were granted to him by the Israeli Government. But Yizchak and his wife had soon found quite a number of small jobs. In the evening he was cashier in a cinema; during the day he guareded the entrance to some private offices; and on Friday and Saturday he was the Chazan, Shamash and Bal-Koreh of the Har-El Synagogue. His wife earned good money by providing the catering at weddings and other festive events; she cooked also on other occasions meals, helped to serve them - in short, she too was always busy.

You can say that the Borochovs had by now quite a good income, that they lived in comfort and did not lack the small luxuries on which one likes to spend some of one's surplus money. The son completed his military service and studies now at the Hebrew University. His daughter too studied something or other at the University; she did not undergo military service justifying her refusal to do so with her religious outlook and the incompatibility of a military uniform with the duties of an orthodox Jewess which she appears to have discovered since her arrival in Israel. She has met quite a nice man from New Zealand, I learn, who has taught her English and has taken her along to New Zealand not so long ago. I suppose as his wife.

Yizchak gave us all the impression that he is a happpy man, a satisfied man. From every point of view he appears to prosper. Lately he was at last well dressed; at intervals he sported new ties and colourful shirts. His bearing became more and more assured. He told me, whenever I asked him about his state of health and his wellbeing, that he was happy, well, satisfied and thankful to God and Israel that he can now live as a man and without worries, that he can lift his head and look without fear into the eyes of the next man, that he can cross the streets without being assaulted, that he can buy in a shop, work in an office, face an official without being offended by at times very outspoken antisemitic remarks, and that he exists now without

having to worry about being classified as a second-class citizen.

He certainly also enjoys the status he has acquired over the years in our synagogue. In the absence of the Rabbi he leads the service, and when even his critics of former days, those "Yekkes" who in the beginning had criticised the Ashkenazi way he pronounced the Hebrew of his prayers, began to express their satisfaction, he felt he had "arrived".

All of a sudden everything has changed. Yizchak tells us that he is going away. That he is leaving. Of course, he does not tell us that he is leaving for ever; no Yored ever does so, and a Russian in particular will never say so as he has as a rule still many loans to repay. Yizchak tells me that he is going on leave this month for a " vacation of six months only". He is going to visit his daughter in New Zealand. He will be accompanied by his daughter and son, and his wife of course. He is a kind and considerate man; he does not ask for paid leave nor for any retainer. After all, he says, he will be back after six months. However, he asks for a certificate from the Congregation that he was a good Chazan. One never knows, he says.

Of course, we all understand that he will never come back.

Of course, he has the right to go wherever he wants to go and whenever he wants to go - and wherever he is granted a visa of entry. The New Zealand Consulate has granted him a visitor's vissa valuable for six months. I have no doubt that his daughter has found him a good job as a Chazan in some congregation in New Zealand' and if the Jews of that congregation are satisfied with him they will arrange that his visa is renewed

I am writing all this not because there is anything unusual in Yizchaks decision or that he represents an unusual case or because he is committing a criminal offense. All considered he does not even behave in any unethical way as so many Yordim do in their furtiveness accompanied by often dishones. acts. I am writing about Yizchak because I know him, because I know his background and his circumstances and - because I wonder

What induces a man like Yizchak to leave this country ? He has never in his life been better off financially, morally, jewishly. Here he is for the first time an accepted and integrated human being and Jew. Nobody and nothing should give him reason to feel unsure, unwanted. He has everything he can reasonably demand and expect.

And still he has decided to leave ? He cannot expect ever to find a better kind of life in New Zealand, be it as a man, as a Chazan, as a Jew. He will never learn to speak an

acceptable or useable English; he will never be able to converse there as man to man. He will not feel as free and as independant in the streets and the shops of New Zealand as he does here in Israel. He will surely encounter there again the antisemitism he had hoped and endeavoured to escape. Of course, he will never be as maltreated or as disrespected there as a Jew as he had known in Russia. At least I hope so. sincerely hope so.

Whatever induces a Jew to leave Israel and to face again a hostile world ? Because all the world is for a Jew a hostile world, everywhere he is unwelcome, everywhere he is in the Gola, in the Diaspora. A Yored prefers the Gola to Israel ! This is absolutely incomprehensible to me. Whatever the shortcomings life in Israel may represent, better here with such shortcomings than making money, becoming rich in the Diaspora.

I cannot overcome my surprise that this Yizchak and his wife can exchange Israel for New Zealand. If you had seen them recently you would realize that they themselves do not seem to understand what they - at least I interpret their guilty look, their defensive posturing as evidence of such incomprehension. You may also interpret it as a sense of guilt. Their feeling guilty may be a compensatory factor still.

May 1979

Our Menachem Begin.

Can one perceive here an awakening among Isreal's political planners ? Have they at last understood that America has so far steadfastly a policy planed since years and already outlined by Rogers and Bell ; this policy is now crystallized into action by Brzezinski, viz: a policy that will lead to a self-governing Palestinian "political entity" which in the end will take on the long foreseen name of a Palestinian State

Have the Israelis at last woken up to the fact that Carter and Vance may and do tell them three times a day that the American policy has not changed vis-a-vis Israel, that they have Israel's wellbeing at heart, that they will never recognize the PLO, but all these utterances are nothing but lies , are at the most that kind of untrue statements politicians pronounce and which should not cause too much surprise if the turn out to be lies.

Have the Israeli leaders at last understood that while Carter swears that there will never be a Palestinian State on the West Bank and that the USA will never " talk to the PLO " all the systems are geared to find a suitable way to make just such an independent state for the Palestinians become a fact and that talks are going on with the PLO even if these are denied by Carter and Vance.

There cannot be any doubt that the Israeli Government knows all this better than I or other interested onlookers do. This will have been instrumental to teach Israelis a lesson, there are so many things they have still to learn. One of these is that they should not be afraid, should not tremble in their shoes whenever Carter "frowns" and whenever Vance gets "livid" because Israel has spelled out in plain words that America in general and Carter in particular have broken their words, have not kept the promises they have made in writing. The Americans are still under the impression that the times of the gunboat policy are not yet over that by shoulting and getting angry they can frighten their clients, and that they can get away even with murder. The Israelis should have realized by now that America is very sensitive when people write or talk about broken promises,abandoned allies etc.

Israel has recently, though belatedly, shown signs of a general political awakening and maturing. She has slowly come to realize that the world is not entirely composed of fools, that one cannot make fools of the world all the time. Never have such attempts at fooling the world been made in such blatant ways than under the "leadership" of Begin. His agreement to decide on the final status of the West Bank five years after the establishment of a "self-ruling authority" was clearly only signed in the sure conviction that such an authority would never come to pass or would never even begin to function. And this being the case,everything would have to go on as before and as if nothing had happened. Yes, undoubtedly this was the clever " Begin strategy ". He might have gone away with this plan and prognosis among the members of his Cabinet, but certainly not among those who sit on the other side of the bargaining table. These, the Egyptians and the Americans succeeded in checking his manoeuvres and they have made use of the weakness of Israel's stand on the future status of the occupied territories by having the status of East Jerusalem included in the agenda dealing with the grant of " autonomy". Our Begin who had thought that by adopting vague formulations he will be able to fool the others, has had to find out how much he himself has been made to lose.

History may start with the judgement of our times and ourleaders some 3-4 generations hence , but it is today not difficult to divine what the judgement will be: that Begin has proved disastrous for Israel, that it was a tragedy for Israel that he has been allowed to head the government of Israel at a most dangerous juncture and that he is responsible for the ruin of the country's future. This man labours under the illusion that he is cleverer than anybody else - and he proved the contrary. He thought he could handle the diplomats sitting opposite him at the bargaining table as it they were his devoted admirers of the Herut Party, whom he could sway with his talk, for Begin is quite clearly under the impression that his rhetoric and his theatralics will suffice to carry the world as they carried his emotional followers. Begin offered the Sinai in all its entirety to Saadat before he even asked for it. Of course, promises to this effect had been conveyed to Saadat before he even took his trip to Jerusalem; but Begin must have thought that Saadat was as much a gentleman as he and would have given back a large slice of the desert containing Yamit to the offerers only if he had been asked for it. This man who has been so long in opposition was the only

one to sacrifice the Sinai,Yamit and the oil fields. Had he been still on the opposition bench no Government would have been able totalk even of such a sacrifice. I cannot feel glad when I read from the pen of men who should know what I myself have felt from the onset, viz:- that Saadat would have come to Jerusalem, would havesigned the same peace treaty if he got only two thirds of the Sinai back, if he in every single aspect of the ongoing deliberations been made to give a quid pro quo. And you may be sure he would have had more respect for Israel's politicians had this been the case. As it is, he and his ministers can hardly very much respect for Israel. Israel has a strong military force - this Saadat concedes. But in every other aspect he must have been surprised to find out how wrong he had been to fear ever the superiority of the Israelis. And with regard to the military superiority he appears to think that this along with Israel's possibility to survive economiaally is entirely due to America's generosity andhe hopes, as America " holds all the cards", she will be less generous in future when dealing with the Jews in Israel and America, and would never forget that Saadat is a devote Muslim who believes implicitedly in the promise contained in the Q'ran that " the unbelievers will meet their fate".

Saadat surely prays now more fervently than ever to Allah who has placed a man like Begin at the helm of the Govern ment of Israel, has afflicted this Israeli Government with such inner strife and so much incompetence, who has made Saadat the man to judge how much space Israel will occupy on the map of the Middle East, how much oil she may consume, and what the limits of what generosity the Americans will grant to the land of the Jews.

All the while Begin fingers his tie when he is " on camera", worries about the impression he makes on the TV screen and treats Israel,the country and the people, as his fief. He knows that he will have a place in history, but he must also have come to know that he will not have a"good press" when history is going to be written. I have no doubt that he passes many a sleepless night which he combats with a hypnotic when doubts about the wisdom of his policy begin to crop into his mind. Doeshe also begin to realize how much he has erred ? Has he at last understood that even in accepting the Noble Prize he made himself,Israel and that very Prize a laughing stock of the world ?

January 1979

Aboutpeace in the Middle East.

You will find hardly anybofy in the world - with the exception possibly of his Arab confreres - who is not impressed by Saadat of Egypt, by his smile, by his polite approach, by his gestures of freindliness, by his largesse in invitations , by all the accumulating evidence ofhis cleverness. The generally favourable impression Saadat makes on the world at large is based on such imponderables. He has done very little else, has contributed nothing much else in order to establish a genuine atmosphere of peace. If you look very carefully into all which has happened since his visit to Jerusalem, you will find he has not paid anything substantial for the evolvement of peace during the last twenty months.

He has from the onset been very careful notto have his Arab confreres point out abouthim that he has conceded more than the absolute minimum, or for them to bring forth evidence that he has become a friend of Israel. Should at any time any of his pronouncements have been interpreted in this sense, he takes much pain to show by subsequent allusions,declaractions,deeds that he is not - and never will become - afriend of Israel. All his officials, from his Ministers down,do their bets to follow their Master's lead. They do so with a steadfastness and a zeal that one gains the impression that no great effort is required from their side to produce a cooling and refraining show of hostility beneath the smiles and courtesies they produce. Compaire this with the bubbling enthusiasm of the Israelis, their Rotarian-like overflow of goodwill, theiroffers of largesse,their impulsive gestures of friendship,the naivity of their decisions, the emotional discolouration of their responses. They may have noticed that neither Saadat nor his officials have again visited Jerusalem ,be it privately be it officially, but this has not made the Israelis reciprocate by avoiding Cairo.

By this unreasoned and uncontrolled spontaneous behaviour a very undignified impression of the Israelis is created. There is no difference in behaviour or reaction at any level: Government officials and politicians, businessmen and newsmen vie with each other in this respect. Notonly Egypt and the world press, but the Israelis themselves have never tired of pointing out that Israel has gained so much by this peace strategy. And Israel was unceasing in her effort to show how grateful she is. The rhetoric of Begin has all along been chanelled to underline the success of the peace dealings and with it to confirm his own greatness in leading Israel to gain such a political coup of which history will never cease to speak with wonder. Saadat is no less successful in having himself gloritifed as the statesman of the decade. Everybody speaks of his boldness, his statesmanship which have been revealed by his courageous visit to Jerusalem in November 1977.

It is perfectly true that Israel has realized a great dream by these peace negotiations with the largest of her Arab neighbours. However, nobody ever points out - and it should never be forgotten - that Egypt has had no less a gain; and if you truly weigh and check you will find that she has gained even more from entering into peace negotiations with Israel. But the bill for all these achievements has been presented exclusively to Israel; Egypt has only made an acknowledging gesture, has smiled in a kind way, has waved her hands in royal acknowledgement. It has to be stated in clear words that Egypt has not given anything else in return for all the sacrifices Israel has been called upon to make. Yes, it has to be acknowledged that Egypt has ceased to ask for Israel's annihilation, has kindly agreed to accept Israel as a reality, has conceded that " Israel is here to stay ". It is my firm conviction that Saadat has done so with the proviso of " for the time being ", i.e. in the clear hope that the time will come when Egypt will be strong enough - or Israel sufficiently weakened - to enable Saadat to prove to his " Arab brethren" that in reality he has never intended to grant Israel a right to exist.

Egypt has again and again insisted on the precedence of her obligations to the Arab States in the Middle East over the demands of the peace treaty with Israel. It is quite evident that the time will come - as soon as the Sinai is in her hands again -that Saadat or his successor will attack Israel in the defence of some other Arab State. An excuse, a reason will always be found.

Saadat's unsurpassedgreatness lies in his giving the impression that he has made enormous sacrifices, has by his " historic visit to Jerusalem " exposed himself,his life ,his reputation, has placed himself in jeopardy, by placing his signature underneath the peace treaty. Therefore he has every right to demand from Israel,the USA,for the entire world that his point of view be respected,that all his wishes be fulfilled. Not only Israel but also the Western World are constantly presented with bills for payment - and they all agree without hesitation to pay. Nobody has so far dared telling Saadat that he has already gained much more than Israel from the peace treaty. However, he is in the eyes of the world the hero and Israel the scapegoat. He can put forward conditions and make demands for the creation of scenarios which are a priori granted as justified and necessary by America and the Western World. It has happened not rarely that the Government of Jimmy Carter and Zgib Brzezinski demand form Israel more that even Saadat would ever have dreamed asking. Is it,therefore, to be wondered that he can stand in front of the camera and smile - and continue his rigid demands ? He stood in front of the Knesseth and put down his "minimum demands " - and he has never receded from these demands. Israel and the world expected that they represented a bargaining basis,the starting point from which he was going to recede and to make some concessions. But he never backed down from his demands, was never made to reduce his conditions which were of such a maximal scale that he could hardly ever have expected them to be accepted by the Israelis. He was never exposed to the pressure which was needed to make him grant concessions in turn. He must have been a very surprised man indeed when he got all he had demanded - and more - with the blessing of Carter and the unexpcted contribution from Begin's ineptitude.

Saadat very cleverly used his visit to Jerusalem to address not only the members of the Israeli parliament but also the Israeli public as well as the world at large, well knowing that the outcome everywhere would be an outburst of wild hysteria and of uncontrollable enthusiasm. He knew the effect his gesture was going to have and did have on Israel and the world; he, therefore, never granted Begin in return the chance to address the Egyptian people and the Egyptian parliament in Cairo. Only after Begin had signed the vague and dangerously ambivalent peace treaty in Washington did he allow Begin into Cairo for a well controlled and carefully staged show of hospitality.

Saadat not only welcomed but even fostered the dissident "peace movements" in Israel; he kept up well staged and publicized contacts with Israel's opposition leaders, in the calculated hope to win for himself advantages on the checkerboard on which the Israeli-Egyptian political games are played. There are certainly also dissident and opposition groups in Israel but Saadat would never have consented that Begin gets the opportunity to contact or address these. You may rest assured that Saadat would have seen in such contacts an unfriendly gesture " contrary to the spirit of Camp David " (the well-liked and so badly flogged formula ahch is always used whenever something is not to the liking of one of the partners involved. In a democratic society nobody will ever see anything wrong or abnormal if also the opposition leaders take part in the political process - but to make such a concession to a dictator of the Saadat brand is a basic mistake because Saadat will not only never appreciate such a democratic gesture nor understand its principles and will be bound to draw the wrong conclusions from such a state of affairs.

What kind of sacrifice has Saadat made ? Is it a sacrifice to have Israel allowed to use the Suez Canal? The Convention of Istambul of 1888 had already stipulated that Egypt had never the right to close the Canal to Israeli ships. Saadat has,therefore, now only righted a wrong he committed. He should have been censured by the nations of the world when he closed the Canal to Israeli shipping, he should have been censured by the United Nations which had demanded in one ots futile Security Council decisions that the Canal be open to all ships. For having done so far what has been mainly to his own advantage, Saadat was given the Nobel Prize.

Where else are his sacrifices ? He gets the Sinai " back", although he never had any established rights in and on Sinai. It had been presented to Egypt not so long ago by the British who had taken it away from the Turks in1918. If you grant the British the right to give away the Sinai and to make Egypt the owner of the Sinai, then Palestine, all Palestine including Jordan, from the Atlantic to the border with Saudi Arabia and Iraq belongs to Israel, belongs to the Jews, as this had been promised and offered to them by the British.

In addition to all his "sacrifices" Saadat has been given quite a good bonus. He received along with the Sinai and excellent new road system, tow of the most modern airfields, newly developed and efficient oil fields

I still cannot fathom what Saadat has sacrificed in order to earn Carter's gratitude and the collaboration of the EEC in brutally pressing and blackmailing Israel to make sacrifices in her turn. I know you will say that he has by his acts antagonized the other Arab States. Have patience and soon the time will come when they all will have a good laugh together about the way they have duped the world. It will be a greater success that the show Saadat organized for many months before his attack on Israel in 1973 to make Israel believe that the Egyptian Army was in disarray,her planes rusting and the Russian ally now an adversary.

We have to acknowledge that Saadat has done something great by talking to the Israelis; that he has signed a document on the same sheet of paper as Begin and that he has at regular intervals met Israelis in committees. In the near future he is also going to send an ambassador to Israel. At least so it seems.

But do you realize that at any time whenever Egypt wants to she can with one stroke of the pen or a single announcement in a press conference or on the TV screen undo everything she has done so far and is in future going to do to"normalize" her relations with Israel ? That she can declare null and void everyone of the pieces of papers she has so far signed with Israel ? That she can create at any time a scenario, find a reason discover a cause,create a crisis whic will make her break off all and every relation with Israel ? Have you forgotten how easy the Arabs break off diplomatic relations with the world or among themselves, withdraw ambassadors, sack foreign embassies ? Of courae Egypt will not do so before she has got back all of Sinai including the two valuable airfields and the oilfields. But I have no illusion that not long after this Saadat will find enough opportunity to create the atmosphere which will make him call back his Ambassador,stop the supply of oil, close the Suez Canal. The final rupture may be postponed by a series of blackmailing demands for which no " spirit of Camp David" will be anymore invoked. And as it is wont in dictatorships the mobs in Cairo and Alexandria will be mobilized to express the enraged public opinion about the perfidy of the Jews. You can rest assured that the entire world be on Saadat's side as otherwise there will be difficulty to get enough oil from the Arabs, and as there will be the threat of a very dangerous and sudden economic regression when the billion dollars orders for the industries of the Western countries stop coming in from the Arab countries. And you can believe me when I predict that the entire world will even enjoy

finding an opportunity and an excuse to revive and fortify that antisemitic urge of ancient times which has survived under the surface until today.

If you look on and behind today's goings-on on the world stage you will see that the script for the above outlined scenario is already under preparation. These " Autnonomy" talks so poorly perceived and so badly planned and so dishonestly interpreted from all sides will without any doubts supply enough opportunity and excuse for a breakdown of all kinds of relations between Israel and Egypt - and the entire world will be on the side of Egypt and will blame Isr ael for her "intrangence". The two sides speak already today different languages. They have different ideas about the meaning of "autonomy" and the " Third Man ", the USA representative, who is seated along with Jews and Arabs at the round table and is supposed to balance whenever necessary the conflicting ideas and concepts, is actively engaged in causing mischief as his advocating concessions to the PLO cannot be interpreted as anything else. He is so eloquent and so demanding on behalf of the PLO that even the Egyptians at times do not trust their ears. And thus Saadat can sit back and look on; he can go on smiling because " for sure " Israel will have to pay the bill. He has no doubt that America will be the bailiff who will cashin the payments due. Saadat has only from time to time to remind the Americans that they " hold all the cards" and can blackmail easily Israel into obedience. The forthcoming situation is being prepaired in such a thorough way that even Saadat's successor will not have to worry that the successors of Carter and Brzezinski might one day change the policy which has been so luckily programmed in his favour today. After all : there is still the reserve arrangements of the " Arab brethren" who at the moment sit backstage but can be relied upon to see to it that Soadat's game is going to succeed.

July 12, 1979

Reflections.

For a long time now I have not been able - since I have delved into the study of the relationship between the Church and the Synagogue - to overcome a definite ambivalence in my attitude to Christianity, and this applies to the Churches of all denominations.

Starting from the first century Christianity has seen in the Jew an arch-enemy; not an enemy who has to be destroyed - and the total destruction would not have been too difficult for the powerful Church atmany a stage in history - but one who has to be carefully maintained in a state of a certain much reduced strength within a certain restricted number and in certain dehumanized and sub-human living conditions as only an enemy of such a demonstratively inferior kind could satisfy and also justify Christianity's own right to existence. In this ideology I see the explanation of the antisemitic persecutions of the past. A similar principle underlies Islam's deregatory attitude to other religions, Judaism and Christianit included.

Somehow I have in the past never believed, have not been able to believe in a churchman's profession of love for Israel and the Jews but since I have settled in Jerusalem I have met quite a number of them here in Israel who appear to be honest in their declarations of respect for Israel and love for the Jews. Even though to all appearances this is expressed and manifested in an honest and truthful way, I have to struggle to believe them, to accept them, to trust them. I cannot avoid the impression, the instinctive reaction that all these manifestations of love and expressions of symapthy are brought forth in the ultimate hope that the final conversion of the Jews will be achieved one day - a sine qua non for the Christian version of the "final solution". Of course - and this does not detract from the honesty and truthfulness of their pro-Israel and pro-Jewish expressions - this new aspect in Jewish-Christian relations is only the outcome of the struggle in Christian circles to ban the shame of thier Hitler past.

However, in recent years I have noticed that the many loud protestations and pronouncements in favour of the Jews have become considerably subdued, that the fervour has slackened and that the enthusiasm has died down. Who can blame me and so many other Jews who think that this change of the political weather is caused by the effluents from the Arab oil wells ? After all the Vatican has to be heated and is in need of dollars too.

After the last war, undoubtedly in consequence of the failure of the Churches to stand up to Hitler's destructive anti-Jewish policy, the Church has made a central issue of her review of and change in her position to Judaism. This new policy has been officially crystallized in the DECLARATION NOSTRA AETATE of the 2nd VATICAN COUNCIL in 1965 and the "Directives and Commentaries" which appeared some years later. One cannot but view it as another expression of perfidy or as evidence of continued hostility that neither in the Declaration of the Vatican II nor in the guidlelines issued later a definition, direct or indirect, about the Church's attitude to the State of Israel, or to the right to or the connection of the Jews to their homeland has been added. I see this as a tragedy for the Church and as an ingredient for a continued downhill march. An international commission of experts had been called together by the Vatican Secretariat and it came to the conclusion that the Jews have a right to their homeland - but these conclusions of that commitee were never accepted nor published by the Vatican, and there is no doubt in my mind and in that of those who have followed events and developments that it was Pope Paul VI himself who had demanded that any positive reference to Israel be avoided in the"Guidelines and Commenatries" to the "Declaration of Vatican II). Thereafter one could witness numberous acts of mental acrobatics by the churchmen who tried to explain this failure of the Vatican. They must have done so in the hope to absolve themselves in the e es of mankind and of history. An example of the methods used by the Catholic hierarchy may suffice. Cardinal Franz Koenig of Vienna explained in the year 1975 the absence of any mention of Israel in the Vatican's Declaration with the lame excuse that "politics and religion do not mix" !! I think this is the most ludicrous explanation a Vatican representative has ever used.

Should you ask me to give ou a characterization of an intelligent man, I could produce many definitions without much reflection, without exhausting in any way all the approaches which are possible to answer your question.

The one such definition which I prefer at this moment - and this is the reason that I am writing this chapter - is the capacity of such a man not to be shocked, disappointed nor disturbed by the vagaries of politicians, be they placed in responsible positions within the institutions of their governments, be they in charge of the daily processes of government or be they responsible for the long-range planning or be they the executors of their party's policies or the shapers of their party's philosophies.

Once you have learned not to be shocked by the expressions, distortions, omissions and commisshsions which in mankind at large are called sins but in politicians are explained away as the mechanics of government, and once you have learned to look on without getting personally involved and have learned to watch and observe without having your pulse rate increase or your bloodpressure mount, once ou haveadvanced still fur ther so that ou feel even the need to produce a cutting remark or a cynical smile, then you have reached the portals of that domain where you can find peace and happiness because you have learned to register in you an understanding of next man's primitiveness without the need of the explanatory notes which are usually attached by society to his reactions and his behaviour. In short, once you have realized that it was a mistake to have seen in the gyrations and acrobatics of mankind's spiritual and mundane leaders a logical basis or an intellectual process instead of a primitive reflex action, you have reached that peace of mind which is Nirwana on earth, viz:- the knowledge of Nothingness , of an Emptiness within the minds And hearts of our leaders.

And do not commit the mistake to believe that the churchmen, the " Men of God " are in any sense or in any way better, that they are more upright, more honest than other men. On the contrary: think that these men are worse than other men because the6 make use of their self-constructed and self-decorated positions in society to impose on you and me and the world the empt ness and the disingenuousness of a policy they themselves know quite well is nothing more than the expedient s:stem the have created to continue their power at the expense of your intellect.

If you have a charitable mind you will well understand that Rome has to be very careful not to show too much sympathy for the Jews, because there are many nests of Christian minorities within the Arab world. Since the terrible events of World War Two the Church has recognized that Christianity is today impossible to understand - and possibly to justify - without the recognition of its Jewish roots and without the realization that she has political responsibilities within this world of today. The way the Chuch avoids the consequences which the realization of these realities imposes on her ways and acts, actions and activities for the sake of political expediency, cannot but deprive the Church of every right to judge the morals of others. The opportunism which is expressed in the negative policy of the Vatican vis-a-vis Israel is nothing new, as since generations the policy of the Vatican has been determined by facts of State and these have never been allowed to be changed or influenced by the force of facts the so-called doctrine of " Vi Facti".

I may be wrong in my prophesies but I cannot imagine that the policies of the Vatican will not one day boomerang. The more the churchmen show fear of Arab displeasure, the more the will surrender themselves into Arabs' hands. Islam has never granted Christians the right to an equal status. There have been many times in history when the Christians were not treated too badly and this is the best one can say about the relationship between Muslims and Christians in Muslim lands I am certain that had there been a more "even-handed policy" of the Church, the Arabs would have experienced much more respect for the Church. I felt shame creep over me on behalf of the Church when in 1973 some French bishops uttered a few kind words about the Jews' rights to Israel and the Church leadership in Rome reacted to this pronouncement with a harsh censure of the bishops. The French bishops could not have been more circumspect in their pro-Jewish pronouncements and in their desire not to hurt the pride of the Arabs. But the Arabs - by then already rich in oil and money - thought they had the right to protest any time they liked any kind word which was said about the Jews, and it will be a revelation and an education not only to you also to future generations if you read the shameful withdrawal the bishops had to make by order of the Vatican in order not to hurt the tender sensibilities of the Arabs and in order not to upset the carefully planned and smoothly proceeding policy of the Church of Rome.

Do not be surprised if this is interpreted as a victory of Islam and the shadow of a future prominence of the Crescent over the Cross.

From the time there exists a British foreign policy with regard to the Middle East, there has always been a predominantly pro-Arab and at the same time anti-Jewish current in the policy persued by the Foreign Office in London. This kind of animosity was well checked by a sense of "fair play", that kind of chivalry which had guided and influenced at least in past the policy of the British Government. But this sense of fair play has long disappeared. This sad fact is one of the indications of and for the descent of the British from the platform from which they had ruled the world. In 1848, on the occasion of the Damascus Ritual Murder agitation a conflagration was threatened among the Jews; at that moment it was England which stepped into the foreground to prove the absurdity of the legend and the resulting accusations. This was the kind of intervention which did not provide any advantage nor any profit for England but it was motivated by the British sense of fairplay and decency prominent in those years gone by. I am sure that such a reaction of the British Government could not and would not be possible today. In these our days the British Government would sacrifice all that which even in our days is still defined as fairplay and decency, especially if Israel and the Jews are affected and involved, if this abandonment brings favours from the Arabs in form of oil and business contracts. May be that historians will one day call this an indication, or one of the indications at least, of the downfall of the British; they will not excuse it by necessities or explain it by needs, by economic pressure or Realpolitik. Historians will see with justification the evidence of British deca dence in the abandonment of what was once upon a time the epitome of British greatness, of its honour.

The anti-Jewish current in British political circles is nothing else than the reflection of the general antisemitic prepairedness in the British population in general and in the better-class-strata in particular to antisemitic reaction. It is not a situation of recent vintage. The recent publications of the wartime documents reveal only too well that the British Government was influenced by their anti-Jewish mentality in their decisions not only with regard to the administration of Palestine but also in their strategic bombings - or notbombings - of the concentration camp installations.

Today Britaincompetes with France for the favours of the Arabs and it is a fundamental mistake of the Israelis to see something immoral in such Realpolitik. Or let me better say that it is immoral indeed but in the accepted sense of the ways of the world.

Much has been said and written about the "special relationship" which binds Israel and Germany, although in recent years this word is not used as much as before, and if it is applied you will notice that the Israeli does so with a furious intensity accompanying his expression of disappointment, his reproaches and approaches, and that the German will do so with a resentful expression of annoyance accompanying his apologetic bow towards the Arabs.

I have always seen in the insistence on a "special relationship" from the side of Israel an additional attempt at blackmail, a kind of love-hatred by which she hopes that the residues and descendants of the Nazis will forget their descent into hell. Israel's policy is to work without cessation to maintain in the Gebrman the memory of his identification with all that is evil and to make sure that he never overcomes his guilt. Israel tries to create in the German the belief - certainly not shared by the majority of the Jews - that whenever a German comes into the world's field of vision the world will be reminded of Auschwitz and the series of all the other health resorts the Germans had organized for the Jews of Europe.

So far the Germans are still the most fervent supporters of Israel. So far the Germans are still the most diligent defenders of the Jews. But what had untilrecently been a kind of masochistic pleasure and an expiation, is now becoming a strain, and what had become a habit is already splintering into manyfold excuses. Our Jews in Germany and our Jews in Israel contribute by their behaviour very much to make the old subconscious antisemitism, those only recently suppressed questions and criticisms, reappear more and more frequently at the surface.

Who is there among the Jews who has not now and then that the thought that the Germans of today have at times to be admired for the patience with which they deal with the individual Jew in their midst, for the suppression of the so often justified resentment against certain Israelis, those who think they have the right to act criminally, provocatively, lawlessly whenever they are faced with a German ?

I am afraid this cannot go on for long. So far the Germans are still plagued by their guilt and they may not lose their shame for many years to come out of fear what history will write about him, even the the apologetic historians arising from their own midst. But he will soon stop to feel guilty because he will be able to suppress, rationalize and "forget" and he will find excuses for his guilt and will not care if the Jews think thes have the right to make the Germans feel responsible for their past for all eternity to come.

June 1977