

To my wife Inessa and our sons

Dr. Dmitry (Daniel) Radyshevsky

UNIVERSAL ZIONISM

Translated from the Russian
by Todd C. Shandelman



**JERUSALEM
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Part One

THE FINAL EXODUS

1. THE PATH OF BABYLON AND THE PATH OF JERUSALEM

Unity. It is a word most often encountered in social and political news. We all strive for it: good people and bad, strangers as well as our own. It is in unity that we experience within ourselves the greatest sense of purpose. In the unity of inner harmony: the reconciliation of our minds and desires. In outward unity: feeling the closeness and love of our families, our friends, and our people. And finally, in the ultimate unity: harmony with the meaning of life and with the purpose of our being – with our Creator.

Conversely, nothing is more frightening than unity's antithesis: discord, hostility, alienation.

All of human history is one long stream of relentless effort to overcome fragmentation – of minds, souls, societies, and peoples.

The Adversary (Greek “diabolos”, whence “devil”), the spirit of contradiction within a human being, his evil side, which the Almighty allows to exist so that man can choose Good and fight for it, is by definition the Master Calumniator and Alienator. This is the meaning of his name in many languages, specifically Hebrew: *Satan* – the adversary of the Holy One, Whose essence is Completeness, the adversary of the Peace (*shalom*) and Completeness (*shlemut*) that are God.

The Creator helps His creatures find a common essence and a common spirit in disparate phenomena and disciplines (science and religion, diverse peoples and faiths, and so forth), and to unite on that basis for co-operation and love. The Adversary, however, provokes us to find distinctions even in similar, closely related phenomena, and to dismember and disunite them on that basis.

We are witnessing in the world today a process of breakdown and fragmentation in every area of life, even where wholeness was the rule not so very long ago. It is the breakdown of man's mind and even his body, schizophrenic fragmentation of his psyche, the breakdown and alteration of the individual's sex and genetic code, the ubiquitous collapse of the family structure, the frightful polarization of rich and poor, the breakdown of North and South, East and West, tradition and civilization, individualism and communalism, the rational and irrational, science and religion.

Man is experiencing a crisis of fragmentation, and he yearns for unity. Efforts to attain it are ongoing everywhere. We have the Internet and supersonic jets, the United Nations and the European Union, ecumenism and globalism, and a yearning for unity and closing ranks within every denomination and creed, be it Jews, Christians, Islamists, or neo-Nazis.

Throughout human history and down to the present day the most wonderful and also the most horrific things have been done in the name of unity. Because the Master Perverter, "God's ape," the spirit of evil which so often gets the upper hand inside man, is also summoning us to unity: unity via the path of Babylon.

The path of Babylon is the path of coercion and of totalitarian ideology, of subduing man's free will and subjugating it to some leader, government, or party. The path of Babylon is the path of imperialism and dictatorships: Pharaohs, satraps, Caesars, and Fuehrers.

The path of Jerusalem is the antithesis of that path. The Jerusalem path is the path of Divine wisdom and Divine love. It is the path of man's free-will attainment of God's truths, of man finding unity with other people and other nations by his own volition, based on those truths.

Jerusalem – *Yerushalayim* in Hebrew – means, “He shall demonstrate completeness.” The nations shall participate in Jerusalem’s completeness and unity by entering into it through its various gates, i.e., by each preserving its own culture and uniqueness, and not through coercion into unity by military formation, to the tune of a battle march.

Both the joy and the trepidation of our times consist in the fact that Jerusalem’s victory, awaited by the entire human race, is already close at hand. The best evidence of this is the sharp increase in the frequency of Babylon’s attacks on man’s free spirit.

Whereas a century or more used to pass between successive manifestations of the globe-conquering varieties of totalitarianism, we have now witnessed in the last hundred years alone three colossal attacks by Babylon: Fascism, Communism, and now – Islamism.

For the third time this century, the world is reeling from a ghastly confrontation of good and evil. We live on the eve of enormous Messianic changes in history. The closer we come to God, the more intense Satan’s resistance becomes. The “birth pangs of the Messiah” are becoming more and more frequent.

For the third time this century, the Adversary has harnessed the Pharaonic chariots of totalitarian ideology, hoping to deprive humankind of its spiritual freedom. First it was a red chariot – Communism; next, it was brown – Nazism; and now, green – Islamism. But in every instance the chariot’s driving force is one and the same – the lie of having attained unity (for the essence of the Master Dissembler is not in eliminating the Divine objective, but in perverting it) via the Anti-God, by speedily and massively excising everything “superfluous” through straightforward means, *radical division*:

- Dividing the entire world into proletariat and bourgeois, in order to destroy all of the bourgeois, and give victory to the proletariat;
- Dividing the entire world into Aryans and Untermenschen, to destroy the latter and create the Eternal Reich;
- Destroying all infidels, or converting them to Islam, in order to create the Universal *Ummah**¹.

These divisions were first based on class, later on race, and now – on religion.

We should note that not only has the frequency of these satanic attempts increased, but they have also grown in magnitude. No country can afford to remain on the sidelines any longer.

In the battle against Fascism, the countries of the Third World were only incidentally involved.

In the Cold War against Communism, the resistance touched every continent, spilling much blood in the Third World, in particular.

Islamism today has surpassed “the long arm of Moscow” and gained a foothold everywhere, sowing death on every side, from the Philippines to New York, from Moscow to South Africa.

In addition to their radical divisions, totalitarian ideologies have something else in common: fear of freedom, and a death wish.

Single-minded domination and the prohibition of self-recognition and self-expression derive from a diabolical fear of human free will.

¹ For the words marked by asterisk, see Glossary of selected terms and personalities (p. 203 et seq.).

A death wish accompanied by homosexuality of SS and death cult of Nazi doctrine in Germany, Communist asceticism in the Socialist camp, and a longing for death on the part of Jihadists are all the very essence of the Adversary, who strives to put an end to Creation, and to life.

But the most distinctive trait they all share is the fact that Babylon always chooses the Jewish nation as its primary victim.

The Jews are the first, but never the last victim of the Beast's every attack.

Pharaoh tried to annihilate them in Egypt. Haman* tried to annihilate them in Babylon. Rome tried to annihilate them in Judea. Hitler tried to annihilate them in Europe. Only a miracle saved them in Russia: in 1953, Stalin had already arranged for mass deportations to Siberia of all the Jews of the Soviet Union, but he died on the eve of carrying it out, on *Purim**. Today, Islamism is trying to annihilate Israel, to complete Hitler's work.

Why are all totalitarian ideologies so obsessed with annihilating the Jews?

What is it about this tiny nation that they find so disturbing?

It is this: Israel is the quintessence of everything that is abhorrent to the Adversary.

Instead of division with a swift blow of Siegfried's sword, the Jew offers painstaking kabbalistic integration: uniting all phenomena by breaking off from them sparks of light.

Instead of the primacy of a single, monolithic ideology, the Jew with his *Shema** insists on the primacy of conscience, on hearing God's voice in man's free heart. (Hitler was therefore correct: through Christianity, the

Jew has disseminated his “virus of conscience” throughout the entire world. Christianity is the branch that derives from the Jewish root. Eliminate the root, and the branches will dry up and wither of their own accord.)

Instead of Nazi *Ordnung**, Soviet *pravoporyadok**, or Islamic *sharia**, the Jew strives for liberation from the spirit of Egyptian slavery that survives in every totalitarian ideology.

Instead of wishing for death, the Jew – witness to his “Living God” – steadfastly strives to “choose life.”

The reason Babylon so despises the Jews is that the Almighty has chosen them to perform a particular demanding and thankless function. God chose Israel not to rule, govern, or subjugate. Rather, every time humanity has found itself at a spiritual impasse with Babylon getting the upper hand, the Jews’ mission has been to give the world a new quantum of light – an impulse of spiritual knowledge for defeating Babylon and providing a new understanding of eternal Truths, thus elevating the nations to ever-higher levels of spiritual freedom and spiritual responsibility.

Failure at this task has always proved catastrophic, primarily for the Jews themselves. Thus, the Jews’ failure to stop the advance of “red Babylon,” their succumbing to the Marxist seduction of building a Kingdom of God without God, and their vigorous participation in the Bolshevik Revolution all brought the Jews themselves to the brink of annihilation in the genocidal programs of Hitler and Stalin.

They were oblivious to the Jewish mission: to serve throughout human history as the conduit through which the Creator transmits new Revelations.

At the same time, the most mysterious and miraculous law of Jewish history consists in the following. Al-

though the Jews always prepared their spiritual explosion in the Diaspora, they were able to bring it to pass only by concentrating their spirit within a narrow material vessel of special qualities: the Land of Israel.

Every new Revelation occurred through a new Jewish Exodus.

When God liberated Israel from its Egyptian exile, the message conveyed by Revelation through Moses was that the Creator is one, that all people are equal, and that there are certain inviolable spiritual laws.

Israel's return from the Babylonian captivity gave rise to the Second Temple era's most powerful prophetic movement, a movement of repentance and catharsis. Besides the great spiritual heritage created by Jewish sages and prophets of the Second Temple era, the "light unto nations" became passed along an avenue unexpected to the Jews – through the persona of Jesus, and this is how billions of people came to know the God of Israel.

Both times, the spiritual laws transmitted to the world through Israel widened the scope both of human freedom and of human responsibility, thus averting a global crisis.

Israel has now returned once again to the Promised Land, after a horrific two-thousand-year exile.

The purpose of this latest, third Exodus is to bring the world yet one more Revelation, a new liberating and elevating spiritual impulse: the advent of the Messianic era.

But every time the Almighty returns Israel to the Promised Land, in order that the Jews may carry out their mission, a frightful attack by the forces of evil accompanies their return, attempting to prevent it. Babylon attacks Jerusalem.

That is what happened at the Exodus from Egypt. The Almighty hardened Pharaoh's heart and Pharaoh tried to annihilate the Jewish nation.

Before the Jews left the Babylonian exile, the evil Haman plotted to destroy the entire Jewish nation, but Esther* and Mordechai* thwarted his plans.

When in Europe Zionism was developing apace, and Providence was preparing the Jews' final Exodus and the restoration of Israel – the Messianic turning point leading to the “restoration of all things” – the Nazis attempted to destroy to a man the builders of this new Temple – but Israel was reborn nonetheless.

Islamism wants to complete what Hitler could not accomplish. We are witnesses to Babylon's latest attack, and let's hope that this one is the last and inevitably doomed.

What, then, is Israel's new mission? What revelation will it now give the world? Having now returned to its land a third time, how, specifically, is it destined to transform the consciousness of mankind?

We can better understand these issues by analyzing Babylon's earlier attacks.

2. THE HOLOCAUST AND APES

On the day the Shoah ended, the Jews swore, "Never again!" But it will happen never again only if we understand the spiritual, and not merely the political reasons behind the Holocaust. An understanding of those reasons is critical to Israel's survival, far more so than nuclear deterrence.*

Why did God allow the Holocaust to happen? Judaism is satisfied with God's answer to Job – i.e., that we have no answer. Indeed, in spiritual matters the question is often more important than the answer. On the other hand, we need religion precisely for its attempts to achieve an understanding that is impossible using linear reason alone. And that is why Orthodox Judaism nonetheless tries to address the horrific questions raised by the Holocaust.

There is the Sephardic* answer, as expressed by Rabbi Ovadia Yosef: "The victims of the Holocaust are the incarnation of sinners." And there is the answer of the Ashkenazi* *charedim**: "The Holocaust was God's punishment for the assimilation of the European Jews."

All this, however, is linear logic – the answer given by Job's friends, and rejected.

Perhaps we must examine our first holocaust in order to grasp the meaning of the most recent one.

In his daily prayers, but especially on Pesach, the religiously observant Jew is commanded to recall the first Jewish Holocaust, and the formation of the Jewish commonwealth that followed it. The first Holocaust occurred in Egypt. There were labor death camps for con-

struction of the pyramids, the destruction of male Jewish newborns, and “Pharaohnoia” about the Jewish threat: “Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country” (Exod. 1:10).

Is this Pharaoh speaking, or Goebbels?

The Egyptians would have destroyed the entire Jewish nation, had it not followed Moses.

It did not want to follow, actually. The survival instinct in individuals, as in governments, is always stronger than the desire to fulfill one’s divine purpose, to fulfill one’s Mission. But spiritual law is uncompromising. By betraying their Mission, individuals and nations soon also forfeit any chance of survival. And conversely, by risking their lives for the fulfillment of their mission, they earn both survival and fame.

The Jews in Egypt wanted to survive, to remain at the “fleshpot” (Exod. 16:3). Only the cruelty of Pharaoh’s repressions forced them to listen to Moses – to go out into the wilderness, to risk their lives, “to perform service to God.”

It was then that the first clash occurred between the assimilationists and the nationalists – only the first of many such conflicts that form the essence of Jewish history: between the pragmatic conformists and the idealistic visionaries, in other words.

The visionaries of Moses’ day managed to defeat the conformists, and a national Exodus took place, without a Holocaust.

The visionaries of the early twentieth century, however – from Herzl to Jabotinsky – were unable to persuade the conformists: the Jews would not obey their new prophets. In vain did Max Nordau prophesy to the Jews

of Europe: “A third of you will be destroyed, a third will assimilate, and a third will be saved in Eretz Israel*.” In vain did Jabotinsky plead: “Liquidate the Diaspora, or the Diaspora will liquidate you.”

“Dim-witted Zionists” is what the Jewish intellectuals of Europe called them.

The Holocaust was the price the Jews paid for that nearsighted pragmatism.

Those who would not listen to the new prophets became an atoning sacrifice. “Israel arose out of the ashes of the Holocaust” became the accepted metaphysical explanation proposed by the religious Zionists. And it is the truth, but only one of its facets. Let us try to discover at least one more.

God created the Jews to fulfill a universal spiritual mission. If they refuse to exert themselves and to realize that mission, they become superfluous and die off, like any bodily organ that ceases to perform its designated function. God’s mission – more precisely, the horrible perversion of that mission (“God’s ape” mentioned earlier) – is then taken up instead by the Adversary, whose first task is to amputate Judaism, now “dried and withered.” The pain of the knife then compels that organ to remember its calling, and to begin functioning anew.

Nevertheless, the mission of the Jews remains always the same: to transform humanity’s conscience. After the second exile, however, the Jews locked themselves in the ghetto; though great spiritual works of Judaism were created in *galut** within this fence, needed to save the Jews from assimilation, ultimately the House of Jacob failed to combine preserving itself as a nation with serving to nations and working actively to transform mankind into Godkind.

The sin of refusing to fulfill that Mission snowballed for almost two thousand years, whereupon Satan himself assumed that very task, of transforming man into superman.

3. NAZISM AND REINCARNATION

Nazism was the last revolt of heathen gods against the One God, a revolt of the “reincarnated Atlanteans” and “powers” (terms from the Nazi occultism), with their bloody sacrifices, of gods long ago overthrown as spiritual phenomena, but who rose like vampires from the grave on the eve of the Final Triumph of the Biblical Civilization.

It was “gods” against God: Ancient Rome with its mimicked-by-Nazis eagles attacking the tiny Judea anew, the symbol of a pagan hierarchy of powers against the symbol of the monotheistic unified command.

Nazism was man’s revolt against the “enslavement” of his ego to the morals of monotheism. To the Nazis, the primary bearers of this “burden of commandments” were the Jews. The Nietzschean revolt aimed at “transcending” morality met in a spiritual standoff with total subjugation to that morality, and succumbed to it. The Wagnerian flight of Spirit without love and compassion soon ended in collapse.

Nazism attempted to triumph over “the weakness of human nature” by destroying it, while the Jewish approach is to transcend the meanness of the flesh by sanctifying it. The Nazis tried to overpower man’s primeval, material nature with a stormy onslaught. It was the revolt of human impatience against the sluggishness of the ascent, a revolt against the Jewish approach – the *gradual* transformation of man’s terrestrial nature.

The Nazis, as their occult doctrines testify, planned their Jewish genocide as a ritual sacrifice to their “powers.” By design, they transported the Jews in cattle cars like animal sacrifices, and subjected them to burning, as upon an altar.

An ideal Nazi versus an ideal Jew – this is the conflict between a superman (Übermensch) and a godly man. What the Nazis borrowed from pagan occultism, represented by the distorted cross of the swastika, went head to head with the Star of David – symbol of the interpenetration of the spiritual and the material. The power of the swastika to trample like a wheel any suffering was defeated by the Jewish faculty for feeling any suffering as one's very own.

The Holocaust defies reason. When the mind meets such cruelty head-on, its most basic assumptions are shattered. The eyes of reason are opened to truth, because such monstrous evil *simply cannot exist*. (People who have experienced sudden grief know that the initial reaction is a feeling of disbelief about what is happening.) Which means that it just isn't there: this suffering and this world in general are just illusions; there is only spiritual reality. The immense suffering that ended the epoch of materialism forced millions of people (more precisely – *is forcing*, for indeed the fruits still lie ahead) to believe in the reality of a spiritual world.

This brings us back to “God's ape.” It was the Jews, not the Nazis, who created the ideal of a “a holy nation”: a breed of perfect men. The Jews' mission, however, is a mission of spiritual, not genetic selection, that steadily transforms the consciousness of all mankind into a “Hebrew” consciousness that transcends materialism. (The word *ivri* (“Hebrew”) derives from the verbal root *a-v-r*, which means to pass along, over, or through.)

The anti-Semites are in this sense quite correct: Yes, there *is* a plan to Judaize the entire world. It is the plan of the God of Israel. But it is hardly a secret plan, for the Bible proclaims it.

During the Holocaust, the Jews fell down upon the altar as a sacrifice for the sins of mankind. The proudest nation (proud of its closeness to God) was forced to atone for the sin of arrogance of all nations. They became the embodiment of the mortal prohibition against allowing the physical selection of super-humans.

God offered His chosen nation, the Jews, as a sacrifice, in order to teach mankind that the path of *genetic* selection of the holy nation, “the new Atlanteans” (for that is precisely what the Nazis wanted), the path of dehumanizing any ethnicity, is strictly forbidden.

God offered Russia, yet another Messianic nation, as a sacrifice, to teach all of humanity that the path of *class* selection of the holy nation (the Communists) is also forbidden, for it is the path of the dehumanization of classes.

Even so, the Nazis hated the Jews not because the Jews had forgotten their mission. At the spiritual level, they hated the Jews precisely because of the essence of that mission, because the Jews were their “super-competitors,” the nucleus of the true – *spiritual* – supermen, people born of the Spirit, not of pure genes.

They hated the Jews because Judaism – and Christianity, which derives from it – had established rules that were too strict, prerequisites for that transcendence of the human by the “superhuman.” That is why the world hates (and has always hated) the Jews: because they are a reminder of God.

Freud wrote long ago that the Christians hate the Jews not for their alleged murder of Jesus, but quite the opposite – because they in every literal sense gave birth to him. Because Jesus the Jew has held the world to such an impossibly high standard, bad Christians constantly feel

a heavy burden of guilt for not complying with it. Not daring, however, to rise up against their God, they rise up against those who brought him into the world, and who are living testimony to his existence: the Jews.

For precisely that reason, Christians who achieve perfect love and inner harmony with God immediately likewise achieve love and harmony with His external witnesses, the Jews, as most clearly demonstrated by the millions of evangelical Christians in our times.

The basic function of the Jew is to serve as living testimony. The Hebrew word *edah*, which means a community or quorum¹ of Jews, is a cognate of the word *ed*, “witness.” The Jews were created to testify, by the fact of their very existence, to the reality of God and the truth of His laws. (This is also the source of the Christian idea of “witnessing to Christ”.) In a metaphysical sense, the Jews are the eyes that give witness to God on earth and record the sins of the human race. That race, like any criminal, attempts as its first priority to eliminate the witnesses to the crime – the Jews.

Moreover, the Jew is essentially a reluctant witness, with no interest in testifying. He shouts: “I have seen nothing; I am no less a criminal than you. I am not even Jewish, nor do I even believe in God!”

But they beat him all the same. And this is the tragedy of Jewish liberalism. The Jew is not beaten merely because his birth certificate says he is Jewish, or because he looks Jewish. He is targeted because of his spiritual ancestry.

They will only stop beating him when he stops trying

¹ See Numbers 14:27, whence the Talmud (Sanhedrin 74b) derives that *edah* refers to a group of ten or more adult Jews. This is the source of the concept of *minyán*.

“to be like everyone else,” when he understands and fulfills the mission he was chosen by God to perform, and which the nations subconsciously expect him to perform. Namely: the Jews must become “priests to the world,” expose sin, and relieve the souls of sinners by healing them through their teaching, and by their example.

The sick demand of the physician that he heal them. If the physician conceals his medicine in his innermost coat pocket, stubbornly locking himself in his office or masquerading as one of his own patients, then only with the greatest difficulty will he escape the lynch mob. To escape the Supreme Judge, however, is downright impossible.

* * *

The world, being the stage for the battle between God and the Adversary, hates the Jews due likewise to pressure from both sides: Divine indulgence on the one hand, diabolical incitement on the other.

“Divine indulgence” means that the nations hate the Jews for still not being holy. For if all Jews, or even a critical mass of them, were to become holy, this would trigger a chain reaction for the soul of mankind, initiating a transformation of the human race, and bringing the Final Redemption.

Thus, anti-Semitism is essentially the impatience of the nations waiting for Salvation. The Almighty lets the Jews be “goaded forward with suffering,” in order to fast-track advance humanity toward the Kingdom of Heaven.

Prior to the Holocaust, the nations of the world realized subconsciously that the Jews of Europe would never make their holiness a vehicle for global Salvation. They realized that the Jews had refused to make an Exodus to

the Land of Israel, which would have brought them to the fulfillment of their universal Mission. They realized that the Jews were sequestering their holiness within the ghetto (as the ultra-Orthodox Jews did), or simply repudiating the unique Jewish Mission entirely (as the assimilationists did). Either way, the Jews “were of no use” to them, and the nations refused to grant the Jews any asylum from Hitler.

Even so, this hardly exonerates them from Divine retribution for murdering the seed of Abraham. This applies especially to the British, who closed the gates of Israel to those who were hoping to create an Exodus to that land. The British were in this way not unlike the Nazis, who hated the Jews because of “incitement by the Devil.” Although neither the Jews of the ghetto nor the assimilationists wanted an Exodus, the Nazis (or, better, the satanic spiritual realms standing behind them) understood even before the onset of the war that the Salvation through the Jews that all the nations pined for so longingly was inevitable. The satanic army thus attempted to thwart it.

The Holocaust, then, was necessary in order *to preserve the soul of Judaism*. The gas ovens consumed (or, more precisely, weakened) both the ghetto mentality and the assimilationist mentality, thus liberating the Jewish soul for a new ascent – the creation of the State of Israel – in order to advance the world to a new, unprecedented level of consciousness.

As for the six million innocent victims, their souls are most likely the last reincarnation of righteous souls. Through one final, monstrous ordeal, the complete loss of everything (even the very status of being *physically* human, by being turned into burnt ash), they have severed their last ties to the material world, and passed on to Heaven, whence they strengthen the soul of their nation.

The mystics explain Israel's miraculous victories exactly this way: an army of souls liberated by the Holocaust bolstering Israel's army.

As for the souls of the Nazis: they may have been re-born in Kampuchea, Rwanda, or Darfur, to be themselves victims of genocide, to atone for their own sins. In this connection, it might be appropriate to mention again the theory of Rabbi Ovadia Yosef cited earlier.

4. LITTLE IZZY IN DREAMLAND

Why, then, does yet another catastrophe now threaten the new Israel? Our sole *physical* protection from a new Holocaust, nuclear arms (which Vanunu, Peres, the United Nations, and others are already trying to eliminate), even if maintained and fortified, are a feeble defense. The ayatollahs of Iran are correct: the Islamic world could sustain a dozen nuclear strikes and part easily with the lives of six or even sixteen million Moslems. But can Israel afford even *one* such strike?

Why is the Almighty again threatening to destroy us?

It is because we are again choosing survival, while betraying our Mission.

More frightening than the lack of a unified Jewish *theology* is the lack of a unified Israeli *teleology* – an understanding of our objective, of Israel’s national mission.

In the initial phase of Israel’s history, that objective was well understood. Israel had to gain independence, build the government and the infrastructure, the “body” of the new state, as it were. That correct understanding led to attaining the Divine help and protection, and to miraculous victories. Eventually, however, the body needed also a spirit – that is, an understanding of the real purpose for which Israel had been rebuilt.

To say that the purpose was the creation of “a safe haven for Jews” would be incorrect. Had that been the objective, the Almighty would have rebuilt Israel in Brooklyn, a very safe place indeed, whereas Israel today is for Jews, generally speaking, one of the most dangerous places on Earth. What, then, was the purpose?

Israel still has no answer. The body has not found a spirit to fill it. A body without a spirit is a corpse, and the

corpse has begun to decompose: the country is losing territories, like a leper his limbs, piece by piece, corruption has consumed the political system, and the social fabric is unraveling.

Neither the assimilationist solution nor the ghetto solution to the national problem is teleologically sound. So long as Israel chooses false goals for itself, Heavenly forces can offer no help for advancing Israel toward any of them.

The ideology of Israel's ruling elite – call it post-Zionism or pseudo-pragmatism – is in fact assimilation; not religious assimilation of the individual Jew into the surrounding, alien society, but political assimilation of the collective Jew, Israel, into the global fellowship.

By that ideology, the true meaning of two millennia of yearning to return to *Tziyyon** is realized only in the “California dream”: a villa on the ocean, and “getting away from it all.” To realize that dream, modern Israel strives in vain to gain acceptance into the family of nations, and is prepared to satisfy itself with whatever minimal rights the world is willing to accord Little Izzy. For the sake of his “flesh pots” (today this means membership in the European Union, and reconciliation with Hamas at any price) Izzy is prepared to sacrifice all – his homeland, his honor, the dreams of hundreds of generations of Jews, and the expectations of all the nations of the world.

The enemy, however, refuses all the same to let Izzy sit at the flesh pot, even on just a single tussock of the Holy Land.

The Arabs, moreover, motivated by a satanic faith that demands that they not merely diminish Israel, but destroy it completely, clearly have no intention of letting the pragmatists relax in the cafe. (This is the contemporary version of Nazism: action through “incitement by

the Devil.”) But neither will the other nations, secretly thirsting for the Salvation the Jews are meant to bring, have any qualms about allowing the Arabs to cook Izzy alive in that Middle East flesh pot, just as they allowed the Nazis to do, if Israel dashes their secret hopes. (This is the contemporary version of action through “Divine indulgence”.)

“The dim-witted right” is what the collective Izzy calls those who try to remind him of that.

Izzy doesn’t want to hear all this talk about missions, he just wants to be left alone, to enjoy the good life. He appeals to God in just so many words: “Give us peace, and we won’t bother You by asking for anything else. Let my people go! Free us from this Palestinian onslaught. Allow us to escape it, or at the very least to distance ourselves from it, so we can just get on with our lives.”

And then he can’t understand why no miracle occurs.

He should go back and read the story of the Exodus, a little more attentively this time. “Let my people go, that they may serve the Lord.” God liberated us from Egypt for that purpose only.

The same goes for the terror. We ask the Creator to save us from Palestinian attacks. But how would we use that freedom?

God yearns to give Israel peace. “Do I bring a mother to the moment of birth and not let her deliver?” (Isaiah 66:9). The Almighty is faithful to His plan, and brings it consistently to fruition in stages set down long ago: Israel’s dispersion – cleansing – restoration – sanctification – renew: making it a “House of Prayer for All the Nations” (ibid. 67:7).

The Creator could easily, instantaneously, establish

peace for His people. He could smite Hamastan with ten plagues, destroy Al Aksa with an earthquake, and bestow rabid terror on the Palestinians, driving them through the desert all the way to the Red Sea...

But what would the day after be like? What would we do with that peace? Would we use it to become better people, the only reality and the only thing the Almighty cares about, or would we use that peace to our own detriment?

Would we use that peace just as He would have us do, to attain that stage of “Israel’s sanctification” that heralds the apotheosis of history, to become a model of sanctity and a standard of *Tziyyon*-measurement¹ for the entire world?

Would *Shalom Akhshav** (“Peace Now”) lead us to self-improvement? Or, if the Palestinian problem were to disappear tomorrow, would we instead find ourselves sinking deeper and deeper into the quagmire of civil strife, self-gratification, depravity, and vulgarity, in our efforts to transform Israel into a *Tziyyon* that would be a model of perverted debauchery for the entire Mediterranean region?

God knows that the dominant assimilationist camp would choose the second of those two, and Israel – without even thanking Him for saving it from its enemies, and after a show of fireworks and dancing and gobbling shish kebab – would still be the same vulgar, roguish little Israel it was before.

However, the second response regarding the national

¹ The Hebrew word *Tziyyon* (Zion) is etymologically very close to *tziyyun* – “mark, notation, measurement or indicator of value.”

mission that has a following today in Israel – the response of the “ghetto” camp, where they are fond of recalling that the latest Exodus has occurred for the sake of “performing service to the Lord” – is also off the mark. Because to the “ghetto” that service means returning to the Jewish Commonwealth’s golden age of the *Halakhah**. Without undertaking an exploration of the accuracy of that golden anachronism, we would merely note that history is not a photocopy machine, but a spiral. When we come around the bend, we should hope to find ourselves on a higher groove.

But what is that higher groove? For what purpose did God lead us out of the Diaspora and rebuild Israel? How can Israel become “a house of prayer for all the nations”? How can we transform it into a *Tziyyon* for the entire world? What exactly must we do to make that happen?

5. THE FUNCTION OF THE JEW

The Book of Books tells us that the mission of the Jews is to become “a kingdom of priests and a holy nation” (Exod. 19:6). What is the function of a priest? He brings people closer to God and sanctifies the world. In his consciousness, he has attained the universal spiritual laws, and he is able to bring that divine energy down to the material level, sanctifying it theurgically, and transforming material existence in accordance with his spiritual consciousness.

This is what makes Judaism unique, as compared with other (first and foremost Eastern) religions. In Judaism, as in Hinduism and Buddhism, there is a goal of attaining awareness of Truth and of spiritual principles. In the East, however, that attainment is viewed as a goal in itself, the journey’s destination: to achieve individual enlightenment, in order to distance oneself from the material world.

In Judaism, the goal is to achieve awareness of the inviolable spiritual laws, in order to heal and transform the entire brotherhood of man, and the entire material world, according to those essential truths.

Of the three realities – space, time, and spirit – the spirit is undoubtedly preeminent, standing above all. (One who is “in the spirit” can sanctify everything.) But how can one permanently hold one’s ground there? The majority, after soaring briefly, will fall, many never to rise again. The Jewish approach is more reliable: by sanctifying, for example, flesh and time (of which circumcision and the Shabbat are only the best-known examples), one can gradually ascend Jacob’s ladder to the spirit, and gain a solid foothold there.

Another aspect of the Jewish function is anthropomorphic. In the collective body of mankind God chose the Jewish nation to be the center of consciousness, the hypothalamus, as it were, located between the two hemispheres of the brain, the rational and the irrational, the “material” and the “spiritual.” The function of this small gland, the sum total of the organism’s vital centers, is to harmonize their interactions: to imbue the material with the spiritual (as symbolized by the Star of David), to reconcile God and man, and to advance the human race toward a *God-centric* humanity.

For that – the creation of Heaven on Earth, the coming of the Divine Kingdom, and the fusion of the Holy God and His *shekhinah** – the Jews have prayed daily for the past three thousand years.

The Jews were given a twofold means of fulfilling that function: teaching the nations spiritual laws, and themselves setting an example of just such an ethical life, the practical application of those commandments. That energy in the conductor generates the “light to the nations.”

After giving the world that knowledge, and building the Temple, its great physical manifestation, the Jews were to have fulfilled the second part of their dual function – to structure their society as a model of how to realize those laws. Their failure to accomplish the latter led to the destruction of the Temple and to a new exile.

The third (and, we hope, the last) Exodus has now occurred. To view the rebuilding of the Jewish state in any other light, that is, in any context other than Judaism’s spiritual history, is impossible.

Israel has thus once again been liberated from *galut* and led to the Promised Land in order to fulfill this

specific function. Israel's old-new mission consists in accomplishing the following:

- A. Giving the nations a *new consciousness*, enabling mankind to solve the fundamental spiritual problems of this age;
- B. Setting an example by creating a *perfect social organism*; that is, making the State of Israel the model of a society built on this consciousness.

But what is that fundamental spiritual problem of our times? Now that Israel has been rebuilt, what consciousness and what new Revelation should it give to the world?

6. INTEGRATION OF HEMISPHERES

The fundamental conflict of our era is the steadily escalating, eternal conflict between the human Ego and God that pervades every aspect of our lives, including geopolitics. Today, this means West versus East: modernization vs. tradition, individual versus community, science versus religion, and the moral relativism of the Western, nominally Christian world versus the totalitarian faith of the Islamic world.

Israel is at the epicenter of this conflict, at the junction of East and West – both geographically and spiritually. In Israel, this conflict is on the verge of an explosion, in the struggle with the Palestinians, and in the East-West conflict within Israeli society itself.

The tension of this explosive situation – tradition and progress, Sephardim* and Ashkenazim, the right and the left – is felt by all Israelis, and should give rise to an outpouring of a new, spiritual impulse, heralding for the world a way out of its impasse.

Israel and not the United States will show the way to that solution. Christianity will not succeed at harmonizing its relationship with Islam, not by finding a way into Islam's home, nor by inviting Islam into its own. Their destiny is to come together, both politically and spiritually, only at the midpoint between their common origins: in Israel.

The solution that Israel will show the world consists not in the wide dissemination of *form* (democracy), but in the penetration of its actual *essence* into the very depths of the individual and of society. The essence we mean is an *integrated consciousness*, imbuing the West's civilized forms with a thirst for the spiritual values of the

East, while channeling the East's religious zeal into humanitarian, constructive civilized forms.

It is Israel's calling to restore to the East its lost respect to an individual, and to the West its lost commitment to God, creating on Earth that *shalom* (fullness, wholeness) necessary for the continuation of mankind's universal mission: the conscious, spiritual transformation of our world.

Only the new Israel can demonstrate to the world the profound understanding of God's spiritual laws and objectives, and the collaboration with the Almighty that will become the "super-new covenant" of Jeremiah's prophecy. "But this is the covenant that I will make with the house of Israel after those days, saith the Lord, I will put My law in their minds, and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the Lord'; for they shall all know Me, from the least of them unto the greatest of them" (Jeremiah 31:33–34).

Israel's calling is to be the first to reach the climax of history, and to understand history as the process of evolution of societal and governmental forms. The culmination of that History will be the creation of a *perfect social organism* – a unique spiritual-political construction that will realize the Eastern ideal of a community of love, while preserving Western human rights and personal freedoms. Israel's calling is to be humanity's "pilot project," setting an example of free passage from *competition* to *cooperation*, in all spheres of society, based on an understanding of spiritual laws.

This is the meaning of "service to all nations," and in this consists the universal sanctity of the new Israel: bringing mankind genuine peace – *shalom, shlemut*

– wholeness and sanctity, instead of the morally putrid and rationally suicidal compromise with evil known in contemporary politics as “peace.”

When this super-new covenant with Israel is ratified – that is, when the critical mass of empowered spiritual transmitters (Jews) concentrated within the broadcasting apparatus (the Land of Israel) begins to transmit to the world new spiritual frequencies, pulsations in this small organ will then change the operation of the entire organism, introducing all nations to this super-new covenant. Thus do the iron filings align themselves with the magnet, and a tiny point’s vibrations transform chaos into cosmos.

7. RATIONAL LOVE

Unfortunately for the Jews and for all of humanity, Israel today is very far from understanding its new Mission. To move closer to that understanding, Israel must first achieve internal, as opposed to external peace: it must achieve inner wholeness, unity, and completeness. There can be no peace between Jews and Arabs until there is first peace between Jews and Jews. There must be a reconciliation of our own “tribes” based on an integrated consciousness.

When we say the “tribes” of modern Israel, we mean the primary sectors of Israeli society. All contemporary Jews descend, as it were, from the two tribes¹ that survived the Assyrian onslaught. However, the sectors of contemporary Israeli society are more disconnected than the historical twelve tribes ever were.

It is precisely that internal alienation, and not the Palestinians or Iran, that constitutes a strategic threat to Israel. If spiritual arguments are not convincing, then politics and economics tell the story. Given that more than a third of Israel’s population (Arabs and ultra-Orthodox Jews) does not identify with the State of Israel, does not participate, practically speaking, in the labor market, does not pay taxes or serve in the army, has its own educational systems, and disobeys in large measure the law of the land, all while receiving every possible form of governmental financial aid, clearly the state is doomed to a crisis.

Mere legislative reforms cannot deal with this prob-

¹ Judah and Benjamin. There are also many contemporary descendants of the tribe of Levi, but despite its vast importance in Judaism, that tribe was never numbered among the Twelve Tribes of Israel.

lem. What we need is a nationwide spiritual metaphor for unifying and elevating the fragmented segments of Israeli society. This metaphor might be the Tent of Abraham, in which a place will be found for a repentant Ishmael*. It might be a New Jerusalem, with its many gates. Or it might be the “House of Prayer for All the Nations,” with a multitude of side-chapels. In all events, there is only one path to unifying and integrating the “tribes” in accordance with this general metaphor: the path of rational spirituality.

According to the Talmud,¹ the Second Temple was destroyed because of “baseless hatred” among Jews. Likewise, the Third Temple will be built by *rational love* among Jews. Not Western *tolerance*, which means that you tolerate your neighbor even though you feel no actual love for him and consider his worldview bogus. We mean real *love* – not blind love, but rational love, love based on the understanding that there are sparks of sanctity in every contemporary “tribe,” that each has its own unique path to God, and that only with collaboration, by integrating the best in each of our approaches, can Israel become whole.

When love breaks down between family members, the family disintegrates. When love dies among the strata of society, even if it has not yet been replaced by actual hate, society withers and dies.

Israel as a state will succeed at restructuring its society and becoming an ethical paragon for the world only when there is love among its citizens. Political reforms and technological advances alone cannot accomplish that.

¹ See Babylonian Talmud, Gittin 57a.

We must realize that striving for the Kingdom of God and for Salvation will unite all of Israel, and yearning for sanctity will unite all Jewish souls.

However, God has given each stratum of society a different aspect of sanctity, and a different path leading to it.

From the Left wing, we can learn about justice for foreigners. From the Right wing, we can learn about the Jewish obligation to settle and protect all parts of Eretz Israel. From the Orthodox we can learn about Torah study. From Russian Jews we can learn how to integrate the spark of sanctity of other nations into the soul of Israel. These are only the most salient facets of the various tribes.

Indeed, each walks the edge of its own facet, stumbling and falling. But it chooses the path of transcending egoism as a sacrifice in the service of the Almighty, because it yearns for God. That natural yearning for sanctity must become the foundation of Jewish unity.

8. JEWISH OIL

Human evolution can be viewed as a process of harnessing increasingly more powerful energies: from muscle energy, to mechanical, to thermal, to electrical, and finally – atomic energy.

But it does not stop there. After those comes mastery of the most powerful energy: spiritual (or, if you prefer – mental-psychical) energy.

It means the mastery of conscience and desire. We mean positive, creative desire, of which the highest form is love.

This means bringing to life the most important teaching of all religions – the preeminence of the Spirit over Matter, and the preeminence of Consciousness over Being.

One particular society is predestined to be the first to master that form of energy, and on that basis to consciously transform all spheres of its existence and set an example for the world. That society is Israel.

History – both religious and secular – has preordained that that mission is Israel's.

It was ordained that Ishmael would live off the fat of the land (Gen. 27:39). But what is that fat, if not oil? Israel, however, was ordained to live by the spirit.

What will save Israel is not mastery of nanotechnology, but mastering the technologies of transforming the matter through the spirit. What has long been known by only a select coterie of kabbalists must now move from the realm of esoterica to universal understanding.

Like the laws of physics, every schoolchild must understand the laws of spiritual science regarding proper goal orientation (teleology) and proper focus of will (known in the Kabbalah as *kavvanah*). A sufficiently powerful cre-

ative mindset, when fortified by steadfast determination, will invariably be realized concretely.

At first, there is only an idea: your goal, your dream. You must then develop and fortify that idea by contemplating it and believing in it. The entire universe will soon come to your aid in realizing it.

What is true for the individual is no less true for society.

Israel's first task is therefore to formulate and acknowledge a common national idea – a vision of the future, toward which the entire nation must strive.

If all of Israel raises its voice in unison, the walls of Jericho – our enemies, who oppress us from all sides – will fall. More important still, the walls of Jerusalem will be fortified.

Such is the quality of the Jewish soul, such is the power of the Jewish will, that if that unison, if the unity of Jewish aspiration and faith will exist, then *it* – that thing in which the Jews place their hopes – will undoubtedly come.

For centuries, the Jews *prayed* for the rebuilding of *Tziyyon*, but when the anguish and terror of the Holocaust forced the Jews to *beg* it, to want it to the utmost with all their heart and soul, Israel was then rebuilt.

That is why it is so important to create a vision of the future, to identify the goal to which Israel must aspire, and to acknowledge the new Israel's mission and predestined purpose with the greatest possible clarity and concreteness. Because (this is yet another spiritual truth) the more precise the visualization, the more speedy will be its realization.

That is why the Torah lays out so scrupulously every detail of how to build the Temple.

The Third Temple is not a physical building. First and

foremost (or at least its first stage) it is the revived Jewish state.

That is why it is so important for Israelis to arrive at a consensus on theoretical issues on the structure of this Temple. What should the object of our striving be? Even if it does not square with today's reality, if we never strive toward the ideal, we will never attain it.

What are Israel's ideal boundaries?

What kind of social institutions should Israel have?

What kind of political system should it have?

What should be the nature of its relationship to the Islamic world?

What should be the nature of its relationship to the Christian world?

What should be the relationship of religion and government in Israel?

The most important thing, of course, is that these dreams must coincide with the Divine plan. According to the immutable law that we reap only what we sow, dreams often come true in a truly horrifying way, as the world learned when the monstrous mental chimera of Bolshevism and Nazism came to life.

Israel must begin with the dream of improved relations between Jews. That dream, more than anything else, will give impetus to the primary energy of the future: the power of love.

9. ISRAEL'S TELEOLOGY

In order to choose the proper national objective, acknowledged as such by the majority of the nation, Israel's intellectual and spiritual elite must agree that Israel should not be trying to become "a country like all other countries." Rather, Israel's task is to transform itself into the world's integration center, for the spiritual reconciliation of East and West. (There is no historical precedent for this, as distinguished from the suppression of East and West on their own territories, which certain empires were temporarily able to achieve). The national objective must be to transform Israel into a true *Tziyyon* – a mark, a symbol, and a beacon for all of humanity – an elevated and inspiring example of a perfect social organism, a social structure in which all spheres of life are sanctified, because they are *permeated with spiritual love*.

Zionism is a national movement, but its primary objective is not to have a national hearth like any other nation, or for the Jews to be at last left alone.

That is the wrong objective, that's why the fireplace smolders on and no one is leaving Israel alone.

Zionism is a movement for saving the entire human race.

Herzl foresaw this when he said: "Synagogues and churches all over the world will pray for the success of our work, because it will bring the relief of all who suffer."

The new, universal Zionism must liberate not only the Jewish nation, but the entire world – liberate them from the catastrophic alienation between the God and the State: between the eternal spiritual commandments and the daily needs of modernity.

At the early stages of the state's revival, secular Zionism was needed in order to learn how to act instead of praying. A *galut* Jew's choice was between God and action. Today's Israel must learn to *interact* with God.

Israel was not rebuilt to become the happy Holland of the Middle East, but to become the *spiritual center of the world*, the fulcrum from which mankind's transformation must begin, a beachhead for the expansion of the civilization of Israel – a social structure in which the spirit of wisdom, justice, and love governs all spheres of life, including politics. That is, the Lord governs.

This is exactly why Israel must retain control over the entire Holy Land. Israel's mission is to transmit a new consciousness to humankind. The transmitter must remain intact – the Holy Land in toto, preserved in its perfect state for His people for just that reason: Eretz Israel is the projection of the Jewish national spirit onto Earth. Every part of the Land is associated with a particular spiritual quality of the Jewish nation.

Only the perfect, collective presence of all those qualities can generate sufficient power, the impetus necessary to inaugurate a global revolution of consciousness. Therefore, countries that demand that we create a state of Philistines in Judea and Samaria and hamper Jewish progress – on which their very own well-being likewise depends – are in fact only seeking to perpetuate the fragmentation and diabolization of humankind.

However, the current territorial dismemberment of Israel is merely the effect of the damage already wrought on its spirit. Consciousness drives circumstance, and not the reverse. The splintering of the Jewish nation, which only in unity can receive a reliable signal, a new consciousness from the Almighty, and relay that signal to humankind, has led to the fragmentation of its territories.

We can fix this only by uniting Israel internally. No one can help Israel with that.

The path to accomplishing that task lies in a vital process urgently needed by the unraveling social fabric of the Jewish State. It is the process of shaping a common, national identity for every Israeli citizen.

10. A REVOLUTION OF HEBREWS

Many politologists and culturologists today write about the absence of clear criteria for a well-defined Israeli identity. What makes an Israeli Israeli? Is it the Hebrew language? Judaism? Jewish blood? Patriotism? Simply being born in Israel? Or having an Israeli passport, perhaps?

There are a number of conventional approaches to answering that question – historical, geocultural, and geopolitical. All are the subject of lively and frequent debate in the media and academia.

Let us examine this question from a different, metaphysical point of view.

What is Israel, exactly? *Yasor El*: “God shall reign as king.” Israel is the nation that enthrones God to rule the earth, the conductor of Divine will that transforms the material – individual flesh and social fabric – in accordance with spiritual laws. The Kabbalah tells us that *yisrael* (Israel) is a higher spiritual category than *ivri* (“Hebrew”) – “he who passes through,” that is, overcomes, transcends his own egotistical nature – and also higher than *yehudi* (“Jew”), whose life gives testimony to the presence of God. It is just this exalted, comprehensive understanding of the essence of the “Israeli” as a *co-creator* with the Almighty that must become the core of the new national identity.

The universal soul is a kind of magical crystal, divided into seventy distinct segments, each representing one of the seventy nations. The Almighty wishes to see them united. But they have no common facets, along which they could be aligned and integrated with one other.

Fortunately, at the center of this crystal is Israel. Is-

rael is a small diamond of seventy facets, each of which is particularly close to one of the nations' seventy facets. That is why the Diaspora Jew so profoundly fathoms the soul of "his gentile facet," the soul of the nation among which he resides, becoming a superlative poet, artist, or even a politician of that nation, and completely identifying with its interests.

He understands the essence, the spark of the stranger's soul (culture, religion, and country, for the Almighty has given to each nation its own particular aspect of wisdom and sanctity). He knows how to liberate it, and show it the way: "Now this is your noblest 'I'; the rest is just the soiled husk. This is what you actually are, and this is how God sees you. Let us build together upon the foundation of that sacred essence." This skill is what makes the Jewish soul special.

The Israeli is the integrated man, the *every-man*, whose soul incorporates the sacred spark of all nations, such that all nations can acknowledge in his individuality and his land, Eretz Israel, a center for unification and reconciliation.

The Civilization of Israel is the future civilization of our world. The anti-Semites are correct: there is in fact a "Jewish plan to rule the world" – but it is a plan of spiritual, not financial or political control, and it exists by the will of Providence, not in the Knesset* or in the White House. To suspect Jewish political and financial leaders of such aspirations is, alas, ludicrous.

The most important task facing our intellectual elite is to create this ideal of the new Israeli: a priest for the new world, who combines ancient wisdom and modern knowledge. He knows how to use them to bring out the very best and most sacred in every individual and nation,

thus rallying all around *Tziyyon*, and will create and instill this ideal in our youth, who will then understand that to be an Israeli is a great honor, privilege, and responsibility – simply the best and “coolest” thing going.

All citizens of Israel, including non-halakhic Jews, non-Jewish immigrants, and even Arabs – anyone sincerely devoted to the State of Israel and its great mission – can join the fold of the “new Israelis.”

The non-Jewish Israeli is a “delegate of the nations” for achieving the world’s most critical objective as part of a pilot project for all humankind – the creation of a perfect social organism, beginning with one specific country – the Holy Land. A “delegate” is a person chosen because he is the best. The non-Jewish Israeli will thus enable the creation of a spiritual connection between his gentile nation (Arab, Russian, or any other) and Israel; the souls of all nations will thus unite as one. The non-Jewish Israeli who is sincerely committed to the cause of *Tziyyon*’s renaissance, and to building the Third Temple, is in a certain sense just like a *ger** who embraces Judaism – even more “precious to God” than a Jew from birth.

This identity of the new Israeli must become the basis for a political-ethical community like the early *Ivri* – a union of persons endeavoring to be “*yashar el*,” upstanding before God, irrespective of ethnic background. Membership in that union must be defined exclusively in terms of loyalty to Zionism and love for the Jewish nation, its Torah, its land, and its language.

Reform is often a return to something all but forgotten. “*Ivri*” was originally a politico-ethical – not ethnic-confessional appellation. The *Ivri* nation was made up of different tribes, not only those who had joined the house of Israel at the exodus from Egypt, and who crossed the Jordan river with them into Israel, but also those who be-

came settled denizens of Canaan, without subordinating themselves to the local kings. These *Ivri* were united not by a common government, but by their shared commitment to ethical monotheism. The ethical community of Jehovah rejected the notion of membership based on fidelity to a particular tribal system, or any system rooted in a common dynastic lineage. For the ancient world, it was Jehovah's *trans-national* ethical revolution.

Ancient Israel was as much a melting pot as America is today. Anyone aligning himself with the *Ivri* nation, and prepared to share in the destiny of the new community, would automatically (after a straightforward operation for men) become an *Ivri*. In Jewish mysticism, the idea of *Knesset Yisrael* was always more than just a group of consanguineously related individuals. Rather, it was a spiritual community, open to God's children of all nationalities. Incidentally, that is why the intelligentsia of every country are branded as "Jews" and "traitors": because of their greater loyalty to ethical than to ethnic values.

Today's Israel therefore needs a new, ethical (not secular, not Orthodox) revolution, the essence of which is to unify the highest values of each of Israel's diverse tribes.

The secular must understand that all the spiritual categories are real: the chosenness of the Jews, the sanctity and indivisibility of the Land of Israel, our roots and our Mission. They must understand that we cannot afford to repeat the mistake of the West by refusing to embrace any moral or ethical values other than "human rights."

The Orthodox need to understand that we must not repeat the mistake of the East: no one should be branded a sinner for not observing traditional forms of piety. Moreover, the Orthodox must leave their spiritual ghetto, and understand that religious people must set an example

for curing social ills. “Justice, justice shall you pursue” (Deut. 16:20). “Pursue” means not only within one’s own confines, but anywhere in the state where there are “unjust weights and measures.” It is precisely the religious who, being more staunch in their faith, should be at the forefront of the global movement of repentance: for avarice, deceit, and betrayal in so many spheres of Israel’s social life.

The new Israeli must integrate the cosmopolitanism of the Left with the religious Zionism of the Right, becoming the “personal fitness trainers” of mankind, the priests of the future era, who will apply their wisdom to serving (while not becoming servants to) all the suffering and confused of mankind. In any international forum where Israeli liberals endeavor to curry favor among their own, willingly accepting any and all amoral dicta, the new Israeli must speak out and say, “I know not how such matters are normally resolved according to *your* laws, but this is how they must be resolved according to the laws of the God of Israel.”

For that to happen, clearly he must first himself acknowledge those universal spiritual laws. Any ethical revolution must be accompanied by educational reforms in both the secular and religious sectors. In schools that receive governmental financial aid there must be a standardized curriculum for creating a common Israeli identity, and most important – teaching our children spiritual laws about the structure of the Universe and the purpose of human existence, knowledge that until now has been the prerogative of sages, but in the future age must become the possession of all.

We shall return later to this issue. Meanwhile, let us examine more closely the two great missions of the New Israeli:

- The internal mission – Transforming Israeli society such that its unique spiritual-political construction will become a model for other nations, and
- The external mission – Transforming Israel’s international politics such that the *spiritually correct* solution to the Arab-Israeli conflict will pave the way to new standards for uniting nations.

11. THIRD-TEMPLE MENTALITY

As we have explained, the “service” expected of the Jews at this time thus consists in transforming Israel into a perfect social organism. That newly sanctified society will itself *be* the Third Temple. When and how the *physical* structure on Mount Moriah* is to become the culminating achievement of this living Temple are questions of secondary importance.

What, then, is the true essence of this new era, the age of the Third Temple?

Let us take a couple of steps back. Each Temple period represents a different stage in mankind’s ascent (in the person of the spiritual pioneers, the Jews) up the ladder of human sanctification: Body – Soul – Spirit.

The First Temple period was the age of sanctification of man’s physical nature.

The Second Temple sanctified man’s psychological nature – his feelings.

The Third Temple will sanctify man’s cognitive nature – his thinking.

The first two Temples fell because we, the Jews, have failed to attain the designated levels of holiness. We sinned with murder, fornication, and idol worship, thus destroying the First Temple. We sinned with baseless hatred, thus destroying the Second Temple. If we sin with unsound thinking, we will likewise destroy, Heaven forefend, the Third Temple, very soon after its construction.

What, then, is the “sound thinking” for the new age?

It means transitioning from an antiquated, fragmented, polarized (simply put: exclusively religious or secular) mentality to an *integrated mentality* that synthesizes spirituality and rationality.

Integrated thought means the ability to create a *synergy of tenses*, in order to harmonize the three tenses – past, present, and future – in every process: in one’s personal life, in business endeavors, and in organizational and governmental activities.

The past is our roots, our tradition, and ancient wisdom.

The present is objectivity and rationality.

The future is the dream, the vision: new branches and fruits that imbibe the root sap of the past while they are supported by the trunk: the opportunities of the present.

Integrated thought anticipates the dual unity of the Star of David’s two triangles. When seeking the solution to any problem – be it a personal dilemma, for example, or a matter of government reform – the integrated thinker first considers how to sanctify the given situation so as to elevate it spiritually, while it rests on a foundation of wisdom from the past and sacred tradition (the upright triangle). He then seeks the ideal solution, as articulated by his noblest “I,” and the means for embracing and realizing it, based on wisdom from the past and an analysis of the present (the inverted triangle).

In the individual, this approach facilitates integrated thought. In society, it facilitates the synergized interaction of the three elements. In ancient Israel the ideal of harmony among the three tenses was the harmony that prevailed among the three branches of authority: Priestly (the past: Zadok*), regal (the present: David), and prophetic (the future: Nathan).

Spiritually, modern Israel is an extremely dysfunctional social organism, precisely because of the lack of harmony among those three tenses. Contemporary Israel knows only two tenses, past and present: the ultra-Ortho-

dox – the contemporary priesthood and guardians of the past, and the secular establishment – the power brokers of the present and the contemporary “ruling” caste. But even these two tenses live not in harmony, but in a state of uneasy truce. There is no viable, constructive cooperation between them, no connection between the roots and the trunk; there is only the tenuous seam of the status quo. Every decision of national significance is made based solely on the fleeting concerns of the cult of the present (“*akhshav*”). This dooms the trunk, no matter how stout, to a disastrous fall, and the roots to atrophy.

Only the energy of love can bind the crown, trunk, and roots into a viable system. Society can bring it about only by acknowledging its shared national mission.

To reach into the future and seize that mission, to inspire society with a new ideal – this is the task of prophecy.

The future, however, – the kind of prophetic elite that extends its branches to heaven while bearing new spiritual fruit below – simply does not exist in Israel today. The ultra-Orthodox are not supposed to be thinking about the future, because the veracity of *charedim* lies completely in the past. The government has no time to think about the future, because all its interests lie in the present. We cannot regard Peres’s “New Middle East” as the future, because that outlook, besides having no roots in anything sacred, has no trunk in the present, either; that is, it is incapable of making a sober analysis of our partners’ intentions and potential.

Which individuals or community in Israel could be the catalyst for developing that kind of consciousness for the future?

Part Two

**NEW CHALLENGES
FOR A NEW ISRAEL**

* * *

Everyone has a mission. However, it is not everyone's mission to be the Messiah. Only one person, actually, can be the Messiah. Some would say that the Messiah does not have a human nature but a divine one. Well, that is theology, but we are talking here about *teleology* – the science of objectives. Every individual, every social group, and every government has an objective, a particular goal and purpose for which it exists.

To ease a person's task of recognizing his life mission, it is reasonable that he should analyze the underlying fundamental components of his destiny. Jewish sages taught that when a soul assumes material form and enters this world, it chooses its family, its country, and its clan by design, not randomly. Those who reject metaphysics might deny it, of course, and say that they believe only in chemistry and the BBC's nightly news reports, but even the most ardent materialist could only benefit by analyzing his vital connection to the associations just mentioned.

In our case – and this is what a significant portion of this book's readers have in common – those fundamental components of our destiny are the same, because each of us has chosen the Jewish people, the State of Israel, and Russian or Anglo-American culture.

We are a family in three dimensions. But why? Why does our common fate rest squarely on just those three components? What can a sizable Russian *aliyyah**, and an Anglo-*aliyyah* still growing daily, give Israel at this critical stage of its existence?

In order to answer this question we must understand the metaphysical task of the Jewish people, the State of Israel, and the cultures mentioned in the preceding paragraph.

We explored the first two components earlier in this book. We will now undertake an analysis of the third determinant of our destiny, the Russian and English-speaking cultures, because it is they that give our *aliyyah* the potential for *collective prophecy* – to be the herald of the future and the motivating force behind a new, integrated consciousness.

12. COLLECTIVE PROPHECY

Both the Russian and Anglo-American cultures originate in empires that have assimilated the finest and noblest spiritual and cultural accomplishments of the nations that comprise those empires. Both the Russians and the Anglo-Americans have given the world the ideal, as well as numerous concrete examples, of the *every-man*, spokesperson for future civilization: the European Asian (island-inhabiting globalist), the religious atheist, and the nationalist-universalist.

Imbued with this spirit, the *aliyyah* is ideally suited to fulfill yet another shared mission so difficult to formulate in the new Israel: the harmonization of East and West, at both the individual and communal levels of consciousness.

The “Soviet Jews,” like the Anglo-Jews, are born integrators, owing to the fusion of cultures from which they originate. They are simultaneously internationalists and Zionists, rationalists and mystics, Jews and Russians (or Anglos).

Just as Israel must become a reconciling force between West and East at the global level, so must the *aliyyah* create that synthesis internally within Israel. Secular in form but religious in essence (in the sense that they seek in all things the loftiest possible meaning), the Jews of Russia and English-speaking countries are uniquely qualified to appreciate the sanctity of both the secular and the religious communities: to understand it, accept it, and themselves be reconciled to it.

We would also note that every wave of immigration to Israel, every *aliyyah*, has its own unique and noble mission.

The task of the first (European) immigration was to build the body of the State, the “flesh and bones” of the system and its component organizations, and – if we may speak in terms of levels of cognition – to build Israel’s rationalist mentality.

The task of the second wave, the Sephardic immigration, was to infuse a soul into that body – an emotional nature, or a consciousness of feeling, we might say. (We need that Levantine temperament, in particular, to help us understand our neighbors’ inner nature.)

The Russian and English-speaking *aliyyah* must contribute the third and final component: the spirit, the *integrated mentality*.

The *aliyyah*’s prevailing social status likewise facilitates its ascendancy to the role of collective prophecy. The ancient prophets were essentially an educated people having a certain status – that is, until they chose for themselves their rather thankless calling (and in our case, by analogy, until the immigrants in question decided to make *aliyyah*.)

Those prophets were denied the opportunity to occupy any position of political power in Israel, just as the “Russians” and “Anglos” are today. They challenged the elite (both the priestly and regal castes) ideologically, and were thus marginalized by the establishment. They had no tribunes (national media) at their disposal, but only, at best, special interest clubs and, at critical moments, public forums: today’s sectorial newspapers and Web sites.

But it is precisely *their* words that time has preserved, shaping the spiritual character of our civilization. The voice of the establishment, unprincipled and pseudo-pragmatic, has not come down to us. That voice does not carry. It has no future.

The prophets performed a dual function. They exposed the decadence of the present, and developed goals for the future. The *aliyyah*, more than anyone else today, has those same tasks as its calling, and is well suited to accomplishing them.

13. POLITICAL CULTURE: FROM NEPOTISM TO MERITOCRACY

First, there is self-flagellation and repentance. These are vital for society's survival, for in the State of Israel today, just as before the Deluge, virtually every institution has perverted its ways, and every government mechanism is debauched. There are many reasons for this: post-Zionism, corruption, the rusty legacy of the Turkish and the Mandate eras, competing political and social systems, cognitive inertia, and old-guard's fatigue.

Because the *aliyyah* has no sacred cows – that is, loyalty to any particular party, system, or structure of modern Israel – it can more easily expose all of this, and demand fundamental reforms. Mama never worked for Avodah, Papa never served in the Histadrut, nor did they attend the Shomer ha-Tzair kindergarten, or serve in *TzaHaL**, or live the high life in the *kviut* of Hevrat Chashmal.¹ In this case, the *aliyyah*'s lack of grounding in Israel is an advantage rather than a weakness, for it vitalizes the desire to go beyond cosmetic reforms, and to try to change the political culture itself.

The political culture of Today's Israel is depressingly similar to that of the Arab world – a power of clans and *proteksia** that cannot meet the needs of the twenty-first century. The long-established elite remains in power, admitting neither the new “Russian” nor the new “Anglo”

¹ The following is a translation for non-Israelis and newly arrived immigrants. “Mama was never a functionary of the Workers’ (Labor) party, nor was papa a Union official; they did not attend the kindergarten of the Jewish youth socialist movement, nor serve in the Israel Defense Forces, nor avail themselves of benefits in the Electric Company (a government-owned monopoly).”

elite, although they are themselves incapable of bringing fundamental reform to antiquated, inert systems – because it was those systems that nurtured them.

Most of those people control Israel's destiny not because they have the necessary expertise or qualifications, but because they belong to the right clan: they were all in kindergarten, in school, and in the army together – one hand washes the other. Israel must move from “clanocracy” to *meritocracy* – government by people of merit who are worthy of the task.

As a point of reference, consider a study conducted by the Knesset Research and Information Center¹ that has revealed the following statistics.

Émigrés from the USSR/CIS and the Baltic States who arrived in Israel over the past fifteen years (1989-2004) constitute 15.4% of all Israelis in the age bracket most qualified to work (25 to 65). The percentage of immigrants with a higher education among the *aliyyah* of the 1990's is significantly higher than among native Israelis (44.3% versus 21.2%). Émigrés from Russia constitute about 30% of Israel's combat forces.

At the same time, Russian-speaking junior government officials, including civil servants of all twenty-one ministries, are a mere 4.4% of the total of all employees of all ministries (663 persons out of 14,996). Among the

¹ The given information was prepared by Dr. Alek D. Epstein, faculty member in sociology and politology at the Open University of Israel. It is based on survey results collected by Mikhal Kora, Ella Heller, and Dina Zadok, associates of the Knesset Research and Information Center, at the end of 2004 (by request of the late Knesset Member Dr. Yuri Shtern), and on related documents and research.

leaders of government institutions, only 0.8% are immigrants.

Among the employees of the Ministry of Foreign Affairs, only five out of 930 persons (0.5%) are Russian-speaking immigrants. In the Ministry of Education and the Ministry of Science, Culture, and Sport, Israeli institutions to which immigrants from the former Soviet Union and the Baltic could make a marked contribution, they number less than two percent in total.

CIS émigrés of the 1990's *aliyyah* make up 27.3% of all employees in Israel's institutions of medical and biological sciences, whereas the percentage of such émigrés holding managerial posts in those same institutions is a mere one percent.

No comparable research has been done with regard to the Anglo-Saxon *aliyyah*, but we can feel confident that out of more than two hundred thousand Anglo-Saxon émigrés, a still smaller percentage has found its way into the Israeli elite. (It is sufficient to point out that to this day only one Anglo-Saxon émigré has occupied a genuinely responsible post in the ranks of Israeli government: former Minister of Defense Moshe Arens.)

These statistics are particularly dispiriting and perilous for Israel, a country that was able to rise so very quickly on its feet entirely due to immigration. Israel invested no time or money in cultivating talent for its professional ranks; it took newly arrived émigrés and incorporated them straight from the boat, like prefabricated bricks, into the work in progress: the Third Temple.

Suddenly, a number of the "bricks" of the "inner chamber" decided that they had had enough, that there was no further need to fortify sanctuaries and expand conference halls, which might mean, God forbid, that they them-

selves would have to give ground. They decided that the million-strong *aliyyah* from Russia with its abundance of engineers and PhD's could pave the outer courtyard or, more simply put, be left to lie fallow like a pile of rocks in the rain at a Soviet construction site.

Whereas affluent immigrants from North America and England can purchase expensive real estate in this country, or establish private clinics and firms, the only thing they cannot do is infiltrate the ranks of Israeli government. Perhaps an empire can afford the luxury of squandering such resources, but the beleaguered Israeli state cannot. Ultimately, the entire country will pay the price for such criminal negligence.

What then are we to do? We must fight nepotism. We must make it clear to our country that we are fighting not to promote our own interests but for the greater good, that strengthening the "Russians" and the "Anglos" politically will strengthen the entire State of Israel, and that we want not to take, but to give. However, we want to give not by pouring the fuel of our energies into the machinery of their flawed design, but by achieving creative freedom for such reforms in our social institutions that will integrate modern rationalism with ancient spiritual wisdom.

Later we will turn our attention to new ideas for those institutions, but for now, let us at least try to forestall any accusation of Pollyannaism.

Dreams are the primary human force for transforming reality. Every accomplishment since the dawn of history was made possible by dreaming. "If you only want it, then it is no dream," said Herzl. First comes the dream, then a concrete desire, and, finally – analysis, action, and realization. Dreaming and contemplating the future are vitally essential human activities. The future is shaped by how we think about it. Proper formulation of the goal

completely determines the outcome. “A man is worth only as much as the things he busies himself with” (Marcus Aurelius). “Life is like a river: when planning to swim across, always aim higher upstream, for the current will bring you down all the same,” wrote Lev Tolstoy.

Every leader must be able to dream. Israel is a world leader. Not only its own fate, but also the fate of all humankind depends on Israel’s having the right dreams: dreams rooted in the past, supported by the present, and directed toward the future.

What should be Israel’s stated goals? What should it dream about? To what kind of future should the *aliyyah*’s collective prophecy summon it?

In order to answer those questions we must analyze the general tendencies of our times.

14. SPIRITUAL HIGH-TECH

The fundamental tendency of our times is to impute spirituality to the material, while rationalizing the spirit. This is what the two triangles of the Star of David, upright and inverted, represent.

The process of imputing spirituality to the material, the process of sanctifying the material, initiated and perpetuated by the Jews throughout their entire history, is today producing results in the most promising fields of science and business. To name just a few: “smart fabrics” (materials that are sensitive to changes in the human body and even the human psyche), nanotechnology, biotechnology, and ecoenergetics.

The counter-process of explaining spiritual laws rationally, a process that originates in the Kabbalah, is today bearing fruit in the boom of research into the hidden powers of human consciousness and psychic energy.

Israel must use its experience in spiritual matters for protecting humankind from the abuse of those newly discovered possibilities – from turning either of the two “triangles” into a cult. Israel must show the world how to genuinely synthesize and apply those two to what is most important: not to material possessions, not to the psyche, but to society.

Actually, revolutionary scientific breakthroughs mask the danger that science will become once again a cult. Peres’ latest delusion that “nanotechnology will save the Middle East” belongs precisely to this category. Israel can be and must be a world leader in the sciences, but knowledge is no panacea. Knowledge, unlike wisdom, cannot give man what is most important – the joy of living a life full of meaning. In discovering atomic energy and genetic engineering, forces capable of mass destruction and mass

creation of life, man encroaches on God's territory. But in what capacity? As a co-creator to be lauded, or as a thief to be punished?

Just how mankind will apply that knowledge depends on wisdom. Wisdom must be Israel's most fundamental export to the world, demonstrating the proper path (Tao, Dharma, *Halakhah*) in domestic and foreign politics, and in communal life.

The new Israel will become a light to the world not by virtue of its scientific discoveries or its artistic or technological creativity, but by virtue of its social creativity. Art and science are individual accomplishments, but society concerns everyone. God wants the systems of ever increasing complexity to become sacred, that is, to be harmonized with universal spiritual laws. Human society is the most complex of all such systems. To sanctify society, a new integrated consciousness must prevail worldwide. For that to happen, it must first become the inheritance of one nation.

The precondition for acquiring such new knowledge is that the entire nation must create en masse and with deliberation a form of administrative government according to which citizens will no longer be manipulated like cogs in a wheel, but become instead an integral part of the living social organism.

When the nations of the world will see how the Jews live, and they will say, "Yes, we too want to live that way," then by emulating Israel at the social and political level, they will also want to emulate Israel's spiritual wisdom, the wisdom of the Torah.

15. THE JEWS AND MONEY

However, before we can create this new model of administrative government, before we can begin spiritually to cement the “bricks” of our population into the Third Temple, we must first, as the cement instructions say, “assure that all surfaces are clean and free of contaminants.”

We must begin, just as Israel has always had to do, with repentance: for the greed, deceit, and injustice that saturate every sphere of Israel’s domestic life.

The Almighty warned us repeatedly that He would punish Israel most severely not for ritual transgressions, but for harsh treatment of “the widow, the orphan, and the stranger.” Contemporary Israel’s greatest cruelty is directed at the three exact modern analogues of those three categories: single mothers, children of poor families, and immigrants.

We Israelis must be honest with ourselves and admit that not all the blame falls on “them” (the Palestinians, the Left, the Right, the secular, the religious, etc.). Alas, “*Ashamnu, bagadnu*”¹ is no mere mantra, but an actual enumeration of our misdeeds in our treatment of the poor, and of the rich as well, if they are *olim*; of our moral depravity on the one hand (the gay parade in Jerusalem is just one example), and our obscurantism on the other. (“You can fight for Israel, but you cannot get married here.”²) Our extortionist banks, our slave-driving *Koach*

¹ “*Ashamnu, bagadnu...*” (“We are guilty, we have betrayed...”) is the Jewish prayer for confession of sin.

² Some 250,000 Israeli immigrant citizens, primarily Russian émigrés who arrived in Israel under the Law of Return, are not considered Jews according to norms of Orthodox *Halakhah*. Many are three-quarters Jewish by blood, but because their ma-

*Adam** employment agencies, the general atmosphere of corruption and deceit (where are the “just weights and measures” demanded by the Torah?) that pervades all of Israeli economic life, our betrayal of Jonathan Pollard,¹ *TZaDaL**, the settlers of Gaza, and so on.

Not even one politician, party, or government agency is ashamed of any of these misdeeds. No one ever resigns of his own accord, no matter how egregious is the crime he is caught committing. Our moral obligation, above all, is to restore shame to communal life, to restore the principal of “conscience above law.” Today’s Israel, in its emulation of the West, has created a cult of litigious money-grubbing. We think nothing of dragging our brothers, fathers, or mothers into court. The *BaGaTz** is our Sanhedrin*. The most prominent figures in our society are not the sages, heroes, or prophets, but the attorneys.

The Torah teaches that righteousness stands *higher* than the law. “*Ve-erastikh li be-tzedek*” (“I will betroth you to Me with righteousness”) Jewish men recite each

ternal grandmother is not Jewish, the Rabbinate refuses to register them officially as Jews. These individuals serve in the Israeli army and pay taxes, but have no right to get married in Israel, or even to be buried in a Jewish cemetery.

¹ Jonathan Pollard is a Jewish American who, while working in the early 1980’s as an analyst for the Pentagon, passed on to Israel American intelligence information about Iraq, and weapons of mass destruction being developed by Saddam Hussein. In 1985, the FBI arrested Pollard at the gates of the Israeli Consulate in Washington. Sensing that something was afoot, Pollard sought asylum there, but the Israelis would not let him in. Even as late as 1998 Mossad would still not admit that he had been their agent. The U.S. Federal court sentenced Pollard to life imprisonment, and as of 2008 he continues to serve that sentence.

morning, quoting the prophet Hosea (2:19), as they wind the straps of the *tefillin** around their finger, like an engagement ring received from the Almighty. Only then is this followed by “*u-ve-mishpat*” (“and with justice”; *ibid.*). Righteousness, that is, conscience, is the more essential of the two. We very often find that what is permitted by the law is nonetheless forbidden by conscience. Human law is only the second line of defense, when conscience fails.

How can we restore to the Jewish nation the power of righteousness, to replace the power of the legal establishment? We must cultivate it in the family and in school: by strengthening immutable spiritual values, by abhorring greed, and by cultivating kindness and charity among Jews.

Yes, before we can have universal love, we must restore the love of Jews for Jews. Our country has become cruel to its own; we have degenerated, like America, to an exhausting competition between the fit, and like Russia, to the gross disrespect of the weak.

But speaking of money, and the bane of poverty that plagues Israel today, apart from the curse of terrorism, we must not seek panaceas in Socialist populism, or in some magical market formula. We must penetrate to the very heart of the matter of “money and the Jews.”

Why do the nations like to speak of “incalculable Jewish wealth”? Why, actually, are the Jews of the *galut* typically wealthier than their gentile neighbors? And why in spite of that do most Jews in Israel eke out a living barely half-way above poverty level by Western standards? Instead of analyzing the historical and socio-economic reasons for this phenomenon, let us explore its more fundamental roots – the spiritual causes.

Money is the energy and life-blood of the social organism, one of the most substantial means available for transforming our world. These resources are held in the “bank” of the Creator, as all others also are. He apportions such resources to those best suited to use them responsibly.

Sometimes one earns money, but actually gets possession of it only in the next life... which he may abuse but get the previously earned money anyway. That is why so much money is in the hands of “bad” people. It is also possible to misuse money, and therefore not to get it the next time around. That is why poverty so often afflicts “good” people.

However, we also find that when we use money properly and consistently from one lifetime to the next and from one generation to the next, the magnitude of the means at our disposal, and of the credit God extends, will continually increase. This is the source of “Jewish money,” and its potential to increase “without bound.”

That is the difference between the financial credit God extends to the Jews, as compared with the “nations”.

In their “business with God,” the nations have the status of children, whereas the Jews have the status of partners, with equivalent rights.

A businessman will entrust some share of his capital to his son – a very small share, at first – in order to observe the son’s conduct. If the son squanders those resources, his father will straightaway cut him out, and give him nothing more. If the son manages well, his father will gradually increase his share, but retain enough control to prevent the son from emptying the coffers without restraint.

With a partner, however, the businessman conducts himself differently. Each partner has the same right to

make and ratify decisions, and each has the company's full capital at his disposal.

"How much do you need for a project you believe will promote the overall success of our Business? Take as much as it requires. Not merely as much as a son would be *allowed* to take, but as much as you deem necessary for the growth of our company, because you are a partner. The only condition is that those funds must truly earn a profit for our Business."

And what is that "business?" It is *tikkun olam**, repairing the world. This means, most importantly, altering human consciousness: teaching spiritual laws, while at the same time demonstrating in practice how to lead a holy life by materially supporting one's family, community, and government, all built on a foundation of those truths.

As long as you uphold the company's "charter" and promote its interests, your resources will be unlimited. All of the world's resources are at your disposal, in the literal sense.

Should you deceive your partner, however, and misappropriate funds, his words to you will be entirely different from how he spoke to his dull-witted son. The son he chides, berates, or sends to stand in a corner, and then forgives and hugs him. But with a deceitful partner he will sever his relationship entirely, and will sue him in court.

This is what happens regularly with the Jewish nation, when it forgets why it has been endowed with both intellectual and financial wealth.

Later, however, after that nation has endured its punishment and repented, thus convincing the President of the Corporation that its repentance is sincere, it can be

taken back into the business and again made a partner. Because, in all honesty, truly fine partners are hard to find, and this particular partner, after all, was specially groomed by the Boss to possess those qualities needed to advance the interests of the company most effectively.

It is now clear why the Jews of the *galut* are wealthy, while the Jews of Israel are poor. So long as exemplary family and communal life were the only criteria for measuring adherence to the business charter, the Jews predominated. But when the level of complexity – and concomitantly, the level of expected dividends – increased, such that running the Business now entailed creating an exemplary life in the Jews' own state, Jewish performance began to deteriorate. The problem, of course, was not one of political or economic realities, but of spiritual failings exclusively.

It follows that if only Israel would rectify those spiritual failings, it could have unlimited resources. It could be awash in gold, just as the Torah promises: the streets of Jerusalem will be paved with precious metals, and the nations of the world will bring their treasures here. But for that to happen Israel must institute the Creator's two-pronged economic program.

1. That we have no oil here is of no consequence; Jewish spiritual wealth is our "oil." Israel must export to the world what is most important and most valuable – moral leadership and an understanding of the Almighty's intentions – while serving as the model for life in a state built on that understanding.

2. We must ask the Creator for money to be spent on the right things. That is, on the needs of the Business, and not on every manner of harmful and dangerous nonsense.

For what kind of things does the government of Is-

rael seek funding – from God and from the United States – and, not getting it in full from either of sponsors, take forcibly from its citizens through a draconian taxation? For paying off the *Histadrut*, the all-powerful socialist Union of state employees which blackmails Israel with regular strikes ; for destroying Israeli settlements; for financing the activities of the PLO; for waging war against Jews: bugging the phones of political opponents, spying on settlers, and the like. And, in general, for the inept mechanisms of our government system: a host of useless ministries, and bribes for coalition partners.

“Sorry, the answer is no,” says the Chief Financial Officer. “When you ask for funding for the *Business*, that is when you will get it.”

16. A SACRIFICE TO LIFT THE SIEGE

When the Babylonian hordes lay siege on Jerusalem, the Jewish elite were hoping that an allied treaty with Egypt would save them. But a prophetic voice declared that the divine decree of retribution could be reversed only by an act of true repentance: the Jewish aristocracy would have to free their Jewish slaves. (They had consistently ignored The Torah's commandment that slaves be set free every seven years.)

King Zedekiah, weak and shortsighted, mustered resolve nonetheless, and commanded the Jewish nobility to free their slaves. A miracle then occurred: the Babylonians lifted the siege and retreated.

This was no miracle, however, but Jewish spiritual mathematics. An external siege on the nation occurs when the weakest of them feels internally besieged – by poverty and hopelessness, bureaucracy and lawlessness. Just lift the inner siege from these wards of the Almighty, and He will lift your outer siege.

It was simply an implementation of the primary Jewish strategy for rescuing the Jews from distress: urgently needed *tikkun*, righting the wrongs. Its key components are the practical and immediate elimination of injustice practiced against one's neighbor, the prompt and direct amelioration of one's brother's suffering, and the healing of relations between Jew and Jew. In God's eyes, such acts are even more vital and more urgent than how a Jew relates to the Creator Himself.

But then the Jewish establishment announced that Nebuchadnezzar's throngs had retreated after hearing that the Egyptian army was hurrying to rescue the Jews (the Egyptians had no such intention, actually), that the Babylonians would never show themselves here again

(“We now have peace for the generations!”), and that it was therefore now acceptable to retrieve the slaves. This the nobility did, much to Jeremiah’s distress.

The Babylonians soon returned. And that was the end of the First Temple.

Our Third Temple is today besieged in the very same way. And in the very same way, our senseless and inept elite, the political establishment, puts its hopes in chimerical peace negotiations with its enemies, and in equally illusory “understandings” with their friends beyond the Atlantic.

Now, as then, we can turn away God’s wrath with the Jewish people, who refuse to fulfill their mission, only with true repentance: Jews must stop tormenting each other. It is the essential first step – there is no other – to restoring love between the communities of the House of Israel, to Israel’s recognizing its mission, and to rousing its passionate desire to be cleansed and become the priests of the new era – “a light to the nations.”

That is precisely why God’s lash is punishing us today: because of the lack of mutual love and the lack of a noble aspiration to justify the countless Jewish victims sacrificed for the realization of our dream: to give birth to the State of Israel in all its fullness in order to serve the world. It is not the Palestinians who are punishing us, but our own nearsighted, selfish, cowardly, post-Zionism establishment that is unable to turn our ship from the course of certain death, but also unwilling to give up the helm of which they have grown so fond.

However, our situation is in fact far worse than in Zedekiah’s time, for we have no Prophet Jeremiah, and no king who would obey God’s voice at the last moment and issue a fateful decree.

Therefore, our only remaining choice is to be our own collective prophet.

But as long as the Israeli establishment pays no heed to our voice, and fails to enact from above such laws as would right the countless wrongs perpetrated by Jew against Jew, we must rectify the situation ourselves, from below.

To try to reform the prevailing powers is useless. We can only change ourselves.

Representatives of the primary “tribes” (sectors) of Israel’s spiritual elite must address themselves to their communities, urging them to cease and desist from all actions that cause pain to “other” Jews.

I continue to exhort my brethren from the country of the Exodus to start with ourselves – the Russian-speaking community.

We must acknowledge that the majority of Russian *olim* came to Israel not because of Zionist convictions, but out of a desire to improve their economic status. We must study the Land of Israel and the Torah of Israel, reclaiming what we have lost due to forced separation from our Jewish roots. Using every means at our disposal, we must summon our brethren from the country of the Exodus to refrain from demonstratively offending tradition and being a source of suffering to our religious brethren. This includes, in particular, a predilection for eating non-kosher foods, and public violation of the Sabbath and Jewish festivals.

However, no sector of our society is so saintly that it is completely innocent of causing suffering to Jews of other tribes.

Thus, our Orthodox brethren also have cause to repent, for their actions also cause pain to the masses of other Jews.

These actions include refusing to liberate *agunot* de jure (i.e., women who are de facto divorced), refusing to serve in the armed forces, and refusing to facilitate *giur** for *zera yisrael*, the seed of Israel. This means non-halakhic Jews who identify with the Jewish people, defend *Tziyyon*, and cannot accept that a child of the House of Israel, whose father is Jewish and whose mother is Russian, is a *goy**.

Israel's settlers, the salt of the earth and the most heroic tribe of modern Israel, can discover in themselves these very same transgressions. Their inability to attract less religious Israelis, including new immigrants, to moving to the "knitted *kippah*" settlements, and the fact that they sometimes actually repel such Jews from doing so, have not only caused pain to other Jews, but, no less important, have also weakened the settlement movement itself.

We can only make the necessary concessions when we admire the qualities of other "tribes," and acknowledge that in certain ways they are even more holy than we are. The Lord has given each tribe its own particular path to sanctity, its own sacred spark, which we must not denigrate; rather, we must help to kindle it, and unite it with the other sparks in the flame.

Finally, Israelis of secular persuasion must reevaluate their actions that are causing the elimination of a vast multitude of Jewish values from Israel's economic, social, political, and cultural life.

Israeli businessmen, in particular, most of whom identify with that tribe, must acknowledge that modern Israel has true slaves: tens of thousands of people who find work through the *Koach Adam* employment agencies in slave-labor conditions. While the law drags its feet in eliminating this predatory system, these businessmen could themselves squelch it and save thousands of their

brethren from suffering: they could refuse to hire workers through *Koach Adam*, and instead seek qualified labor through direct advertising.

Refraining from such actions, from one's ideological and psychological orientation, undoubtedly entails sacrifice. But no more so than it did for the Jewish nobility who in view of the advancing Babylonian army sacrificed a share of their lifestyle, status, and income in order to free their slaves.

Just that one act of repentance alone would carry enough force in spiritual realms to tip the scales of benevolence in Israel's favor by outweighing Israel's guilt – guilt that is already overflowing the brim.

No other step would be so effective for returning Israel to its mission, and so persuasive in spiritual realms for eliminating the need for horrific collective suffering in order to compel Israel to return to that mission.

Unless we offer now this genuine, bloodless sacrifice, our inept leaders will continue to rape us, and force us to offer up from our very own flesh senseless, bloody sacrifices: to sacrifice our tiny land bit by bit in the name of “peace,” to sacrifice our soldiers in the name of “restraint,” and to sacrifice our culture and our faith in the name of “pluralism” – until we are driven into the sea entirely.

Thus, in order to solve all its problems, including its financial problems, Israel must *immediately* create a movement of repentance and reconciliation directed toward Jews, not Arabs. “*Tzedek akhshav*.”¹ “*Chesed akhshav*.”

¹ *Tzedek akhshav*. – By analogy with the pacifist organization “*Shalom Akhshav*,” q.v. “*tzedek*” is justice, “*chesed*” is kindness, “*ahavah*” is love, and “*shlemut*” is wholeness or completeness.

“*Ahavah akhshav.*” We need inner “*shlemut akhshav,*” not “*shalom akhshav.*” Outer reconciliation is possible only after inner reconciliation.

However, for the unification of Israeli society to occur in parallel with the emotional act of mutual intercommunal repentance, deliberate, rational acts are likewise essential. To achieve accord between divergent positions, a mere *desire* for agreement, love, and brotherhood are not enough (notwithstanding that such desire is a fundamentally necessary starting point). A procedure for rational decision-making is every bit as essential.

17. POLITICAL SYSTEMS: FROM MANIPULATIVE TO RATIONAL DEMOCRACY

A sincere wish for brotherhood and a sound procedure for resolving complex conflicts among brothers are the two components that will enable us to advance from *humiliating compromise* to *ennobling consensus*.

Humiliating compromise is the sole political, decision-making methodology used by contemporary democracies wherever they may be, including Israel. The essence of compromise is forced acquiescence regarding a minimal common position, which naturally neither side finds satisfying. Can anything good or lasting be built on chronic dissatisfaction, even when it is bilateral?

The technology for transitioning to an elevated consensus is well known, and best exemplified by the Reflexive Decision-Making Methodology. This system has been successfully applied to the decision-making process by a wide spectrum of companies, from social institutions to NASA.

It is crucial that this technology be pilot-tested by a number of individual Israeli parties at the very least, so it can then become the decision-making system for the Knesset and for the government as a whole.

If Israel successfully transitions to this paradigm of “cooperation, not competition,” it will then be able to apply this approach to solving all of its other problems: economic, cultural, and geopolitical.

It should be emphasized that achieving co-operation with the Arabs (that is, achieving peace) will be possible only after Israel’s own internal transformation. No agreement or unilateral act can accomplish that. The current

situation, however, is simply a disgrace for our highly regarded Jewish brainpower: 110 Jews sitting day and night in the Knesset and scheming against one another, instead of contemplating how they might together solve even just one problem.

When Jews set their mind to accomplishing some joint effort, there is no problem they cannot solve, be it anything from resolving the Palestinian conflict to hastening the coming of the *Mashiach**. To alter a mentality, however, to rise above the fray and see the seed of sanctity that exists, as we have been saying, in every Jewish tribe, is exceedingly difficult.

We have no leader of that mind, who could use it to win over the country. The era of the great charismatic leaders has passed. This is the era of the Internet, networking, and the collective. The kind of collective leader we need can and must be a group of individuals networked together. The *aliyyah* has the ability to initiate the creation of such a network.

By applying the given system to contemporary Israel's political realities, the *aliyyah* can propound a fundamental paradigm shift for all of humankind. The dominant system today is *politocracy* – a manipulative system in which power is effected not, as it should in a democracy, by representatives of the people, but by representatives of the political elite, who shuffle the deck endlessly among themselves, and whose abilities and motives are impossible to verify objectively. Meanwhile, the people must rely on “images” created by the media, public relations technology, and so forth.

We must transition instead to *spiritual, rational democracy* – a system wherein the power of administrative government belongs not to the politicians but to the sages, who wield moral authority in their “tribes” and define

their people's goals and strategy, and to experts who work tactically on promoting those goals, and whose professional qualifications will be determined by a rational process. Only thus can we counter subjectivity and selfish motives in public life (if not thwart them entirely).

This innovative, forward-looking political system, which successfully integrates all three tenses and addresses the current need to rationalize the political process, is rooted in Jewish tradition's past. Religious Jews, paraphrasing Isaiah (1:26), petition the Almighty three times daily in prayer: "Restore our judges as in days long gone, the advisors we had early on." As used there, "advisors" are the analogue of modern experts in the field of rational democracy.

Even so, the primary motive for transitioning to spiritual ratiocracy in the Jewish state is not so much the rationality of the new, as the immorality of the old. Let us cite just a few superficial examples. Combining the seat of the Knesset member supposed to control executive power with the ministerial chair that executes that power is immoral. Coalitional bargaining is immoral. The Knesset members' complete independence from the electorate, and their total dependence on the party bigwigs who comprise the party list, are immoral. A manipulative democracy where the winner is not someone who can best serve the country, but someone who has hired the best public relations spin doctors, is immoral.

But who will decide what is moral and what is not? Where can we find the judges and sages mentioned earlier?

Israel's conscience used to be its prophets. The giant of the spirit once embodied in a single gold ingot is today packaged one gram at a time in the consciousness of thousands. We need a collective body of "judges," as

expressed in the prayer, not the *BaGaTz*, whom no one has elected, who in the main only represent society's far left wing, and who repudiate the laws passed by the Knesset. We need something in the nature of a new Sanhedrin, a council of altruistic, wise men from all tribes, who would provide assurance that rationalism would not come in conflict with the morals, traditions, and culture of the Jewish nation. (We shall return later to the question of the new Sanhedrin.)

However, no system can be effective, not even the very most perfect and moral system, if the human factor does not change. One perfidious individual can sabotage the work of even the best and most rational machine, even a state. Thus, our primary national task is to effect the kind of change in Israeli consciousness, the kind of profound, ubiquitous awareness of how spiritual laws operate, that will enable us to raise a new generation of leaders, for whom politics will be not a career but a service. That service will be a difficult but effective stepping stone to their inner vertex – to self-perfection through selfless service to the nation. This will be a new breed of politician, capable of clearly perceiving the invisible, and of seeing how corruption corrodes the soul and inevitably brings catastrophe to the foundering official personally, to his family, and to his nation.

The need for this kind of transformation of Israeli consciousness is inextricably linked to the renewal of Judaism and to the amelioration of relations between it and the Jewish state.

18. A CIVILIZATION OF SHABBAT

While in exile, the Jews gathered “sparks of the spirit” from every people and culture. That, in fact, is the real meaning of the “Egyptian gold” that the Jews took with them as they departed the house of bondage. Both the Russian and the American Jews have brought with them sparks of an all-powerful pan-humanity, so typical of the universal Jewish spirit that is today most evident in Israel’s “mixed multitude” (*erev rav*)* of nations, very much like that which left Egypt along with the Jews.

Precisely for that reason, the *aliyyah*’s intellectual elite can likewise propose a new paradigm, the response to vexing questions about the relationship between Judaism and the Jewish state.

Separation of church (whether religion or ethics) and state is a profoundly un-Jewish idea. The Jewish approach is that the sacred penetrates everywhere and transforms everything.

For just that reason it is essential that we separate the institution of religion (i.e., the monopoly of the ultra-Orthodox rabbinate in the issues of marriage, divorce, conversions, burial, etc.) from the state, and apply all our efforts to restoring morals and ethics to every sphere of social life.

But how are we to inspire Israelis to that task, if three thousand years after realizing the mission of bringing knowledge of the One God to all nations, hundreds of thousands of Jews living in Israel today still do not believe in the Creator?

First, we must stop sitting (in the *yeshivah**), and begin standing, or – better yet – running. Indeed, since contemporary society is so fast moving, we must give it Juda-

ism “on the run.” We must meet irreligious Jews halfway. Because the secular, too, have their spiritual truth, and religious people also go astray.

Second, we must find a means of appealing to reason, of *explaining* religion. Indeed, the path to the heart of contemporary technocratic man is through reason, whereas appeals to the heart – and to tradition, all the more – will evoke no response. The dogma of “observance of the commandments first, to be followed only later, if possible at all, by an understanding of them” no longer works.

That dogma derives from Israel’s answer to God at Sinai: *Naaseh ve-nishma* – “We will do and we will listen.” Three times daily, however, Jews in their prayers ask God to first grant them *bina* – understanding, and only then *teshuvah* – repentance. This is because Homo sapiens, in general, and modern ratiocentric man, in particular, can be motivated to effect profound changes in his life only by way of unimpeded cognition, never by subjugation or repression.

The task of the new creative Judaism is to demonstrate to secular Jews the profound relevance of observing the ritual commandments: transforming reality, including the physical world, through concentration of thought and desire.

All persons are commanded to be *righteous* – to enoble their thoughts, feelings, and actions. The Jew, however, has an additional service to perform. The Jew is commanded to be not only righteous, but also *holy*. In addition to his thoughts, feelings, and actions, he is also commanded to sanctify theurgically all physical matter: his body, clothes, daily routine, animals, plants, the earth, and so on. That is, to perform acts of sanctifying non-stop

in the literal sense, to bring down divine energy onto material objects through the ritual performance of the commandments, to elevate the vibrations of those objects, and to be a nation of priests, performing the additional service of physically transforming the world.

According to the Jewish calendar, our era is the eve of the seventh millennium since the creation of the world, corresponding to the seventh day of creation – *Shabbat*, the Sabbath. We are approaching the civilization of *Shabbat*, which will be not only the era of social justice, in which there will be, in accordance with the Sabbath laws, no exploitation of man by man, but also an era of *creation through the spirit*, the creation of mental and spiritual energies. These are the most powerful forces for transforming matter, forces stronger, to a degree, than atomic energy or genetic engineering.

Man must acknowledge with his own unimpeded intelligence that sin is not just a bunch of annoying prohibitions from an antiquated book, but *energetical suicide* – a choice made by the part in opposition to the interests of the whole, where the “part” means the legions of one’s desires, and the “whole” means one’s “higher self.” When a person acknowledges that, and sees, senses, and feels that wrong choices bring him illness, destruction, and death, only then will he be able to vanquish egoism and stand on the path to altruism.

Building their educational system for performing those laws and teaching them to other nations is the Israelis’ calling as universal priests of the new civilization – not temple priests but priests of real life, capable of solving any problem of the modern world, based on an understanding of this pre-eminent spiritual “mathematics.”

This approach of *understanding* the spiritual, and not merely *undertaking* to perform it, is closest to Israel’s

technocratic, Russian-speaking intelligentsia, and to the Anglo-Israelis who are so successful in science and in business. For just that reason, the *aliyyah* must be the catalyst for creating an inspiring and edifying synthesis of Judaism and science, democracy and tradition, European and Eastern cultures.

When Israel – the conscience of mankind, the critical mass of spirit on a narrow territorial and national space – begins to adequately transmit the new signal of this integrated thought process, a quantum leap will occur, and the entire body of mankind will be transformed.

19. THE MOST CHALLENGING COMMANDMENT

We must accompany the elimination of the ultra-Orthodox monopoly with the creation of a program for assuring that all state laws, and the activities of all government institutions, conform to Jewish values and tradition.

We must gradually loosen the rusty bolts that tether the “koshORIZATION”¹ of the new to the petrified methods which keep the Law behind the fence. As one *rav** has aptly observed, the ultra-Orthodox have become “the Karaim* of the Oral Torah.” We must have the courage to take the next step along the vector of all Jewish and all human spiritual development: Temple (stone) – Torah (book) – *Ruach ha-Kodesh** (spirit).

A new system of education and child rearing must inculcate in the new Israelis the ability to examine their every action, and to resolve any situation that may arise by delving into the essence of the law, and independently discovering such solutions within the law. The new system would replace both the secular method of problem solving that is based on calculation of profits, and the *galut* method of seeking solutions in the Talmud based on ready-made precedents.

The time has come to rethink and fully commit ourselves to the Torah’s most fundamental and most vital commandment to Israel: *Shema* – “Listen!” The Moslem analogue is “Read!”² – read what has been written once

¹ By this we mean Judaism’s “legalization” or “approval” of some thing, situation, or idea. From the Hebrew word *kasher*, meaning “fit,” or “ritually pure.” (The word has entered the English language in its Yiddish version as “kosher.”)

² The literal meaning of the word *Quran* is “recitation.”

and for all time. The Jews, however, are commanded to listen to the voice of the Living God, Who continually speaks with His children. He directs His voice to the nations and to each one of us, and is always telling us something new. One must strive constantly to discern among the noise of current events and the rumblings of his own soul that quiet voice, because (depending on our progress) it continually presents us with *new* problems. Yesterday's truth copied onto today becomes falsehood. Evil is today's blind application of yesterday's virtue.

The prescriptions of the *Halakhah*, petrified since the middle ages, do not suit our new circumstances – the Holocaust, the new Exodus, the establishment of the State of Israel. The *Halakhah* is not adaptable to building a modern state. We must reinterpret a portion of its propositions in order to provide answers to new questions.

For example, the *halakhah* of determining Jewishness according to the religion of the mother, like the restrictions on the application of the Law of Return, both of which the ultra-Orthodox maintain facilitate the conservation of sanctity, in fact have the opposite effect, of destroying *kedushah**.

That *halakhah* is amoral if only because it divides families, by making the children of a Jewish father and a mother who is Jewish, say, only on her father's side, "*lo reshumim*."¹ That law makes a mockery of the ethics of the Torah, by forbidding us even to bury the members of such a family together in the same cemetery. It flouts the ethics of the prophets by rejecting not only newcomers, but also *zera yisrael*, the seed of Israel, and by suggest-

¹ *Lo reshumim* – Hebrew plural of *lo rashum*, "not registered," i.e., a person of unidentified national descent, the status of "non-halakhic" Jews in Israel's Ministry of Internal Affairs.

ing that instead of seeking gainful employment, these individuals should spend their time undergoing a mind-bending *giur*.

That law is absurd, because, even if we were to apply the logic of this racist calculation, we would automatically include in the Jewish fold the Slavs with seventy-five percent of Russian blood, whose grandmother from the “correct,” maternal side, happened to be Jewish – the only one out of all relatives. While at the same time we would be rejecting persons with seventy-five percent of Jewish blood, each of whose blood-line is entirely Jewish except for one grandmother who renders him a *goy*, because she is on the “wrong,” maternal side.

That law is repugnant to Zionism because it attempts to disqualify hundreds of thousands of patriotic Jews who, although they have entered into mixed marriages, have nonetheless preserved in exile their Jewish identity, have returned to *Tziyyon*, serve in the Israeli armed forces, and die defending Israel.

That law is to be changed, if only because it is deceitful. These people arrive in Israel full of hope of integrating with their people, only to suddenly learn that they are “not Jews.” The burden of sin already weighs heavily on modern Israel; the last thing it needs is to add yet one more – the sin of refusing to recognize our brothers as brothers!

The baseless mystical homily that would have us believe that the Jewish soul is reincarnated by “special delivery” only along maternal lines is a cover-up for the archaic historical necessity of solving the problem of Jewish women raped by the enemy. But even that rule had the effect of increasing membership in the Jewish nation rather than restricting it!

The most recent Exodus-*aliyyah* is undoubtedly a

miracle. It would be a sin to create an obstacle to God's plan of expanding His nation. Moreover, in times like these, when the worst enemies of Israel are its very own post-Zionists, who undermine Israel's spirit and its armed forces from within, Jewishness must be defined not by the ethnicity of one's mother, but by one's attitude towards the Motherland. Anyone who considers himself a Jew, and is prepared to defend every square inch of Eretz Israel, is a bona fide Jew, and what is more, a true Israeli. Patriotism is the only criterion of kosherness.

Even here there is room for compromise for the sake of unity of the people and respect for the tradition. Since the children born to Jewish fathers in principle are considered "zera Israel", you do not need to apply the same rules of *giur* to them as if they were completely Gentile. Here our sages must establish a certain "special giur" (not "false giur", as the haredim call it), which will complete their entry in the ranks of the Jewish people. They had already started en route to this entry by the virtue of their birth in a partially Jewish family and by the huge step of making Aliya.

What we are saying, in essence, is that it is imperative for us to create a new chapter inside the *Halakhah* – with the norms of spiritually correct behavior at the governmental and personal levels, as necessitated by the challenges of contemporary civilization and contemporary Jewish life.

Who will frame these new norms for *Halakhah*?

As we proposed earlier, a new Sanhedrin of sorts should assume that role, a communal council of moral, altruistic, sage individuals from all the "tribes" of Israel, from secular professors to ultra-Orthodox *ravs* and "Russian" publicists. It must be a spiritual Knesset without intrigue, because the objective will be not a victory for any

particular sector, but the triumph of the overall mission. It should consist of persons already sufficiently endowed, spiritually and materially, that they will have no motive to seek any personal gain, whether fortune or fame, for themselves, their families, or their parties. Rather, their only motivation will be to bring Israel closer to the fulfillment of God's service.

The new Sanhedrin must consider all the most urgent issues, and achieve an ennobling consensus with regard to each of those problems, be it Jewishness by patrilineal descent, the diplomatic process, or anything in between.

This organ, although it would itself have no legally conferred status, would strive gradually to earn within society such moral authority, that neither our government nor our legislators would be able to ignore its recommendations.

Before concluding this section, we should mention Esther, the heroine of the biblical book bearing her name who, although she was a completely assimilated Jew, saved the Jewish nation. Likewise, assimilated Jews from Russia and American Jews who are not integrated into the Israeli establishment can save Israel by replacing a sectorial mentality that has now lived out its usefulness with a new, integrated mentality, thus guiding the nation out of its post-Zionist impasse, and on to the vistas of universal Zionism.

The question of how that new ideology could transform international politics is the subject of the next section of this book.

Part Three

**FROM GEOPOLITICS
TO THEOPOLITICS**

* * *

Geopolitically speaking, Israel is doomed. On the Great Chessboard, it is at best a dispensable pawn. Its only hope is to withdraw from a game that is alien to it and return to fulfilling its mission: the transition from geopolitics to theopolitics.

Theopolitics means that every government has a responsibility to provide its nation with what it needs to perform the spiritual mission. Ignorance on the part of any nation's politicians regarding that mission, or their incorrect grasp of it, or the lack of a consensus concerning it, is a real problem. For the Jews, however, it is nothing less than a tragedy.

20. THE PROPHETIC STATE

By its very nature, Israel is duty bound to engage in prophetic politics – to be a prophet, even if only an unappreciated and persecuted prophet, in the international arena, and to be the conscience of world politics, a Messiah-state and a servant of the Almighty, instead of being a subject of kings and queens.

The commandments that apply to each individual Jew apply still more to the Jewish state. For example, “Blessed is the man who does not walk in the counsel of the wicked” (Psalms 1:1). The Jew and the Jewish state are enjoined equally from associating with evildoers, and overwhelmingly, most of us abide by that precept. Why, then, do our elected representatives and our state conduct themselves otherwise? Hamas, Iran, and all other obsessed barbarians consider us “impious,” and refuse to recognize us, but we grovel, and beg them to break bread with us and smooch. We piss for joy upon hearing that Iran’s ambassador has nodded to ours in the United Nations corridor. Hurrah! The Israeli media are ecstatic: Muammar Gaddafi, cannibal of the Sahara, says he is weighing the possibility of recognizing our existence!

Israel must present the nations with a model of “governmental *Halakhah*,” which should not be confused with halakhic government. What we mean is not the Orthodox Jewish norms codified for all citizens, but national and governmental behavior that is holy because it is founded on the knowledge of spiritual laws; that is, on wholesome behavior on the part of our government and our nation that combines morality and rationality.

Deliberate refusal to maintain diplomatic relations with gangster regimes is one example of governmental *Halakhah*. It is we, not they, who should refuse to offer

our hand to evildoers so long as they will not mend their ways. Peace with Amalek* is not only theopolitically amoral – it cannot be justified even on purely geopolitical grounds. Examples of this are not only the Chamberlains* and Nazi Germany, but also the notorious “peace” between Israel, Egypt, and the PLO, which has caused the Jews far greater strategic losses than any war ever could have.

The pacifism that the *BaGaTz* shows the world by turning the other cheek to murderers is not altruism toward the Palestinians, but egoism toward those pitiful instruments of satanic ideology, and toward all nations too. Because keeping the Holy Land in its entirety under Israeli control is a precondition for Israel to successfully perform its mission for the good of all mankind: transforming a complete and sanctified Israel into a model of the perfect social organism.

Universal Zionism against Islamism and Globalism

Israel must strive not merely to reconstruct the world, but to make it a Temple – not by force, but by becoming itself a model: the very altar of that Temple, the magnet with which chaotic iron filings align themselves in order to form a cosmos.

The main task of Israeli theopolitics is to explain to the West the spiritual essence of the global conflict now unfolding, and to lead the world spiritually in that struggle.

The essence of the conflict is the collision of two flawed paths (“plans”) for unifying the world. Like the two twentieth-century steamships – Communism and

Nazism – that collided head-on while speeding into an impasse, Islamism and Globalism have now likewise collided.

It is a conflict of the ideological totalitarianism of the East, that dreams of global *khalifate*, versus the moral relativism of the West, with its United Nations and its dreams of “hotel chains.” The essence of both of those paths with respect to the blissful goal of global peace is the path of Babylon, because it leads to unity via complete subjugation to the part and not to the whole, to a power that is either totally irrational or exclusively rational.

The former means subservience to a culture of Jihadist violence, a cult of death, and the *Prophet*. The latter means subservience to market values, vice, and the *profit* – profit the liberals naively believe they can use to buy off a diabolical religion.

Israel today finds itself wedged between two evils only because we have within ourselves the seed of both: the ceremonial punctiliousness of the Orthodox, the apostasy of the liberals.

Israel must therefore demonstrate, for its own salvation and the world’s, the third and true path to global unity: universal Zionism. It is the path of free recognition of spiritual laws by all of society, and commitment to abide by them.

That path, the path of Jerusalem, is the process of decomposing and harmoniously synthesizing the healthy seeds buried within those hideous perversions the world knows as Islamism and Globalism. Only Israel can be – and must be – the first to create a society that will combine striving for collective sanctity and a shared sacred endeavor with individual creative freedom, sanctity of life, and human rights.

Neoconservatism, a different strategy for fighting Islamism, is unable to offer that synthesis, and therefore continues to lose.

The Blunder of Neoconservatism

Neoconservatism does not work, because it is flawed in its most fundamental element: teleology, deciding on an objective.

Establishing democracy cannot be the objective, because that is merely a framework people voluntarily adopt when they succeed at individualizing their consciousness, and achieve an understanding of their rights and obligations, based on an individualized dialogue with the Creator.

Thus, the goal must be not to liberate Moslems from their dictators, but to liberate them, through the spiritual individualization of consciousness, from their tribal mentality of gregarious collectivism.

Israel knows the soul of Ishmael like the soul of its own brother, and can help America implement a sound “3-D” strategy with regard to Islamism.

- *De-militarization*: disarming dangerous regimes;
- *De-collectivization*: cultivating individual consciousness by emancipating Islam’s women, political opponents, and other minorities; and
- *De-jihadization*: reinterpreting the Quran and channeling Muslim religious fervor into the ideal of turning their barren deserts into lush gardens.

We mean, primarily, not irrigation technology for the Sahara (although that, too, would eventually happen), but ideology. On the one hand, the Jewish state must set an

example of precisely that type of society: harmonious integration of tradition and modernity, the irrational and the pragmatic, passionate communal faith, and individual free will. On the other hand, Israel must mobilize the civilization of the Bible to eradicate the *spiritual*, not the political foundations of Jihadist totalitarianism (see Chapter 22).

Now *that* – instead of surrendering our tiny land piece by piece, in a futile attempt to appease the monster of the jihad – would be a prophetic and triumphant act of Israeli theopolitics.

“Follow Me!”

In order for that to happen, however, Israel must first acknowledge its duty to be not just one of the players of the international arena, but its prophet, not Little Izzy, but Israel. A Messiah-state. The crown jewel. The crossroads to a new world.

If the elite of the two sectors of Israeli society most accustomed to thinking in these terms – the “Russians,” and the “settlers” (among whom English speakers play a key role) – would only *want* it, then a critical mass of changes would take shape in our country. The green wheel that so mercilessly tramples Israel would then become instead the guiding helm in Israel’s hands.

The entire world, and not just Israel, is waiting for that. The world is waiting for Israel to say, “Follow me!” Follow me not *Kadima**, forward, deeper into the cul de sac where geopoliticians whack each other in the dark, but *upward*, into the light.

The nations of the world, waiting for Israel to utter those prophetic words, are enraged. Because all they hear from Jerusalem is some politically correct gibberish.

21. ISRAEL, LEADER OF JIHAD

Speaking of Islam, Israel as a moral leader must clearly explain to itself and to the rest of mankind what radical Islam's strengths and weaknesses are, the benefits it can bestow upon the world, and the damage it can inflict.

Satan, enemy of mankind is the spiritual realm that has fought since time immemorial for control of the human mind, and infiltrated at various stages in history a host of national ideologies and religions, to distort them and make outposts for his expansion. To name a few from the recent times – Catholicism, which the Adversary tried to turn into a worldwide Inquisition; the Russian Orthodox dream of Kitezh*, reborn as Bolshevism, and the heroic romanticism of German philosophy, which mutated into Fascism.

Islam was once a motivator of spiritual progress for the pagan tribes of Arabia that gradually, albeit slowly and with failings, like other faiths, had a potential to bring its adherents to Truth. But when its Golden Age passed, it became a weapon in the hands of the Adversary. How exactly Islam has degraded from the Golden to the Dark Age is the topic for historians, but the process reached its culmination, in any case, at the end of the twentieth century, when the Red Beast breathed its last, and the stakes were drawn on the Green Beast.

The Adversary harnessed the demon of race to the brown chariot of Nazism, and the demon of class to the red hackney of Bolshevism. The green carriage, however, is guided by an apocalyptic quadriga.¹

¹ A quadriga is an ancient Roman car or chariot drawn by four horses abreast. The term is also sometimes used to refer to the four horses without the chariot, or to the chariot alone.

“I-Slam” is the demon which possesses Islam and compels it to abuse all peoples indiscriminately. “And the angel of the Lord said to [Hagar], ‘Behold, you are pregnant and shall bear a son. You shall call his name Ishmael... He shall be a wild donkey of a man, his hand against everyone and everyone’s hand against him.’”

I-Slam appeals to the entire Third World, inciting the demons of class (“Islam is a union of the poor”). And race (“Islam is a union of Arabs,” “Islam is a union of all colored peoples”). And religion (“Islam is the ultimate religion, the global triumph of true faith”). And gender (i.e., sex, for they incite the demon of lust and aggression among the *mujahids** with promises of harems on earth and in Heaven).

Most dangerous of all, however, is that the jihad entices many mentally and spiritually confused radicals of the East, and Western liberals as well, luring them with hopes of setting the world aright. It tries to pass for a new burst of spiritual goodwill and purity, a new Communist romanticism of freedom and equality. The *mujahids* are branded as the new Che Guevaras*, and the jihad as “rage against the machine.”

Islamism is leading (or so they would have us believe) a new revolt against a capitalistic, spiritless system where everything is measured in monetary, utilitarian terms. It is a revolt against discrimination and exploitation, against the oppressive individual freedom of the “free market.” It is a new revolt against the old Caesarian empire, now called globalism or “the new world order.” It is a radical revolt, as was Russian Bolshevism’s. The *ummah* is the new commune.

Islamism appeals to those who have found the lukewarm Christianity of the West and the corrupt Communism of the East equally unsatisfying, to the persecuted

and the deprived, to colored peoples and the poor. It pretends to be the new Christianity and the new Communism. Deviously it captures millions of hearts by appealing to their most basic need: a sense of personal worth, and participation as equals in a global communal brotherhood.

How, then, did Israel manage to become the primary obstacle to I-Slam's exalted objectives? How did the Jews, the masters of spirituality, become the symbol of *materialistic* evil for a billion people?

The Jews as a Hindrance to Salvation

There is always a seed of both good and evil in the enemy's behavior. In addition to I-Slam's death wish, a pure satanic yearning for non-existence, its evil is rooted in the fear the path of Jerusalem strikes in the hearts of Babylon.

Inexorably the green quadriga charges on. Stretching from India to Spain, it takes in the masses of the Third World and the fringe of the First and Second, bursting across northern Africa and southern Russia, China, and Southeast Asia. Then suddenly, in the midst of this expanding monopoly – the projection of I-Slam's spiritual empire on earth – an alien body appears: Israel. Tiny but powerful, it imparts rhythm to all things, like the human body's beating heart.

Israel is God's commando troop, planted in the thick of enemy territory. The Adversary musters against it every bit of strength. Employing every possible demon, he rises up against that alien body, sensing not by far a mere territorial threat, but a serious threat to his empire. Israel, like the buzzing of the queen bee, has the power to change the entire spiritual "hive" of the Middle East.

I-Slam seeks to destroy it, God's outpost. For it knows that otherwise, the spirit of Israel will gradually liberate millions of souls, imprisoned in darkness by the Adversary, because the spirit of Israel is freedom from earthly powers – kings, sheikhs, ayatollahs – and accountability only to the Creator.

The spirit of Israel is a threat to the powers of depraved tyrants whom the Adversary regards as a sure bet – from big-time devils like Stalin and Hitler, to little devils with horned *qufiyyas** – all of whom in like manner hold their subjects in fear of the regime, and inspire hatred toward the “enemy” from without.

The very idea of that “Zionist entity,” Israel, is an assault on the structure of Moslem society – clannish, gregarious, and easily subjugated, delegating responsibility before Allah to the sheikhs and ayatollahs.

The elite of the Moslem world sense that the idea of Israel's existence constitutes a threat to their power: the possibility that their slaves – women, youth, religious minorities, scholars – might be emancipated.

The hatred of the Moslem elite toward Israel is, at its root, pure evil.

However, the hatred of the Moslem masses toward Israel, cultivated on a monstrous anti-Zionist lie that Islam's elite tirelessly spreads around like manure, has at its root a kernel of good: a desire for salvation.

Let us take a step back, to examine that seed.

Following its victory over Nazism, humankind recognized the prohibition of deeming any particular race superior to any other. Moreover, there was a recognition of each nation's uniqueness and right to exist, and an understanding that each is endowed with its own special mission in global human affairs. The post-war anti-colonial

movement, which led to the recognition and liberation of hundreds of “colored” nations, is the fruit of that victory over Nazism.

Now, let us take two steps forward.

After the inevitable victory over Islamism, mankind will understand the prohibition of considering any one religion exclusive. At the same time, however, God as a political entity, placed once again on the global daily agenda by Islamic jihad, will remain there indefinitely.

Indeed, one must feel gratitude to Islamism, for it will force the pseudo-liberals to understand that a radical separation of church and state is no less pernicious than the radical unification of the two in Islamic theocracies. Humankind, made wiser by its latest suffering, will find in genuine theopolitics its response to *political Islam*. It will be a new chapter in history, when, together with the preservation of conscience, all government structures and all spheres of life will be nourished by spiritual wisdom. Now let us return to the Jews.

Nazism made the Jews their archenemy because the Jews were their *archrival*, possessing the true seed of spiritual, not racial purity.

Islamism sees in the Jews an archrival within their own “kampf” – the theologization of politics and life.

The Jews, however, in the guise of Israel’s ruling elite, arouse even greater hatred by refusing to accept that mission.

Let us analyze this paradox. The acknowledgment that “salvation is from the Jews” (John 4:22) lives in the subconscious of all nations, whose religions came out of Judaism – both Christians and Moslems. The Christians tortured the Jews for refusing to convert to Christianity precisely because the Jews were “putting the brakes” on

global salvation. On a subliminal level, the nations that adopted Christianity realized that a collective sanctification of the Jews would produce the necessary spiritual critical mass to initiate a transformation of the world. That is, the kind of transformation of human nature wherein evil impulses would cease to wield power over human soul. According to Christian theology, that salvation of the Jews was supposed to begin with “accepting Christ.”

Not wishing to do battle with the Kingdom of God by their own efforts, the Christian nations wanted to “cut corners” – to enter that Kingdom on the backs of the Jews. That is why Paul the Apostle, in particular, drummed into the pagans in various ways: “Don’t be looking back over your shoulders at the Jews; they are giving you the chance to be saved independently, and in that there is greater merit.”

The nations, however, did look back, and like children who do not get enough parental affection, they were initially offended, later advanced to actual hatred, and finally to rabid rage. They began with trying to prove to themselves that they needed nothing from the Jews, and ended up in the Holocaust trying to prove that they had no need for the Jews themselves. (An inscrutable dialectic! God wants the Jews to advance toward holiness as quickly as possible. He therefore permits the nations, like equestrians, to ride the Jews and whip them with their anti-Semitism. However, He does not allow the Jews to reach the finish line in record time, but delays their arrival, simply so that those riders [nations] will not enter Heaven on the backs of the Jews, but will have to dismount and develop their own muscles instead.)

Metaphysically, the Christians loosened their hold on the Jews immediately after the Holocaust, no longer

demanding that they convert to Christianity. On the one hand, the branches that are grafted – as Paul himself said – to their “natural root of the olive tree,” the Jewish nation, burned that very root, and then discovered that without that root the branches would wither away. Because the spirit, like the nourishing juices of the roots, would disappear from the Church. This is one of the reasons why Christian Zionists yearn to adhere to their Jewish roots, and why Evangelicals, nourished by these juices, is the fastest growing Christian denomination in the world.

On the other hand, the Christians after Holocaust realized that those “stubborn *yiddels*,” goaded forward by monstrous suffering, had taken a giant step forward toward the goal of global salvation. That is, the children of the house of Jacob had rebuilt the State of Israel, because Jewish collective consecration is possible only within the collective environment of a Jewish state.

For the Moslems to loosen their hold on the Jews, however, that first stage of global salvation is insufficient. The Islamic world consists of hundreds of millions of men tormented by two basic instincts: sex and murder, Eros and Thanatos. *Sharia*, which suppresses that first passion, sublimates it completely in the second, and – as luck would have it – global jihad provides the opportunity. While the consciousness of these unlucky slaves of I-Slam is subjugated totally to the sword and the phallus, at the very bottom of that consciousness lives a yearning to be rescued from that yoke. Moreover, the more savage that consciousness becomes, the more savage and impassioned is the subconscious yearning for liberation. The religious-political elite, servants of Islamism, tell them: “The liberation you hunger for is global *khalifate*. Only the Jews stand in the way of your liberation. Destroy Israel, and be liberated!”

This black, stinking oil with which they drown the consciousness of the Islamic masses ignites a conflagration of hatred, reaching to the far corners of their subconscious, and telling them: “If only the Jews wanted to, they would liberate us! If only the Jews would become holy – but those dirty double-crossers don’t want! They have rejected their own Book. They have renounced their heritage. These despicable people won’t even fight for their own land! They won’t exert effort to create their own jihad. They refuse to engage in Jewish work that would bring about our salvation. They are malignant slackers, saboteurs who mock us. We hate them! But if we can force them through suffering to return to God, we will be saved!”

Thus, the more Israel, the collective Jew, refuses to perform its unique mission, stubbornly maintaining that it is the same as everyone else, and only wanting to lose itself in the United Nations General Assembly. The more it tries to buy “peace” from the Moslems by bribing them with slivers of the Holy Land, whose wholeness is absolutely essential for the completion of the Jewish task, the more it is hated.

In this hate of the Arabs toward Israel we see the malice of children toward their papa who has “burned the inheritance,” thus bringing down upon their shoulders the heavy burden of earning a livelihood completely on their own – a long and insecure road, fraught with onerous missteps.

The whole affair is not about Israel having “taken” something away from them – one or two dozen square miles of desert – but about Israel having given them too much: a leading position in the struggle for sanctity and a just world order.

So long as Israel will not carry before all mankind the banner of the *Jewish jihad*, a non-violent struggle for

spiritualizing material existence and society, God will let Ishmael carry that banner instead, and transform it into an *Islamic jihad*, a violent, horrific simian parody of what the Jews ought to be doing.

Until Israel cries out to God, proclaiming that it wants to be a Messiah state, until it tells itself that it wants to be the leader of the great spiritual jihad of mankind (beginning with ennobling life in its own state), and that it will do so even without beatings from the Islamic jihad, terror will continue to dog it, not allowing “fatted Yeshurun*” (Deut. 32:15) to doze.

We have only one choice. Either Israel becomes the leader of a spiritual jihad, or it will be destroyed by a military jihad.

* * *

Does this mean, then, that we need not wage war against Islamic jihad, since the Almighty, after all, allows it to exist?

Not at all. The slogan of the Oslo architects¹ needs to be different: “To do battle with our transgressions, with the Palestinians within us, as if there were no terror, and to do battle against Palestinian terrorism as though we have already become the sacred warriors of Israel.”

To put it another way, we must view terror the same way we view illness: repent and be healed.

We have already discussed repentance in detail earlier in this book. We must now speak of healing – of the scalpel of force and the antibiotics of truth.

¹ Commenting on a rash of suicide bombings in Israel following the 1993 Oslo Accords, Rabin said that Israel’s response would be “to fight terror as if there were no peace process and to pursue peace as if there were no terror.”

22. OF EASTERN WOMEN

The Israeli elite on both the left and the right are surprisingly naïve when it comes to strategy, whether political or spiritual. In any conflict, in any rivalry – be it soccer or war – the defenses are doomed if they have no strategy of attack.

The Moslem world, which in its conflict with Israel is using the Palestinians like a sharp spear, has a long-term goal, a *vision*: to destroy Israel, and to replace it with a Moslem Palestine, a piece of *khalifate*. And it is advancing toward that goal slowly but confidently, attacking us with a military, political, psychological, and demographic jihad. The Moslems are able to provide a clear answer to the question: “What kind of Israel would we like to see?”

But how would Israel like to see the Islamic world? We have no answer. We really couldn’t give a damn, actually. We simply don’t care what will become of them wherever they are; the only thing that matters to us is that they just leave us alone.

The only difference between the Israeli Left and Right is that the Left wants “to be left alone” within the pre-Six-Day-War 1967 borders, and the right within the post-Six-Day-War ones.

Israel is cramming itself into the penalty zone and trying to return the ball. The mindless Left center thinks that if we carry out Olmert’s plan of “shrinking ourselves down” to the size of the goal, it will be easier to defend ourselves, while the Right reasonably believes that we can more conveniently defend ourselves in our rightful “penalty zone.”

However, we can avoid outright defeat only if we advance actively and aggressively, only if we completely control the field, and have a distinct vision of the future

of our opponent: deprived of the ball and conceding our victory.

Personification of the Crowd

What do we mean by “controlling the field”? What would it mean for Israel to be victorious over the Arab world? It does not mean seizing their lands, much less destroying them or demeaning them. Fulfilling Israel’s mission means to bring them light, to transform their mentality and their social structure, to liberate Islam from I-Slam, from the demons of violence and senselessness that have taken possession of their spiritual home.

Israel’s vision with regard to the Islamic world must be not democratization á la Bush, but individualization á la Abraham – the personification of the Islamist herd mentality, returning Ishmael to the heritage of its forefather, to individual dialogue with the Creator, to civil liberties and personal responsibility.

Israel should be all ablaze with that *vision* – the new Middle East. Not a Middle East where former Islamic tyrants and terrorists will sit around in the latest hotels or at McDonalds, but a Middle East that will witness the realization of a prophecy. “The Lord will strike Egypt with a plague; He will strike them and heal them. They will turn to the Lord, and He will respond to their pleas and heal them. On that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. On that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The Lord Almighty will bless them, saying, ‘Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance’” (Isaiah 19:22–25).

That would be a real miracle. It would mean that the era of the Messiah had arrived. But Israel's obligation is to pave the way for the Redeemer. The God of Israel performs miracles only in response to effort on the part of the Jewish nation.

To realize that lofty goal Israel must develop a clear theopolitical strategy, and work non-stop in order to achieve it. Israel, not the American neo-conservatives, must take an aggressive and offensive stance against Islamism. Israel must be the spiritual leader of this great war, because no one knows the soul of Ishmael better than his brother Isaac. For that to happen, Israel doesn't need to bomb Damascus and Teheran in an attempt to pound the pyramid of I-Slam into dust. For that to happen, we need only to undermine its foundation, and it will fall of its own accord.

In the next chapter we will examine in detail one of the cornerstones of that foundation – the “Palestinian problem.” For now, let us treat of the quicksand that mires us down yet deeper.

Islamic Feminism

Many experts, including Moslem scholars, acknowledge that the primary cause of radical Islam's hatred of the West is the dreadful sluggishness of the Moslem collective mentality, and Islam's inability to provide adequate responses to the challenges of the modern world.

Besides the theological tyranny that for the last ten centuries has prohibited any non-orthodox interpretation of the Quran, another primary cause of that same spiritual stagnation is gender apartheid – genuinely cruel discrimination based on sex that is no mere figment in the imagination of Western feminists. The Moslem world,

except for a few secular Turkic countries, does not regard its women as equal humans, and this is the main reason for the alarmingly underdeveloped humanistic qualities we see in Islamic men.

There is a good reason that the Hebrew patriarchs limited themselves to one wife, finding and marrying only their one, carefully chosen companion. Their marriages have become models of monogamy for the entire world, because Sarah, Rebecca, and Rachel (in spite of the technical presence of concubines) serve mankind as models of genuine, spiritual partners to their husbands. A man who has only one wife, his advisor and constant companion, is engaged with her in a true dialogue. He is compelled to understand a human being who is not like him, and who has a different state of mind and heart. These efforts to fathom a different mentality foster the development of his own, making it flexible and sensitive to changes in the surrounding world, enhancing his ability to adapt and compete. For these qualities the Jews are indebted to the institution of marriage no less than to Talmudic studies and unrelenting persecutions.

Polygamy, a concession to lewdness legalized by *sharia* (because Mohammed had sixteen wives, and a Moslem must emulate his prophet in every respect), has played a mean joke on the faithful. A man with four wives is unable to forge a genuine partnering relationship with any one of them. Because her desires and rights are in any case strictly regulated and prescribed, the Moslem has no need or reason to understand any woman, let alone to seek his wife's advice, or to ask her assistance in making any decision; indeed, he is not permitted to do so. The Moslem therefore looks for it among his own kind, that is, other men who are of exactly the same mind as he is.

The result is that their mental elasticity remains per-

petually impaired, and their intellect cemented in place by spiritual arthritis. When modernity finally delivers a swift kick to Moslems bent over in prayer, demanding that they skip, jump, and catch up with the West, the *um-mah* shrieks in pain, and grabs hold of its *shahid** belt.¹

A Jackson-Vanik Amendment for Women

Somewhat more effective for the West than armed incursions would be the use of an aggressive publicity campaign to exert harsh diplomatic pressure on the Islamic world. Embargos would be lifted and trade and diplomatic relations restored only when Islam grants its women full equality under the law (and likewise for religious minorities and Moslems who interpret the Quran liberally). The emancipation of the East's downtrodden women is synonymous with sharply reduced birth rates, improved Moslem standards of living, moderation of mores, and, most important, individualized consciousness in Moslem society and the dissolution of that society's totalitarian foundation. The entire fortress of I-Slam would then begin to crumble.

Israel must put on the American neo-conservative agenda a motion to oppose Islamism using this feminist version of the Jackson-Vanik Amendment.²

¹ The so-called *shahid* belt is a belt of explosives strapped to the body of a suicide bomber.

² According to the United States Trade Act of 1974, the Jackson-Vanik amendment, named for its major co-sponsors, Sen. Henry "Scoop" Jackson (D-WA) and Rep. Charles Vanik (D-OH), denied Normal Trade Relations (then called "most favored nation" status) to certain countries with non-market economies that restricted emigration rights.

Israel must bring relief to all who suffer, and freedom to all prisoners. Radical Islam's prisoners are its hundreds of millions of women – almost half the population of the Muslim world.

Again, this would be considerably more effective than bombardments. The Moslems must first acknowledge the equal rights of their own women, before they can see in Christians and Jews human beings who are in every sense their equals, rather than despicable “infidels.”

Only this approach, and not futile attempts to appease the monster of Islamism with fragments of our tiny land, would be a prophetic act of Israeli theopolitics.

Keeping a Low Profile

As onerous as all that may seem, we must realize that until we accomplish it they will not leave us alone. They will provoke us non-stop in their efforts to monopolize our attention, because at the very bottom of Islamic hate toward Israel lies a yearning to be close to Israel, and a passionate desire for liberation – “salvation through the Jews.”

The more Israel refuses to fulfill its mission of liberating I-Slam's prisoners, and the more it obstinately chooses to remain isolated and keep a low profile, the more they will hate us.

The tragedy is that even Israel's patriotic camp is not able to think in these terms. Seeing no further than the Jordan River, it has no vision of Islam's future, never mind wanting to actually assume responsibility for its transformation. But Israel has only one choice: *to be the salvation of the Moslems, or to cease being at all.*

23. THE PALESTINIAN PROBLEM: TRANSFORMATION, NOT TRANSFER

As we have mentioned earlier, every time the Almighty returns Israel to the Promised Land in order to give humanity a new Revelation and a new level of spiritual freedom, the forces of evil attack forthwith, attempting to forestall that return. First it was Pharaoh, then the evil Haman, and then Hitler, the latter-day Pharaoh who almost succeeded at annihilating European Jewry on the eve of the most recent Exodus. The Islamic jihad, the element of pure evil we discussed earlier, is trying to accomplish what Hitler could not.

Seen in this light, the conflict with the Palestinians is not a modern phenomenon, but the continuation of Israel's ancient conflict with its eternal foe, who has merely changed his guise.

Not for naught do the Palestinians of our day call themselves "Philistines." While not consanguineous descendants of the ancient Philistines (despite their pseudo-historians' futile attempts to convince us otherwise), they are the spiritual descendants of Goliath. They have resurrected not only the Philistine hatred of Israel, but also the ancient Philistine abomination of performing human sacrifices, particularly child sacrifices: preparing their young boys for *shahada*, a sacrifice on the altar of the new Moloch, the jihad.

In other words, resolving this conflict *peaceably* by reaching a compromise with Evil and agreeing to co-exist with it, is equally impossible as co-existing with Nazism was.

It is impossible not only metaphysically, but also practically. As any unbiased historian or politician will attest,

there is no historical precedent for the peaceful co-existence of two sovereign states on such a minuscule tract of land such as Israel is west of the Jordan River. (Note, for example, that more than sixty percent of our sources of potable water lies within the boundaries of the Palestinian Autonomy.) Moreover, given that the two nations in question belong to different civilizations, and profess altogether disparate value systems, it would be impossible to create such a precedent.

This does not mean, however, that the bearers of evil must be destroyed. God has allowed them to settle here for a reason, but not in order that we, upon returning, would once again drive out alien nations, as Joshua the son of Nun once did. History, as we have noted, is not a photocopy machine, but a spiral. Spiritually, Israel has before it a more noble task vis-à-vis the Palestinians – not *transfer*, but *transformation* – because the Palestinians are the very heart of the new darkness that threatens to devour the entire world, and we can deal with that darkness only by illuminating its core, not its periphery (Afghanistan or Iraq, for example). The very Arabs whom the Almighty has allowed to live in Eretz Israel can become the seed of transformation for the Moslem world, and only we can make it happen.

However, the lack of understanding of Israel's mission – to be an integrator of East and West and a transformer of darkness into light – forces both the “Right” and the “Left” to obstinately repeat their attempts to transfer rather than transform.

The only difference is this. The “Right” (in their original form) tried to implement a transfer to the other side of the Jordan River. The “Left,” however, and also the “center” that joined forces with it, wanted a transfer

beyond the extent of the cease-fire line clumsily drawn along the map in 1948, the so-called “Green Line,” that passes – sometimes literally – through their very bedrooms. In either case, it came down to essentially the same thing: neither camp wants to assume responsibility for the Palestinians. “The Light to the Nations” has no desire to bring light to the one nation closest to it. Let’s just give them electricity, and they can make their *own* light – beyond the fence.

The Israeli elite have engendered, actually, the most wretched *galut* mentality: to buy off the evildoers of the world at whatever price, to squeeze itself into whatever ghetto, and to blockade itself behind a wall – the main thing being that they should just leave us alone – because changing this evil world is not our job. The God of Israel, however, is of a different opinion, and until Israel fulfills its mission to the nations, the nations will never leave it alone.

The main sin of Oslo was not the betrayal of Jewish lives; that was merely a consequence. Rather, its primary sin was the betrayal of freedom for the Arabs. They figured: “What, should we romp with these savages another hundred years, dismantling the fecal wall of their gregarious, tribal mentality, making individuals of them, enlightening them, inviting them to associate with the civilization of “*Yashar El*,”¹ which has a direct line of access to God? We would do better to enter into a pact with Death. We’ll appoint Arafat, that thief, terrorist, and a tyrant over them, we’ll give him money, arms,

¹ The name *Yisrael* (Israel) can be homiletically interpreted as if derived from “*yashar*,” straight or direct, and “*el*,” the Almighty. That is, the Jewish nation has a direct line of communication to God.

and international recognition, and he, in exchange, will guarantee our security.”

The second thing the architects of Oslo simultaneously accomplished together with their pact with Death was, as it seemed to them, the final defeat of the nationalist camp (the visionaries). They figured: “If we give away the “territories” with all their settlers, that will mean the end of the settlement movement. And the end of the Rightist camp. Which means that the monopoly of the Leftist establishment can be maintained.”

Kissinger was right. There never was in Israel, nor is there now, any foreign policy (to say nothing of theopolitics). There is only internal intrigue.

The Rightist camp, on the other hand, is also not blameless, for it, too, accepts this formula only in part: “All of the Land of Israel, and all the nations that live in it, fall within the realm of our responsibility”. It means that since God has put the Arabs here, cultivating their souls as well as the Land of Israel does indeed fall within our job description.

Israel must become a true PLO – a Palestinian Liberation Organization. Israel must liberate the Palestinians from the power of their tyrants, the savagery, the human sacrifices, and the cult of lies and death. Only when Israel liberates the minds of the Palestinians from the sticky morass of the jihad that completely engulfs them will they then see the light, the simple truth: that their happiness lies neither in destroying Israel nor in establishing a Palestinian state, but in returning to the Covenant of Abraham and in discovering the Divine presence within themselves. And they will see that the only ones who can help them with that are the Jews.

We, as a nation, have already paid dearly for our refusal to perform that task. From 1993 until 2003, over the ten

years of the “peace process,” during which we absolved ourselves of any responsibility toward the Arabs, more than 1,700 Israelis died in terrorist attacks, and more than 3,000 Palestinians. Compare this with the period 1973 to 1993, the twenty-year “occupation.” When we bore the yoke of responsibility so hated by the assimilationists, some 150 Jews died, and a slightly greater number of Arabs. There were ten times fewer victims over an interval twice as long!

Will the Arabs accept from us any kind of “liberation”? True, they will never come asking us for it, but if we make it happen, then instead of merely accepting it they will actually assist us in the undertaking.

In 2004 I spoke in depth with a certain highly influential Palestinian. Because he no longer lives in the PLO-administered territories he can allow himself the luxury of thinking and speaking freely, but even so, since he still maintains various connections with the Palestinian National Authority, it is best that I not identify him by name.

Permit me to quote, in somewhat abbreviated form, excerpts from his talk, which our politicians should hang on their walls for constant viewing.

“Israel won the first Intifada. The Palestinians were exhausted. Arafat was at his lowest point in Tunisia. At that time Israel could have imposed any solution, and the Palestinians would have accepted it. Instead, you went to Oslo – without consulting with either Arabs in the territories or Jordan... And the Arabs concluded that Arafat had won.

<...>

Palestinians were prepared to accept the status quo – a de facto peace – but Israel imposed on them the Arafat

gang with the old Arab mentality – rejection of any peace with Israel. The first thing the PLO did upon return was to close down the opposition papers and fire every independent journalist.

<...>

After Oslo, we thought we would have lightly armed police to keep public order. But when we saw these guys with submachine guns, we exclaimed: this is not police – this is fedayeen – what you call militants. They said right away: we came back to continue the struggle. It is more convenient to fight Israel from here than from Tunisia.

They installed a dozen armed structures, all of whom were in the business of robbery, rape, and extortion. There was no law: people lived in fear and could only whisper about who is from which structure and who is behind whose back... A relative of mine had a store next door to a headquarters. These “officers” would come in every day, take whatever they wanted, and tell him to put it on the organization’s account. When the amount reached 15,000 shekels, they arrested him and accused him of being an Israeli spy. They kept him in the basement for three days and let him go only when he agreed to forget the debt. When he came home, he prayed to Allah to erase these “headquarters.” A few months later, Israelis bombed the building. He called me: “Allah heard my prayers!” Any Palestinian can tell you a dozen stories like that.

<...>

Your Operation Defensive Shield made Palestinians more free by putting the PA security services out of business, which brought down the number of rapes, extortion, and torture.

<...>

Israel keeps misleading us by sending wrong signals. You say Arafat is no longer a partner, but Sharon is about

to meet with Abu Ala, and Omri Sharon meets with Rajoub. But here everybody knows them as Arafat's people. And so the Palestinians think that in fact Israel is plotting to make Arafat strong... You should either acknowledge you're working with him or get rid of his gang once and forever. Be straight and consistent. Tell the truth.

<...>

Jerusalem Arabs want to keep their permanent resident status; they see what is going on in the West Bank and what Arafat has done to them... They panic; they say, Labor wants to hand us over to Arafat, Labor wants to bring Hamas to Jerusalem... Israel could turn them into an example for other Arabs: if you are loyal permanent residents in Israel, you will live as well as they do.

<...>

Palestinians want to go back to the pre-1987 situation, when one could travel from Ramallah to Ramat Gan, to earn money and go back home, without Arafat or road checks.

<...>

You must force Lebanon and Syria to remove limitations on Palestinian refugees – let them settle where they want and let them work. Don't say they need to disband the camps. Force them to remove the limitations, and Palestinians will leave the camps of their own will.

<...>

You must disarm all Arafat's armed forces and leave a civilian administration only. If you don't do it now, Arafat will be followed by thousands of Arafats.

Enter the territories, disarm all the 'security services', and stay there. If you let the people know you are here to stay, that you will not allow the jihadists to come back and grow here, people will believe in you and help you.

<...>

Palestinians will not fight for Arafat. Intifada is not a popular revolt; it's a war conducted by several armed groups.

The only other alternative you have is to go back and hide behind the 1967 borders, and then prepare for the worst: Hamas in the Old City and French Hill, and the total war for destruction. Then both Jews and Arabs will die.

<...>

No one will say any of this in the open. First you must enter the territories and prove you're serious. And then I'll give you 500 influential Arabs who will support you."

Yes, it is a shocking and shameful interview.

Israel disgraced itself by surrendering the Arabs of Israel and, later, of Southern Lebanon too, into the hands of Evil. We committed a terrible sin. We betrayed the Jewish principle of standing for truth, we betrayed Jewish morale, and we betrayed the Jewish mission of bringing light to the nations.

The sin brought upon Israel by the lunatics and liars of Oslo and the sin of fleeing from Lebanon were stained with the blood of innocent victims. We paid a terrible price for those sins. Either we repent, or we will have to pay a worse price still.

Yes, we must go in there – to free the Palestinians, and thus guarantee security for the Israelis. That is the only solution. It is the only correct and just solution.

We must be strong and courageous. Many will stigmatize and curse us, blinded by delusions and hatred. So be it. Both nations, Arab and Jewish, will thank us for taking this step.

We must enter the darkness, with a candle in one hand and a sword in the other. And the God of Israel will lead.

But what then? We will destroy Hamas and liberate the Palestinians; will we then have a binational government, meaning the end of the Jewish state? Hardly. Our solution cannot be merely a carbon copy of Western models, either a one-state or a two-state solution. We have here an atypical conflict, and the solution must be unprecedently creative and prophetic.

The Palestinians reject the logic of personal gain, “nutritious sandwiches,”¹ because they are motivated by faith – albeit a satanic faith, but faith all the same. Our own faith must be stronger. We must offer them a goal more powerful, more noble than *khalifate* or an Islamic state of Philistines. We must advance them to an ennobling *common spiritual metaphor*, an ideal based not only on the Torah, but also on the Quran: “And we said after to the Children of Israel, ‘Settle down occupying the land. When the time of fulfillment of the second Prophecy comes, we shall bring you back, gathering you [from various lands]’” (Sura 17:106).

Let us call this ideal the Covenant of the Children of Abraham, or the Conference of Nations of the Holy Land. Its practical contours will be the Arab municipal enclaves, whose residents are the citizens of Jordan (the Palestinian Hashemite Kingdom) and Egypt, who together with Israel comprise a certain Union-Confederation.

It will be a new Middle East – not of personal gain,

¹ During the 1930s, there was a prevalent hope among the Left that the Arabs would recognize Israel’s right to exist in exchange for their improved quality of life under Israeli control. Ze’ev Jabotinsky wrote in response that so long as there is a glimmer of hope among the Arabs that they can get rid of us, they would never sell that hope for any sweet words, “or for any nutritious sandwiches.”

but of faith, in which Israel's spiritual influence will truly extend from the Nile to the Euphrates.

But it will happen only if we can take from the Palestinians not their homes, but a lesson contained in the following three assertions.

First, we must acknowledge the truth of their accusations that we are cowards. "The Israelis are rotten and deformed; they have no noble ideals for which they are prepared to fight. Just frighten them, and they will surrender all: the Temple Mount, Jerusalem, and all of Israel."

We must believe in our mission of transmitting a new spiritual signal to the entire world. For that, our transmitter needs to be complete: we must have sovereignty over the full extent of our small land. The Israel Defense Forces exclusively will provide lasting, eternal security for the entire Land of Israel, and for all nations living within its boundaries. Never again shall there be any other armed power from the Mediterranean Sea to the Jordan River.

Second, we must acknowledge the truth of their accusations that we are indifferent. We must convince them that we shall never again withdraw from the "territories." We shall never again throw them to the mercy of a Tunisian gang, or any other. Anyone wishing to receive monetary compensation and move to another country may do so. We will give them that incentive. However, those that wish to remain will be admitted to the Civilization of Israel that lives in accordance with the laws of the One God. We will make them proud to be on the vanguard of the Islamic world, participants in the great internal jihad.

Third, we must acknowledge the truth, that Islam is waging its global jihad against the decadence, greed, spir-

itless competition, and atheism of the West. If God's servants will not fight that battle, God's ape will take it up, the Devil, who entices those dwelling in darkness with the light of ideals, while he leads them, in actuality, into the abyss. Israel must reclaim the flag of this battle; Israel must become the leader of its own global jihad, waging war with all that is unjust, spiritless, and blemished. The world expects the Jews to fulfill their Jewish mission, the new priesthood, and beats them when it does not receive the expected service. The more Israel tries to evade its mission, the harder they are beaten.

We must begin this "Palestinian liberation" with the Arabs of the State of Israel. The cruel politics that punish disloyalty must take into account the spiritually sound program of developing in those Arabs that common Israeli identity we discussed earlier.

As for the generally accepted metaphor of the Covenant of the Children of Abraham, an entirely concrete "road map" must accompany that spiritual ideal. Known as the "3-D Vision of Peace," it is a comprehensive peace plan for the Middle East, the "regional" version of the "triple-D" plan for transforming the Moslem world at large. The Jerusalem Summit has developed this plan integrating the ideas of its panel of experts and advisors, including, to name just a few:

Professor Daniel Pipes, former governing member of the United States Congress' Institute of Peace; Major General Paul E. Vallely of the United States armed forces, senior military analyst for FOX News; Baroness Caroline Cox, vice-speaker of the House of the Lords of British Parliament.

Here, in brief, are the three D's of that plan.

1. Demilitarization of the Palestinian National Authority

This means total disarmament of the Palestinian National Authority in all its forms, Hamas as well as Fatah. This is impossible now, given Israel's lack of political motivation for it. However, Hamas' actions could galvanize that necessity in the very near future. The majority of unbiased military experts in the United States and Israel agree that a Hamas state would become a base for Al-Qaeda, Hezbollah, and others, inevitably provoking a war, and drawing in not only Syria and Iran, but quite possibly Egypt as well. Let us hope and pray that Israel will gain the upper hand, and with a minimum of casualties.

Note that such disarmament of the Palestinians is not only politically justified, but also spiritually correct. Satan is nourished by emanations of hatred and brutality: the diabolical ecstasy of terrorist attacks, blood, terror, and suffering are juicy sacrifices on his table. The longer it lasts, the stronger he becomes. We must put and end to this satanic feast – if not with peace then with war. This means not only depriving Satan of his nourishing fare, but also bringing our own bread to the Almighty's table, by which we mean Israel's ability to vanquish the menacing bearer of evil, while feeling toward it neither fear nor hate.

Apropos of that, while the Jews yearn for nothing more than to be loved, and to that end are even willing to be diminished and demeaned, the Moslems' primary aim is to get respect. They themselves respect power, and when they must submit to power, they expect from the victor behavior worthy of that respect.

Israel continues to commit an egregious psychologi-

cal error in this regard. Israel demonstrates weakness by not mercilessly dispatching the terrorists, while at the same time it demeans the Arab population, complicating life for the Arabs with its road blocks, curfews, searches, target pin-point killings of terror ring-leaders, and other aseptic, politically correct methods of fighting terrorism. There would be far less mutual hatred if Israel would just make the rules of the game perfectly clear to the Palestinians: collective responsibility in the form of harsh and immediate mass retaliations by Israel for every Palestinian act of terrorism. On the other hand, if calm were maintained, Israel would grant the Palestinians absolute freedom of passage and respect in every aspect of their day-to-day affairs.

Thus, if against this backdrop God will once again, for the third and last time, return us to all the parts of the Promised Land, we must not repeat the mistakes of 1967 and 1973. We must decide in advance what we will make of it.

2. De-jihadization

By analogy with denationalization, we must outlaw the jihadist interpretation of the Quran, recognizing it as the source of a catastrophe that has overtaken the region and the entire world.

Israel must consistently integrate the Palestinians into the civilization of the House of Abraham. This means a steady *deprogramming* of the Palestinians, whose youngest generation has been brainwashed by Arafat's propaganda machine and the jihad ideology for thirteen years since Oslo – all with Israeli and Western funds!

Israel and the West must establish control over education, the mass media, and the clergy. Relentlessly and

at every turn, under the protection of Israel and the West, the Palestinian National Authority's Moslem preachers must make it unmistakably clear to their constituency that suicide, with its attendant murder of "the enemy," is a terrible sin in Islam, that *shahids*, instead of being rewarded with seventy-two virgins, will go straight to hell, that Allah gave this land to Israel, and that reconciliation between the Moslems and the Jews is the will of Allah.

A few courageous Moslem theologians, such as Sheikh Abdul Palazzi and Dr. Khaleel Mohammed, have already proved using references from the Quran that the hatred of Israel that has penetrated the ranks of the Islamic orthodox is a great heresy.

When ultimately we cure the Moslems of this heresy and of their obsession with destroying the seed of Jacob, the source of every prophecy and blessing, the blinders covering their eyes will fall away. They will then see that acknowledging the right of the People of Israel to live in the Land of Israel (which in any case comprises no more than one 650th of all territories occupied by Arabs) is a concession to common sense and justice that can only bring Islam genuine peace, dignity, and prosperity.

It is difficult of course to imagine that the age of *Islamic Zionism* is near. But a mere fifty years ago it would have seemed fantastical to think that someday there would be hundreds of millions of Christian Zionists – as there are in the world today.

3. Depolitization

Depolitization here means that we will no longer view the Arabs living west of the Jordan River as a unified political entity, and we will make the transition from

addressing their illegitimate collective rights (to establish a 23rd Arab state which will put an end to the only Jewish one) to attending to their legitimate individual rights. In other words, we are talking not about a political solution, but about a humanitarian one.

We must offer the Palestinians, as individuals, the following alternatives.

1. To emigrate with compensation, *or*
2. To receive Jordanian or Egyptian citizenship (if Israel wins, then it must dictate to the losers the conditions of a solution for the region), with status of permanent resident of Israel, perhaps within the municipal enclave previously mentioned, *or*
3. To undergo a lengthy process of Israeli naturalization, by demonstrating levels and stages of increasing loyalty.

We can avert the demographic threat to the state's Jewish character by other means, instead of disastrous attempts to create a Palestinian state.

A public opinion poll conducted among the Palestinians in October 2004 demonstrated that the overwhelming majority of Palestinians would consider the first option: monetary compensation for emigrating to a different country.

In his paper on the subject, excerpted below, Martin Sherman, professor of political science at Tel Aviv University and academic director of the Jerusalem Summit, presents a rationale for implementing that plan.

“The conventional-wisdom model for the resolution of the Israeli-Palestinian conflict has failed pitifully, bringing nothing but misery and despair to both sides. It

failed because it attempted to solve the conflict by means of a political solution on the basis of “land for peace,” and the establishment of a self governing Palestinian entity on territories in Judea, Samaria and Gaza that have been under Israeli control since 1967.

To persist in seeking a political solution is at best futile and at worse harmful. Alternative modes of resolution must be sought. An analysis of Palestinian actions and statements over the years makes it difficult to avoid the conclusion that they are in effect both unwilling and incapable of achieving and maintaining statehood.

Palestinian Incapability

The Palestinian national movement developed under conditions far more favorable than any other national independence movement since World War II. These conditions include:

- Widespread international recognition,
- Unfailing superpower support during the Cold War, later replaced by
- Unfailing support from the European Union and a sympathetic United States,
- Positive coverage in the chief organs of the international media, and
- A ten-year existence that coincided with government administrations in Israel that not only officially recognized the Palestinian nationalist cause, but at times even identified with it.

In spite of all this, the Palestinian national movement has accomplished far less than other similar move-

ments, and has brought nothing but privation and penury to its people.

Palestinian Unwillingness

The Palestinians have rejected every viable proposal, from the 1947 partition plan to the 2000 Barak plan, that could have resulted in a Palestinian state.

We can thus far more easily understand the behavior of the Palestinians if we begin from the premise that it is driven not so much by the lack of Palestinian self-determination as by the very existence of Jewish self-determination, less by a yearning to establish a Palestinian state than by aspirations to dismantle the Jewish state.

The Palestinian's stated objective – the creation of a state that would peacefully co-exist side by side with the Jewish state – cannot be confirmed by any action on the part of the Palestinians, all of whose actions, on the contrary, are directed toward denying the rights of the Jews to self-determination. Such an agenda is totally unacceptable by any international standard, and must be branded ipso facto devoid of any legitimacy.

This issue is crucial. Indeed, the fuel of the political solution involving the establishment of a Palestinian state is the perception – or rather the misperception – of the presently prevailing Palestinian narrative as legitimate.

The de-legitimization of the Palestinian narrative thus becomes a vital prerequisite to any comprehensive resolution of the Palestinian issue.

We must stop trading in refugees, a practice that is the abiding curse of the Second World War. After all, German, Jewish, French, Greek, Pakistani, Indian, and refugees of every other nationality – fifty-seven million

postwar refugees in all – did not barge into the café demanding the right to return. They simply settled wherever they found themselves.

The establishment of a Palestinian State on the territory of Judea and Samaria must be removed from the international agenda.

However, removing the issue of a Palestinian state from the international agenda will not eliminate the humanitarian predicament of Palestinians residing in Israeli administered areas. So, to successfully resolve this problem, the political solution must be replaced by a humanitarian solution. This however, can only be done if the current Palestinian narrative, which fuels the political pattern, is de-legitimized.

A comprehensive Humanitarian Solution to the Palestinian issue entails three major elements:

1. The disbanding of UNRWA – ending the discriminatory treatment of the Palestinians as refugees.
2. The termination of ethnic discrimination against Palestinians living in the Arab world – in regard to their status as residents.
3. Provision of relocation grants to Palestinians living in Israeli administered territories.

Let us examine these components in greater detail.

1. The Palestinians as Refugees

The United Nations Relief and Works Agency (UNRWA) is an anomalous organization, existing solely to deal with Palestinian refugees, while the United Nations High Commission for Refugees (UNHCR) bears respon-

sibility for tens of millions of other refugees all around the globe – Sudanese, Bosnians, Afghanis, and Burmese, to name just a few. Not only do the two organizations deal differently with the refugees, but they also have different parameters for classifying an individual as a “refugee.” As noted by Daniel Pipes of the Jerusalem Summit, the difference in definition has far-reaching political consequences. According to the UNHCR’s definition, only persons directly and personally forced from their homes are refugees; their children born in foreign lands are not. This definition results in a decline in the number of refugees over time. By the UNRWA’s definition, however, any descendant of a refugee is himself a refugee, meaning that their number therefore steadily continues to increase, leading to a bewildering state of affairs.

However, were the UNHCR’s otherwise universal definition applied to the Palestinian case, the number of refugees would actually decrease from 4 – 5 million to two or three hundred thousand, i.e. a decline of more than ninety percent. In other words, UNWRA is perpetuating the very problem it was created to eliminate.

Accordingly, the dissolution of UNRWA is an essential prerequisite for any comprehensive, durable solution to Palestinian issue.

Following the dissolution of UNWRA, the remaining Palestinian refugees should fall under the auspices of UNHCR, in accordance with internationally accepted practices for dealing with refugees.

2. Discrimination against the Palestinians in the Arab World

Those Palestinians no longer classified as refugees must be accorded full rights and privileges equivalent to

those enjoyed by all other residents of those same Arab countries. This includes full citizenship rights.

In order to accomplish this, we must mount a vigorous diplomatic and media campaign to induce Arab governments to end their harsh discriminatory behavior towards Palestinians residing in their countries by absorbing them into their societies as full-fledged citizens. After all, even the Palestinians assert (in the opening paragraph of their National Covenant) that they are part of the Arab Nation.

However, throughout the Arab world the separate status of the Palestinians is imposed on them by outright discrimination practiced by the authorities there. For example, Saudi Arabia recently announced it was introducing measures to facilitate the acquisition of Saudi citizenship by foreigners residing in that country. These measures would be valid for all nationalities except Palestinians, half a million of whom live in the Saudi kingdom.

Similar policies of alienation are prevalent in other Arab states. Indeed, Hisham Youssef, spokesperson for the twenty-two-nation Arab League, recently explained the blatant pan-Arab discrimination against Palestinians as a policy designed “to preserve their Palestinian identity.” He went on to say, “If every Palestinian who sought refuge in a certain country was integrated and accommodated into that country, there won’t be any reason for them to return to Palestine.” It thus appears that non-Palestinian Arabs are more committed to preserving Palestinian national identity than the Palestinians themselves.

3. Relocation grants to Palestinians living in Israeli administered territories

The results of a recent opinion poll, conducted to gauge the mood among the Palestinian public, were presented during a press conference at the “Jerusalem Summit 2004”. Had the findings of the survey referred to any group of people other than the Palestinians, no one would have considered them in any way remarkable. In the poll, the Palestinians expressed a significant level of dissatisfaction regarding their quality of life, the functioning of their leadership, and the chances of any improvement in their situation in the foreseeable future.

Accordingly, what could be more natural and normal than that many Palestinians would seriously consider emigrating in order to seek a better life for themselves and their families? That is precisely what we would expect from any group living in such dismal circumstances. In the case of the Palestinians, however, such findings were received with astonishment and disbelief.

Certain circles, particularly on the political Left, tried to cast aspersions on the survey’s credibility and even to dismiss it entirely. The reason for this reaction is not difficult to understand. The poll severely undermines their political doctrine that rests, in large measure, on the myth of obdurate resolve on the part of the Palestinians to cling to their homeland come what may. Moreover, those findings refute the prevailing perception – now accepted even by much of the Israeli “Right” – that the only way to contend with the demographic threat is to withdraw from much of the territories lying beyond the 1967 “Green Line.”

But now, along comes a poll conducted by a well-known Israeli institute in cooperation with a reputable

Palestinian sociology research center, and demonstrates that, based on a representative sample of adult respondents in Judea and Samaria, over forty percent of the population has considered emigrating permanently to some other country. Furthermore, only fifteen percent (!) stated that nothing could possibly persuade them to permanently leave their present place of residence. In contrast, seventy percent identified some form of material incentive, translatable into monetary terms (housing, education, financial compensation, and the like) that could induce them to emigrate permanently.

These findings seem to suggest that the Palestinians do not in fact differ so vastly from other segments of humanity. However, acceptance of this seemingly self-evident statement has surprisingly far-reaching political ramifications. Indeed, we can attribute in large measure the stubborn, long-standing persistence of the Palestinian problem to the uniquely peculiar status given it by the international community. As we have shown earlier, this is most evident in the matter of the refugees, and in the efforts of the Arab world to preserve the Palestinians as victims and thus likewise perpetuate the Palestinian-Israeli conflict.

As for the Palestinians residing in Israeli administered territory, there is only one reasonable and feasible alternative that will

- Extricate them from their dire humanitarian plight,
- Free them from the yoke of generations of misrule by their leadership, and
- Ensure the survival of Israel as the Nation-State of the Jewish people.

That alternative is a generous relocation-resettlement package to be given to the Palestinians, allowing them to build a new life for themselves and their families in countries with (preferably, but not necessarily) similar religious and socio-cultural conditions.

(We note in passing that no one offered settlement grants of any kind to the one-million Jewish refugees escaping Arab countries in 1948; the State of Israel, a relatively poor country, took them all in, whereas the enormous Arab world refused to absorb the 600,000 Palestinian refugees of 1948 and 1967.)

To minimize the possibility of organized Palestinian interest groups hampering the success of such an effort, the offer of financial incentives to emigrate must be “atomized,” i.e., it must be made to individual Palestinian breadwinners on a one-to-one basis, and not on the communal level via any formal Palestinian entity.

If it comes down to a question of the overall cost of the proposal, to resettle eighty-five percent of the “West Bank’s” Palestinian population who have expressed a desire to leave “Palestine” in exchange for monetary compensation, we would need approximately fifteen billion dollars. (The overall Palestinian population of Judea and Samaria is 1,3 million people, or about 150,000 families.) This assumes grants of one hundred thousand dollars per family (a one-time payment of an Arab family’s average income for a period of fifty years!)

Let us assume that the project would need fifty to seventy-five billion dollars to redeem the buildings and private land holdings belonging to the Arabs of Judea and Samaria. (For comparison’s sake, consider that cost of the war in Iraq has already exceeded \$400 billion.) Israel’s annual gross national product is approximately \$100 bil-

lion. Thus, if Israel were to decide that it is prepared to allocate on an annual basis three to five percent of its GNP for resolving the Palestinian problem in humanitarian fashion (that is, three to five billion dollars annually), the entire project could be realized over a period of fifteen years at most.

If international donors, be it the United States or the European Union, were willing to undertake this project on a basis of equal participation with Israel (a tiny percentage of the gross national product of those countries), the period for realizing the plan could be reduced to two or three years with no undue strain on the global economy. On the contrary, bringing the project to fruition would result in an outpouring of tens of billions of dollars to countries with marginal incomes, giving those economies a much needed boost.

The question of what third country would be willing to take in the Palestinians is moot, for this will be no massive influx of impoverished refugees, but the resettlement of prosperous families on a case-by-case basis. India and the countries of South America and Southeast Asia would accept these immigrants, who would impose no burden on the coffers of those countries. These families would merge quickly with the well-grounded middle class, readily acquiring with their own funds a home, a car, and a small business, thus boosting the economy of those primarily developing countries sorely in need of just such an influx of funds.

There is another way to view the relative magnitude of the projected expenses. According to a statement in the Israeli daily *Ha-Aretz*, the first two years alone of the Intifada cost the Israeli economy some eight billion dollars, while the daily *Yediot Acharonot* reports that Olmert's plan to liquidate the settlements in Judea and Samaria

will cost Israel twenty-five billion dollars. Taken together, these expenditures amount to more than twice the grant needed to resettle all the Arabs of the West Bank.

The proposed initiative is a “win-win” proposal that will:

1. Alleviate the dire humanitarian plight of the Palestinians as individuals (or even end it completely),
2. Ensure the continued security and survival of Israel as the National State of the Jewish people,
3. Provide a significant boost to the economies of the developing world, and
4. Transform poverty-stricken refugees into comfortable émigrés.

In light of the continuing failure to deal with the Palestinian question, it seems imperative to challenge the conventional wisdom regarding how to resolve it, and to initiate a vigorous search for “out of the box” solutions.

In this regard, two clear conclusions emerge.

First, the Palestinian problem is in many respects an artificial construct rooted in the malice of the Arab states (and in the folly and ineptitude of Israel itself).

Second, it appears that the “Palestinian problem” could be radically reduced, perhaps even entirely eliminated, by the judicious combination of two elements:

- Diplomatic pressure by democratic nations on Arab governments to end their discrimination against Palestinians living in their territories, and to absorb those who so desire.
- Generous financial aid to those residing in Judea,

Samaria, and Gaza to enable them to emigrate and begin a new and better life elsewhere in the world for themselves and for their families.

What could be more liberal and more humane, after all, than the demand to end discrimination based on ethnic origin, and to facilitate freedom of choice for each individual in determining his own destiny and his family's?"

Alas, given that post-Zionist Israel has no political interest in the "3-D" solution, as an interim measure for slowing its own descent into the abyss it could focus on just one "D": Democratization of the Palestinian National Authority. If a call for democratization is the only demand the United States will grant, then the Israeli consensus on foreign affairs could be the hard-line position: new concessions to the Palestinians only after true democratization. This has nothing to do with elections; this is about the rights of minorities (Christians and, if it has already come to that, Jews), women's rights, transparency, accountability, an educational system for teaching the youth universal values and religious tolerance, the prohibition of propagandizing violence and anti-Semitism, and so forth.

However, the failure of Israel's political elite to achieve a consensus on less pressing issues reduces even further this small chance of preventing war. On the other hand, until a man breathes his last God gives him a choice: the path of suffering or the path of knowledge. If Israel will only demonstrate the *international moral leadership* that the nations subconsciously expect from it, then anything is possible.

Incidentally, all this could have been done forty years ago, in 1967.

The Forty-Year Curse

At the beginning of the book of *Devarim* (Deuteronomy), with the Holy Land already in view, Moses reminds the Jewish people that they could have reached the Promised Land by a mere eleven-day journey from Kadesh Barnea, the encampment whence Moses sent twelve spies, the princes of tribes, to observe the land of Canaan. But because of their sin – their fear of “giants” – that eleven-day journey lasted forty years.

After the Six Day War of 1967, new Israel’s princes – Levi Eshkol, Moshe Dayan, and their colleagues, – fearing the “giants” of the Arab world and the international community, repeated the sin of the spies: they failed to annex the territories, and they gave away the Temple Mount.

The sin of the spies was their refusal to accept the gift that the Almighty had placed squarely into their hands, because they were enslaved to the fear of realizing their dream.

For forty years since 1967, we have been paying for that same fear with our blood. Drop by bloody drop, Israel is paying the price of refusing to be heroes, to transform Israel’s brother Ishmael. Today God *compels* us to be heroes. Perhaps now, after forty years of wandering through that barren wilderness that is the peace process, we can finally begin crossing the Jordan, to take true possession of the entire Promised Land. This means, above all, making Israel a spiritual state.

This land is our land. Ishmael here has no claim, but if he will acknowledge Israel’s dominion over this tiny land, then we will be very happy to let him remain. Those Ishmaelites who wish to remain here must acknowledge

that they are an offshoot of Judaism, and they must love and respect their roots, just as Christian Zionists love and respect us. Just as the latter broke with the churches and theologies that do not share that love for Israel, Islamic Zionists likewise will have to break with the anti-Zionist *ummah*, or else accept the aforementioned humanitarian grant.

However, instead of embracing this prophetic course of action, instead of crossing the Jordan, Israel's faint-hearted leaders cling to their hope that some manner of backstage treaty with the President of the United States will allow them to remain seated and just enjoy the show, and the country will somehow survive. At the very least, this demonstrates their complete lack of understanding of either the spirit or the mechanics of American power. When seeking support from the United States, one must turn to its real power brokers: the American people. Congress, representing the nation, in the vast majority of cases takes a pro-Israel stance.

We have behind us approximately seventy million Christians in the United States, and nearly two hundred million Christian Zionists throughout the world, who would heed the Israeli government's appeal, and demand that the White House stop exerting pressure on Jerusalem. But if Israel itself chooses a self-destructive path, can our allies intervene? American senators openly tell their Jewish constituents that the problem lies not in any American pressure, but in Israel's vacillation. "If you will adopt a hard-line position, then we can demand from the President to respect it. But we can not be more Zionist than the Israeli government – we must not be holier than the Pope."

Speaking of the latter, there is yet another theopolitical action that Israel could take in the international are-

na. Israel should propose to the Vatican, Russia, and the United States that the Eastern and Western churches in Bethlehem, the cradle of Christianity, be reconciled, and that the city be reclaimed from the hands of the Palestinian National Authority and made an international Christian enclave. During the ten-year period after the Oslo peace process awarded that city, the birthplace of Jesus, to Arafat, Bethlehem's Christian population dropped from seventy percent to less than twenty percent, while the number of mosques in Bethlehem grew from five in 1970 to seventy-two in 2004.

Israel's foreign ministry is too busy, however, to ponder such initiatives. For that especially we need the new Sanhedrin mentioned earlier, to formulate not only spiritually correct domestic policy, but foreign policy as well.

24. THE SEVEN-HEADED HYDRA

Excerpts from an address by the author to members of the Christian Lobby in Defense of Israel, at the European Parliament, Brussels, 2004

The founding of your coalition means that Europe might not yet be doomed to becoming Eurabia, that it still has enough people of moral clarity and true European spirit – the spirit of demanding intellectual honesty and truth.

In my view, insisting on truth today means exposing two fundamental deceptions that threaten the very existence of the entire world and of Europe in particular.

The first lie is the notion that our enemy is terrorism.

Terrorism is a tactical weapon used by an ideology.

To say that our enemy is terrorism is like saying that our enemy during the Second World War was the Luftwaffe. No, our enemy then was Nazism.

And our enemy today is the new incarnation of Nazism: Islamism.

We must acknowledge the facts. The Islamist ideology has won over the greater part of the Muslim world. Most of the Islamic world and most European Moslems today support radical Islam, which is determined to forcibly achieve *political* dominance over infidels – Christians, Jews, Hindus and the rest – using every means at its disposal. So long as they have no nuclear weapons, they continue to use terrorism, but as soon as they get them, they will change their tactic to nuclear blackmail and nuclear war. Our modern era has enriched them likewise with public relations technologies and the democratic process, which they successfully use to their advantage because Western liberals have lost all moral clarity, and have no desire to resist.

We must understand the enormity of the threat. However disturbing it may be to our sense of comfort and our predilection for resolving any dispute through negotiations, we must acknowledge that negotiations here will not help. Our adversary is not interested in compromises. He is interested only in victory, the complete and final victory of Islamism: total victory, totalitarian victory.

In order to achieve that victory, Islamism is waging a global jihad on seven fronts, lavishly nourishing the heads of this dragon with Iranian and Saudi petrodollars.

The *military jihad* means unrelenting efforts to expand, as Huntington expressed it, the bloody boundaries of Islam – to seize and Islamize whatever pieces of neighboring civilizations they can swallow up. From the Sudan to the Caucasus, from Kosovo to Kashmir, and from Israel to Southeast Asia we are witnessing an unrelenting military jihad. The Islamic atom bomb will render this trend all the more dangerous.

The purpose of the *political jihad* is to obtain international legitimization of this aggression. Under a veil of lies about human rights, defending the rights of Moslems and so forth, political Islam is securing the necessary resolutions of the United Nations and other international forums. This is not very difficult, since non-democratic countries constitute the majority of the United Nations members.

Bribery of Western politicians and officials, and economic pressure exerted on the West, are furthering the *economic jihad*. As Lenin put it, “Let’s sell the capitalists a rope with which they will hang themselves.” This is not only about dependency on oil, and how the West is

dominated by multi-billion dollar Saudi investments in the United States and European Union economies, but about how agents of the jihad have gotten a foothold in the Third World zone of influence. From Africa to Indonesia, the jihad is investing not only in banks, the mass media, and other business enterprise, but in the social arena as well, opening hospitals and schools, and luring millions upon millions of new souls into their nets.

After ensnaring them, Islamism works them over with its *educational jihad*. Some forty million teenagers in the Islamic world study in the Wahhabist programs of the *madrasa**, religious schools that have become an assembly line for producing soldiers for the jihad. There are thirty-seven thousand *madrasas* in Indonesia alone, and ten thousand more in Pakistan. Virtually all of them sing the praises of bin Laden, the Intifada, and the Palestinians, while hating America, Christians, Israel, and the Jews. The same thing is happening in dozens of other Moslem countries.

Most contemptible and alarming, however, is the fact that European and American Moslems are receiving that same Wahhabist indoctrination in Islamic schools financed by your own taxpayers, and in programs for Middle Eastern studies at Western universities that serve up solidarity for the jihad with the gravy of pseudo-intellectualism.

The *missionizing jihad* tirelessly converts the Third World's poor to the radical version of Islam, buying the souls of millions of African blacks, for example, for literally a crumb of bread. When the International Red Cross and other Western benevolent organizations feed these wretched folk, they inform them that the food and drink come from the "global community," whose kindness car-

ries with it no conditions or particular ideology. The Saudis, however, inform the recipient of each spoonful doled out in Africa that it is from Allah, and that the poor chap should not expect to receive another mouthful until he converts to Wahhabism. But why talk about Africa? Even in the United States, eighty percent of all jailed convicts are blacks who have now embraced radical Islam. And in the Povolzhye region of Russia, converting a traditional mosque to a Wahhabist one costs just ten thousand dollars.¹

The *demographic jihad* means Islamic polygamy, which, when combined with discrimination against women, gives Islam a significant advantage over the Christian world with regard to birth rates. If this trend continues, not only the populations of Africa and Asia, but of Europe as well, will soon be predominantly Moslem, and the transition to *sharia* and *khalifate* will be decided democratically.

The most far-reaching jihad, however, is the seventh, the *ideological jihad* that works over the Western mentality, paralyzing it of any inclination to resist the other six manifestations of the jihad. The brunt of the attack is directed at the very heart of the West, the emblem that epitomizes the soul of biblical civilization: Jerusalem.

The key issue is this: The very existence of the new

¹ In Russia's Volga region, there is a considerable population of Bashkirs, Mordva, and Tatars. They are traditionally Moslem, but of a very moderate kind. However, Saudis infiltrate the mosques of the Volga region, and for as little as ten thousand dollars can often persuade a local mullah to convert his mosque from moderate to extremist Wahhabist.

Israel is for Islam a most profound disgrace, because it is a powerful confirmation that all of biblical history, and all the prophecies of the Bible, are true. And that means that the Jews' and Christians' expectations that *Tziyyon* will ultimately triumph, and that all nations will then worship the God of Abraham, Isaac, and Jacob, are likewise true. This invalidates every jihadist delusion that it is the Moslems who have been chosen for world domination, and it exposes how they have replaced Isaac with Ishmael, and the Bible with the Quran. Islam's seeking to demonstrate that Israel is illegitimate and fake, having no moral right to exist, is thus equivalent to demonstrating that your entire history and all of the Bible are bogus, illegal, and immoral.

If the Jews have no right to their land, then neither do you have any right to yours. If the three-thousand-year-old link between Judaism and the Land of Israel can be relegated to the rubbish heap, then Christian Europe's 1500-year history can likewise be tossed into the trash bin, requiring that the Balkans and the Pyrenees be "returned" to the Moslems. If they can eradicate and obliterate your emblem, Jerusalem, then they can also hang the green flag from Big Ben and the Eiffel Tower.

Most frightening of all, however, is the fact that the most vigorous support for the Islamists in achieving their goal of ideological jihad comes from the West's liberal mass media and Western "intellectuals." They are prepared to surrender Jerusalem in the hope that they can placate murderers by renouncing their own roots, their own faith, and everything "antiquated and irrational" (the pride and spirit of the nation), and in the hope that by declaring their moral capitulation they can save their own lives – an appalling self-delusion. The enlightened West will not succeed at buying off Islamism with Jerusalem

any more than it was able to buy off Hitler with the Jews. Today they come after Israel, tomorrow the United States, and Europe the day after that. By that time, there will be no one able to help the pacifist EU.

The second lie is the moral anesthesia with which the West numbs its painful realization that we must wage war with seven-headed Islamism, because the only alternative is to perish. They call that anesthesia *multiculturalism*.

Almost a billion Moslems live under dictatorships where there is not the vaguest hint of human rights or freedom of speech, where slavery proliferates, women are deprived of all civil rights, arms and legs are amputated and people are stoned to death, all within the bounds of the law. They hammer their fanatic ideology into the heads of entire generations of children, promising them bliss beyond the grave for murdering Jews and Christians. And we, in the spirit of tolerance, must accept it, rather than censuring it, or trying to change it, or – God help us! – attempting to depose cannibalistic regimes through military means.

These are the politics now dominating Europe and known as “multiculturalism.” And that is why, while preserving their own mental equanimity, pseudo-liberals denounce the United States’ presence in Iraq, support Iran, and prohibit the use of force to save the Christians of the Sudan and Indonesia, who are being crucified and nailed to trees in our enlightened times.

And that is why they denounce Israel.

But this is not multiculturalism. It is a reverse racism.

Our reasoning is actually as follows. We are white Europeans. It goes without saying that we value human rights, freedom of speech, women’s rights, and freedom for ethnic and religious minorities, but “those people” are

so infantile that they are simply incapable of understanding such values. Why then should we risk our own serenity in order to change *them*?

My friends, this is racism. All people are born with the same right to human dignity, and all strive for it, but not every nation can overthrow its tyrants in order to achieve it.

Our humanitarian mission – our Christian, Jewish, and European mission – is to help them with that.

Moral relativism is trying to force us to disavow the West's special mission, and Europe's mission in particular.

But Europe's mission cannot be denied. That mission is to unite Western Christianity (the United States) and Eastern Christianity (Russia), to wage war against the new totalitarian threat, Islamism, and to do battle for the liberation of the Moslem world from that demonic perversion of Islam.

The Islamic world cannot liberate itself, however. To believe that through diplomacy and the support of its dissidents we can deal successfully with Islamism is every bit as arrogant and naïve as it would be to think that we could have dealt with Hitler by supporting German anti-fascists.

The putrid philosophy that declares that if we will not touch these barbarians, or if we buy them off, they likewise will not touch us, could very well destroy Europe. To buy them off is impossible, but we can liberate them, so they will see the light, and we must do so.

Unless we liberate them, they will turn around and enslave *us*. Alas, we should expect blood, sweat, and tears – because the alternative is a nuclear Armageddon, or *khalifate* all the way from Spain to China.

Indeed, no one wants to live in heroic times. We just want our peace and quiet. But history gives us these tests, and we must persevere through them, for the future of our children and for the sake of the entire world.

None of us is a great enough hero to deal with this problem all on his own. However, there are encouraging indicators that we are about to unite. The creation of your coalition is one such encouraging sign.

25. EURABIA: POLITICAL PSYCHOANALYSIS

Excerpts from an address by the author to the Christian Zionists of Great Britain, London, 2007

Twenty years ago I was a young reporter for the Moscow News, a weekly that was on the vanguard of perestroika. It helped open the floodgates of freedom of speech for all of Russia, including many unsavory elements – neo-Nazi and anti-Semitic groups, in particular.

I went to interview the leader of one of those groups. He kept saying that at the heart of all of Mother Russia's problems was a conspiracy of Jews and Protestants. He liked to call it a Yid-Masonic plot.

He was utterly deranged. Very soon after that he was arrested for incitement to pogroms, and he later hanged himself in his prison cell. In his suicide note, he wrote that he could no longer stand the taunting of his cell mates: they kept calling him "Jew." A man who had dedicated his life to hating the Jews could not bear this ultimate insult. God has a fine sense of humor, doesn't He?

Why do I remember this madman? Recently I saw a film about Islam on England's Channel Four. The film showed an imam in a mosque not far from here talking about the same Judeo-Christian plot, this time a plot against Islam.

Ladies and gentlemen, I believe our greatest problem is that we unfortunately do *not* have such a plot, that is, a battlefield alliance between Jews and Christians.

We have had centuries of enmity born out of the "theology of contempt" and Replacement Theology – but we are putting that behind us. Thanks to Christian Zionists, we are now experiencing mutual affection and love – a

natural love between the trunk of the olive tree and its grafted branches.

But we have no battlefield alliance yet. We have no common *plan* to defend our city, the city that we share and that is under siege, the city that is synonymous with biblical civilization.

Jerusalem Summit is a think-tank and forum that brings together subject-matter experts, academics, politicians, and men of faith, in an effort to develop that common strategy. We have held summits throughout Asia and Africa. Biblical civilization is under assault the world over, but wherever we go we discover that our enemy, unlike us, has strong unity in his ranks and a sound plan of attack.

Let us first talk about the unity in the ranks of our foes, the unity of the *Left* and the *Islamists*.

It is a most puzzling conundrum. The very lifestyle of the Leftist liberal atheists is anathema to the Islamists, and they will put an end to it within minutes of coming to power. What lies at the heart of this perverted alliance?

The real glue that holds this union together is the hatred of the God of the Bible, and refusal to follow His path – the path of individual dialogue with the Creator, individual partnership with Him, and individual responsibility to Him. This path demands that your every step meet His expectations, and that you *labor with your soul*. It is hard labor – Adolf Hitler sought to liberate his “Aryans” from it. The burden of that labor is the real reason why anti-Semites hate the Jews.

Sigmund Freud had a brilliant insight. The real reason for anti-Semitism, wrote Freud, is not the claim that the Jews murdered Jesus, but the fact that the Jews *gave birth* to Jesus. Jesus the Jew set the standard of morality

so high that many cannot deal with their feelings of guilt over not meeting those standards. But since they would not dare revolt against Jesus himself, they revolt instead against the nation that produced him, the Jews. However, a Christian who finds peace with his God, no longer feeling any need to revolt against Him, will simultaneously and miraculously find peace and love with the Jews as well. That is what we are experiencing with Christian Zionists.

Again, the middle path that constantly requires us to make complex spiritual choices is a tough one. Extremes are easy; they relieve us of the need to choose. It is easy to be a post-Christian liberal hedonist and acknowledge no God, just as it is easy to believe in the totalitarian God of the Quran, who likewise relieves you of any need to make moral choices. All you have to do is follow the *sharia* laws literally.

But the Left and the Islamists are more than allies. Why is this? Why does the Left adore its future executioners? Why does it offer itself to them, and offer them England too?

I believe the reason is that the Left has grown tired of living without God. Deep in their hearts, they yearn for a sacred structure in their lives. But they are no longer capable of creating it themselves, because ever since they abandoned Christianity, their spiritual muscles have atrophied. It is easier to concede to *sharia*, because it is easier to step from one extreme to the other. Like Marxism and Nazism, *sharia* relieves one of having to make choices, and provides ready-made totalitarian pseudo-holiness.

Moreover, consciously or subconsciously both the Leftists and the Islamists are at a loss to deal with their guilt of rejecting the God of the Bible, and so they strive

to put an end to their predicament: they strive to arrest the ongoing process of Creation, and they choose Death. The difference is only this: the Leftists' plan is to get their kicks first, and then die out (as demonstrated by their negative birthrate), while the Islamists want first to die as suicide bombers, and *then* satisfy their lust with seventy-two virgins.

Let us be clear: we are in the midst of the third satanic, anti-spiritual revolution of the last hundred years. First there were Bolsheviks, then Nazis, and now the Islamist revolution. The foundation of all three is the deliberate, overt rejection of Biblical values and morality.

Why is it so difficult for people to understand that the Islamists are assailing us as mercilessly as Stalin and the Nazis did? Why does the mainstream persist in denying it? For one thing, Islamism is much smarter. Imams are fond of quoting the Quran, "Allah is the great deceiver," and they encourage their flocks to deceive the enemy, that is, us. Long ago, it was much simpler. The Reds and the Nazis were on one side and we were on the other, and in both cases we were attacked on one front only. Islamism is now attacking us on seven fronts, waging against us seven distinct jihads simultaneously: ideological, economic, demographic, political, educational, missionizing, and military.

The most dangerous of those is the ideological jihad, whose objective is to prove that your entire narrative is wrong, that your claim to being the moral leaders of humanity is illegitimate, and that the Bible is not the Light unto the Nations. At the very foundation of this ideological jihad is the blatant theological lie of replacing Isaac with Ishmael. Ishmael's obstinacy lies in his belief that *he* is the true chosen descendant of Abraham, that the Jews and the Christians have distorted God's Revelation,

and that only the Quran has transmitted that Revelation authentically.

This is why Islamism takes the revival of Israel as a profound insult: because it is an incontrovertible confirmation that the Bible narrative and every Christian expectation are all true.

Remember, the Arab-Israeli conflict has no practical foundation. If not for the Islamic world's ideologically motivated refusal to recognize Israel, we could resolve the Palestinian problem through humanitarian means in a year. The Jerusalem Summit has developed a program for just such a humanitarian solution. I repeat: the source of the conflict is theological exclusively.

When the Moslems finally rid themselves of their theology that replaces the Bible with the Quran, when they rid themselves of their obsession with destroying the seed of Isaac (the source of all true prophecies and blessings), then the blinders will fall from their eyes, and they will see that genuine peace and extraordinary blessings will come from a tiny concession to common sense and justice: endorsing the right of the Jewish nation to live on its own land. Bear in mind that Israel's land mass is only one tenth of one percent of the territory of all Arab countries.

But for those blinders to fall we must defeat all seven jihads. The *ideological* jihad should be our top priority.

Why, then, does the West have no strategy for opposing this seven-headed monster? The answer is fear.

We are normally a tranquil people. We have no desire to fight; we want to be nice to everyone. God has a different plan, however, and He compels us to fight. Fighting develops in us the qualities He requires us to have, the skills to fight the deranged satanic minds our opponents

while treating the hearts of their most downtrodden with neither hate nor contempt.

The West is afraid to acknowledge that the source of the conflict with Islamism is not the existence of one “shitty little country” (as one unfortunately typical diplomat of the British Foreign Office once referred to Israel), and to acknowledge that they themselves are the source of the conflict. Radical Islam will not tolerate the existence of hedonistic, liberal, atheistic moral-relativists, and offers only one choice: convert to Islam, or die.

What gets in the way is the mirror image of the enemy that we have conjured. If we make concessions, so will the enemy, supposedly. That is absurd. The Islamists do not want a compromise. They want victory! Total victory. Totalitarian one. You can surrender Israel. You can elect twenty more Moslems to the House of Lords. You can finalize the makeover of BBC into the AI-BBC. None of this will suffice. They will not rest until the rule of *sharia* in Britain is complete. Why should they? They are winning, and you are on the run!

So, what should be our plan in our battle against this seven-headed hydra of the jihad?

The answer is simple: a Christian revival in the West, and an Islamic reformation in the East.

It may seem ironic that I, a Jew, am calling for a Christian revival in Europe. But now that the “root” and the “branches” have finally come together, it is natural not only that the branch should care for the root, but that the root would care for its offspring as well. So excuse me for offering this rather immodest and perhaps unsolicited advice. Europe’s choice appears to me quite straightforward. Either it will be a fundamentally Christian Europe, or it will be a Europe of Islamic fundamentalists. Many

libertarians will faint when they hear it, but this is the reality. If Europe wishes to save itself, it must believe in itself as a Christian continent once again, and it must regain absolute confidence that Biblical values are the right values.

There is no middle ground. Europe cannot remain hedonistic, atheistic, and tepidly indifferent toward the Bible, even to the extent of being not merely neutral but actually *hostile* to the task of reattaching itself to its Hebrew roots and to Israel. Either you will be ardent Christians, burning with faith and the Holy spirit, or you will be cold, dead victims of Islamism. “So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth” (Revelation, 3:16). That is, hot with a fighting biblical spirit or cold and dead. There is nothing in between.

The same goes for Israel, for we have the very same choice: either a Jewish spiritual revival, or a catastrophe.

It is actually a good thing that the Islamists have put God back on the political agenda. A distorted understanding of the relationship between God and politics is a serious problem; the solution is a correct biblical understanding of that relationship. The Islamists want a holy state and holy social life. If we will not show the right way to the right holiness, then they will impose a path and a destination of their own.

Now we have come to the second part of our plan: liberation of the Moslem world. Yes, they yearn to be liberated! But let me stress: I do not mean an invasion like the one in Iraq. The fundamental flaw of the neoconservative policy was imposing a new *form* without changing the *substance*. We must first change the Moslem mentality – but is that possible? Yes it is. Jerusalem Summit seeks to adopt a *Joint Diplomatic Strategy for the Free*

World. It rests on two central pillars: the emancipation of Moslem women, and equal rights for religious minorities throughout the Moslem world. Currently, flouting each of those two fundamental principles is the cornerstone of Jihad's totalitarian mentality.

Our task is to excise that cornerstone, so that the entire pyramid of Islamism will begin to crumble.

I wish to conclude with a personal appeal to my British friends.

Britain can lead Europe in this *joint diplomatic offensive*. God has a special covenant with Britain. God has faith in the sterling heart of Britain.

Unlike the conquistadors, Britain was the first to promote *noncoercive* mass conversions of distant nations and countries to the light of the Bible. Britain was first in the battle for human rights. Britain was first in the battle against slavery. Britain was the only European country that did not capitulate to Nazism.

Britain was a bastion of anti-Communism in Europe. Soviet citizens sought asylum in British rather than American embassies for good reason: they knew that the British would never betray them. Most important, Britain accepted the mandate for carrying out the objectives of the Balfour Declaration, thus playing a pivotal role in restoring historical justice and realizing the Biblical prophecies; that is, in the establishment of the State of Israel.

Britain's true greatness derives from its fidelity to Biblical morality, and its willingness to uphold the values of Judeo-Christian civilization, come what may.

What was the beginning of England's moral downfall? Britain's spirit began to tarnish long before London became today's Londonistan. As I see it, the prologue was the year 1921, when Britain, for political expedi-

ency (or so it believed), partitioned the Land of Israel. Winston Churchill, then Secretary of the Colonies, “one fine morning, with one stroke of the pen,” as he himself acknowledged in his diaries, gave away three quarters of the Promised Land to the Bedouin chief Abdullah for the creation of a new Arab state, Transjordan.

Other betrayals of the British mandate by the English followed like an avalanche. Restricting Jewish immigration. Encouraging Arab *gastarbeiters*, who inundated Israel by the hundreds of thousands in search of positions with Zionist companies, and later became the “Palestinians.” And finally, the White Book of 1939 that sealed off access into Eretz Israel for millions of European Jews seeking refuge from Nazism.

The British Mandate for the founding of a Jewish State in the Land of Israel was, historically speaking, the mandate of the League of Nations. Spiritually, however, it was a Biblical mandate, given by God in His kindness to that great nation, Britain, in recognition of its merits. Through Britain God was about to fulfill one of His greatest promises: the rebuilding of Israel and the final Exodus.

But that nation’s politicians forgot that God is a Zionist. They betrayed His mandate, and created the monstrous predicament we know today as the “Arab-Israeli conflict,” forcing the Jews to realize God’s plan not with the help of the British but in spite of them. To Arab sheikhs the English sold the covenant of their own prophets, Lord Balfour and other British Christian Zionists, thus partitioning Eretz Israel; they were punished for that with the curse promised by Scripture. Britain lost its imperial status and its position as a world leader, forfeiting that distinction to the United States.

It is indeed an axiom of history: When an empire ir-

revocably corrupts its moral fiber, it loses the distinction of being a world leader. The last straw in the burden of imperial sins that never fails to exhaust the Almighty's patience is an attack by the given empire against the Jews. Without getting bogged down in the ancient past of the Egyptian, Assyrian, and Babylonian empires, all of which disappeared from the face of the earth very soon after their attempts to annihilate the Jews, I would cite just a couple of examples from European history.

Only one generation after the expulsion of the Jews from Spain, the Great Armada was routed, and Spain lost its global prominence. In Russia, Vladimir Solovyov*, the great prophet and renowned Christian philosopher, petitioned Tsar Alexander III to protect the Jews from pogroms, warning the monarch of the direct link between the fate of the Empire and the fate of the Jews. The Tsar gave orders that no one mention "that lunatic" ever again. Not thirty years passed before the Russian Empire was no more.

The same thing happened to England, unfortunately. As long as it believed in the Bible and in its mandate to bring its light to all nations, it was a superpower, but when it lost faith in the Bible, and in the biblical commandment to rebuild *Tziyyon*, in particular, it became "irrelevant."

And yet, I am sure that God shall not turn His back on England, for the hope of all of Europe is bound up with England's destiny. Just as Sir Winston Churchill, with his fearless leadership in the war against Nazism, atoned for his sin of partitioning the Land of Israel, modern Britain too can mend its ways by remaining at the forefront of European resistance to Islamofascism.

My dear friends, fear not! I believe that Britain will rise again with Churchill's spirit.

And I believe that you can ignite a Christian revival in England and in all of Europe.

Moreover, if Britain, and its Foreign Office, in particular, will focus their efforts on bringing the Gospel to Moslems instead of placating Islamists, then you will behold signs and wonders. You will see Europe saved from a new Moor invasion, and you will behold the glory of Britain once again.

26. A BIBLICAL ALTERNATIVE TO THE UNITED NATIONS

**Excerpts from an address by the author
at the Second Jerusalem Summit Asia
in Seoul, South Korea, 2005**

What is it that we have in common, belonging as we do to different civilizations, living thousands of miles apart, speaking different languages, and professing different religions?

It is this: that we are all striving to create a flourishing humanitarian, free world, and are committed to building such a world not by force, but by the path of love, wisdom, and collaboration.

In order to achieve the cooperation of the greater share of the world's countries and civilizations, we need coordination. The coordinating center should be either an international organization, or a particular nation – a global leader.

The modern world has both of those, an international organization, and a leading nation. Nevertheless, that organization and that country have both failed to achieve such coordination.

The coordinating international organization is the United Nations, a paragon of inertia, impotence, and immorality. The United Nations has never averted a single armed conflict, nor deposed from power or brought to justice even a single tyrant. That is because its guiding principle is profoundly amoral. It is impossible to achieve the cooperation of two worlds that have completely different objectives: the world of democracy, and the world of totalitarianism.

The United Nations, however, accords equal mem-

bership privileges to democratic and totalitarian regimes. The latter, who make a laughing stock of the United Nations' Charter, especially the section that deals with human rights, use terror and nuclear blackmail as political tools. One cannot feel respect for an organization in which totalitarian Libya's delegate serves as president of the Commission on Human Rights, and Syria, a base for terrorists, sits on the Security Council.

The second option for a coordinating center for the free world is an autonomous country, a world leader. The United States of America has been trying to occupy that role, and we must not minimize the merits of that great country. However, there are many within the democratic camp itself that will not consent to live in a unipolarized world, if the coordinating center has assumed a leadership role based on its military, political, or economic power.

At the "Jerusalem Summit 2004" a group of experts made concrete recommendations for creating an alternative center and an alternative model of unity for the nations. What we have in mind is not to replace the United Nations with something else, or to remove that organization from power. Notwithstanding all its aforementioned shortcomings, that organization performs the important humanitarian function of serving as a global Parliament.

Indeed, the United Nations today is the representative of governments, not nations. Precisely for that reason, the United Nations, in the capacity of Parliament for all governments of the world, is hampered by all the same problems typical of any parliament.

Fractions, blocs, and breakaway groups form in this parliament, competing with one another and undermining its declared objective of uniting nations. Let us imagine that the dominating bloc in today's United Na-

tions was not that of the totalitarian states that render the United Nations' diplomatic efforts not merely futile but injurious, as we have observed. Even without those totalitarian states, every member of our ideal "democratic United Nations" would be preoccupied with its own political objectives – objectives that are, by definition, short-term goals, because they are concerned with political survival.

United Nations delegates represent their respective countries' political elite, and the political elite of any country has no choice but to be thinking about the next elections, not about the next generations. There is nothing dishonorable in that for politicians; short-term solutions and tactical preoccupations are the foundation of any executive power, including the powers that appoint delegates to the United Nations. Being politicians, they simply cannot afford the luxury of behaving otherwise.

The United Nations' decision-making model, even if all its members were to become democracies, would remain the political model of *realpolitik*: decision-making by means of diplomatically regulated power.

The *realpolitik* model keeps the world in a state of severe competition – a cold war, essentially – that merely regulates the rules of combat without advancing us further toward realization of the United Nations' own stated ideals, i.e., toward global cooperation instead of competition.

Our task, however, is to transition to a new model of global decision-making: decision-making through *wisdom*.

To that aim, the United Nations ought to have a Council of Sages, a parliamentary Upper House of sorts that would ponder solutions to the problems of humankind

based on universal ethical norms, and not on the endlessly shifting sands of political calculation.

The Council would adopt no resolution having juridical force. Rather, it would strive to acquire sufficient moral authority such that its recommendations, developed out of concern for future generations, would become helpful orientation points for the United Nations, while their call for repentance would lie at the heart of our political leaders' spiritual strategy. Governments too, not only individuals, must do penance for their egoism. Genuine *cooperation* is possible only after genuine "*kippuration*" – from the Hebrew "kippur," atonement, as in "Yom Kippur," Judaism's annual Day of Atonement, a day of fasting, repentance, and absolution from sin.

The members of the Council would have to satisfy the following conditions.

- First, of course, they must be wise; that is, they must have the wisdom that moral and intellectual authority demand.
- Second, their people, and not only their governments, must acknowledge that wisdom.
- Third, they must be accountable neither judicially nor financially to their governments, but only to their conscience.
- Fourth, they must be capable of considering the well being of the future generations of all mankind, and not only of their own nations.

But all this only leads to other questions. What principles should drive the creation of this Council? How would it operate?

A Council of Civilizations

This concept has earned the enthusiastic acclaim of many of the world's social and spiritual activists, from members of the United States Congress and the British Parliament's House of Lords, to the Chief Rabbi of Israel and the Dalai Lama.

Let us begin with the question of *where*? The United Nations Educational, Scientific, and Cultural Organization (UNESCO) maintains its headquarters in the cultural capital of Europe: Paris. Where then should a forum that aspires to become the "voice of ethics" in international politics be located?

A forum of this kind, if it really wants to bring all sides to an elevating consensus, must be a *common spiritual home*, a place that will tug at the most sacred heart-strings of all nations. That center must derive its authority not from political power or financial wealth, but from the kind of wisdom that sees a unique sanctity in every nation and in every culture. The nations must associate this forum more than any other with an ideal world built on wisdom and benevolence.

One special place on Earth is held sacred by the world's three primary religions, and has earned the respect of all humankind. That place is the Holy City of Jerusalem.

The quote from the prophet Isaiah that adorns the United Nations building refers not to New York (notwithstanding my love and admiration for that city), but to Jerusalem.

Permit me to quote it in its entirety.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall

be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more” (Isaiah 2:1–4).

Believers in the Bible are convinced that after almost two thousand years, an historical miracle has brought about the rebuilding of the Jewish state and its capital, Jerusalem, precisely for this purpose: to become the integration and inspiration center for the free world.

Believers in the Bible see in the rebuilding of Israel a sign of great hope. Because the Bible tells us that resurrected Israel will become a center for recognition of God and the model of a society built on spiritual principles, heralding the advent of a new era of peace and love, while Jerusalem, Israel’s capital, will become a “house of prayer for all the nations” (Isaiah 56:7).

However, even those who do not believe in the Bible, but whose minds are not blinded by prejudice, and who sincerely wish for harmony among civilizations, understand that a better integration center cannot be found. One only needs to have a look at the map to see this.

Israel, located at the cusp of Europe, Asia, and Africa, is a sacred source of religious inspiration for the world’s three primary faiths. Spiritually, historically, and politically, it is the place where “East meets West.”

Moreover, even in antiquity Jerusalem served as a global integration center. In the course of the seven-day Sukkot festival, the Jews offered sacrifices in the Temple of Jerusalem on behalf of the Seventy Nations of the world, to atone for the sins of the entire human family.

The world today consists not of seventy ancient nations, but of their contemporary incarnations: superpowers and regional groups representing all of the world's primary civilizations.

These civilizations, each with its own sharply defined culture and religious philosophy, are the key players on the global stage. The conflicts among those civilizations are the most dangerous and destructive forces in the world today.

By an astonishing coincidence (but it is more likely an auspicious omen than a mere coincidence) the number of primary civilizations in the modern world, like the number of the Tribes of Israel and the number of gates leading into Jerusalem, is twelve. Those civilizations are:

1. Latin America,
2. North America, Australia and New Zealand,
3. Protestant Europe,
4. Roman Catholic Europe,
5. Southeastern Europe (Orthodox),
6. Russia,
7. India,
8. China,
9. Southeast Asia and Oceania,
10. Arab,
11. Turkic, and
12. African civilizations.

We propose that the members of the Council should

be individuals who are moral and intellectual authorities for their respective civilizations.

They should be elected through an independent survey of opinion, and not appointed by their governments. For the Arab civilization, where the overwhelming majority of regimes are not yet democracies, the members of the Council must be elected from a pool of dissidents living in exile.

Members of the Council must be independent of their governments, both financially and juridically.

Members of the Council of Civilizations must be ruled only by their own conscience, and by fundamental and universal ethical principles. They must not be held accountable to their governments.

The composition of the Council would undergo annual restructuring, but the Council would always consist of thirteen members: one from each of the twelve civilizations, plus one more – Israel's delegate – inasmuch as that country will serve as the international integration center.

As mentioned earlier, the Council would adopt no resolution having legislative authority, but would strive to acquire such *moral* authority that its recommendations to government leaders for repairing their nations' flawed ways would not be dismissed out of hand like so much meaningless doublespeak.

This brings us to the most important question. How is this council of elders to reach a consensus, given that the world still has no generally accepted set of spiritual laws acknowledged as the foundation of all wisdom?

We propose that the Council of Civilizations begin with obtaining a consensus that such universal spiritual laws do in fact exist, and that the politics of all nations must be predicated on those laws. In particular, all nations must acknowledge that

1. Human life is sacred.
2. All peoples and persons are entitled to equal rights and freedoms.
3. Altruism is the foundation of harmony in social and political spheres.
4. All theologies are of equal merit, being merely different paths leading to the One God.
5. Any use of force to disseminate faith, or of religion as an incitement to terror, is unacceptable and will not be tolerated.

The following observation is critical here. In order that all nations will recognize the global recommendations made by the Council of Civilizations based on the values just enumerated, the United Nations must initiate a worldwide program of education in those universal spiritual laws. The educational systems of all nations aspiring to membership in the United Nations would have to participate in that program.

Albert Einstein once said: “The problems created by a certain level of consciousness cannot be solved at the same level of consciousness.” We can apply that principle to the topic at hand by saying that problems arising in the context of world politics cannot be solved using purely political methods. For that, we need spiritual solutions.

All this might seem like nothing more than a pipe dream. But dreams are what drives human progress. If we truly want it, if we truly want global political decisions that are based on wisdom, not *realpolitik* – then it will be no mere fairy tale.

Creating the Council of Civilizations in Jerusalem could become the first step toward realizing our universal dream.

27. THE FOUR BEASTS OF ANTI-ZIONISM

Excerpts from an address by the author at the First Jerusalem Summit Africa, Cape Town, Republic of South Africa, 2006

The congenial affinity we are all feeling here is not merely the rapport between good people and their yet more esteemed and hospitable hosts. It is the affinity described in the Psalms (133:1): “How goodly and pleasant it is, when brothers sit together.”

That affinity is rooted in our mutual belief in the Bible, in the God of Israel, and in His promises. It is the affinity of the Jewish nation – natural olive tree roots, and our Christian brothers – implanted onto them through God’s benevolence.

This communion of Jews and Christians as a single *arbor vitae* was for two thousand years impossible. But God promised that He would bring it to pass, and that all nations would rally around Jerusalem.

That miracle is unfolding before our eyes. Christians from all four corners of the globe, from the United States to the Philippines (“the nations of the islands of the sea,”¹ as prophesied in Scripture) descend on Jerusalem with an outpouring of love for the Jewish nation. At the Jerusalem Summit in South Korea I could not hold back my tears when thousands of Korean Christians who had gathered to meet us broke into song, singing the Psalms in Hebrew. Six million Jews perished in the Holocaust – almost one third of the Jewish nation. But immediately after the Holocaust, God, in His infinite love for His first-born son, has not only rebuilt Israel, but has also augmented His

¹ E.g., Isaiah 11:11 and 66:19.

people with hundreds of millions of Christians who no longer want to displace the old Israel, but want only to console and complete it.

So, what has the Creator done to enable the fulfillment of these prophecies?

He has engendered in Christians a spiritual thirst to unite the “roots” with the “branches,” and He has made it humanly and historically possible to quench that thirst.

To engender that spiritual thirst, God has removed the blinders from the Christians’ spiritual eyes. They now see that in churches everywhere for centuries they worshipped a Jew tortured to death by pagans, even while they continued to torment his very brothers and sisters. They now see that after becoming sovereign and triumphant the church followed the golden path of the Sadducees, whereas the Jews followed the path of the persecuted prophet. They have come to understand that Israel is the Jesus of history.

“For a thousand years in Your sight are like a day that has just gone by” (Psalms 90:4).

For two “days,” as for two millennium, Israel was tortured and crucified and remained in the grave, but at the dawn of the third “day,” Israel has been resurrected. Christians now understand that it is impossible to love Jesus and not to love his people.

However, the connection of the roots and the branches must be bidirectional: the Jews must likewise acknowledge that Jesus appeared on Earth by God’s design. Given that Jews do not engage in missionary activity, how else could the God of Israel have fulfilled His promise to bring all nations to Him? He had to send the Messiah of the Nations. For this alone the Jews must feel gratitude to Jesus.

We cannot blame Jesus for the fact that his name was used throughout history to persecute the Jews. Were he to appear again, there is no doubt that he would head not to the church but to the synagogue to worship God, and would defend his blood brothers from pogromists even they'd come under the banners with his image.

It is true that Jewish theology cannot acknowledge Jesus as the Jewish Messiah, the scion of David who is to usher in the era of the Final Redemption. Jewish mysticism, however, does in fact speak of two Messiahs: the Humiliated Messiah and the Triumphant Messiah. Moreover, the Jews' not recognizing Jesus was necessary for the nations. If not for that, his teaching would have remained a movement within Judaism – instead of becoming a way of the nations to the God of Israel.

For that matter, the question of whether Messiah's coming will be his first coming or his second is totally beside the point. When the Messiah appears, he will alter humans' hearts and consciousness, and such theoretical, theological questions will no longer have any meaning.

Let us return, however, to the possibility that Christian nations will mend in earnest their tragic break with Israel. By rebuilding the Jewish state as a unification center, God has made it possible.

Moreover, the resurrection of David's kingdom after two thousand years is one of the most obvious proofs that the promises of the Bible are an irrevocable contract, a Covenant, and not merely a kind of religious metaphor.

The Almighty promised that the dry bones that Ezekiel saw in the valley would rise again to acquire flesh and skin, and return to the Land of Israel (Ezek. 37).

He promised to gather the exiles from the four corners of the earth, and to bring them back to *Tziyyon* on the wings of eagles.

He promised to restore desolate cities, and that children's laughter would be heard in those cities once again.

He promised to rebuild Jerusalem, and He promised that the wilderness would flourish anew.

He predicted that His people would be burned in fiery ovens (as indeed they were by the Nazis during the Holocaust), but that He would save the remnant of His people, return them to the Land of Israel, and settle them once again in the Promised Land.

He has brought it all to pass, word for word. Those of you who have not been to Israel, do come and see the flourishing deserts, our rebuilt cities bearing biblical names, and the exiles gathered from all corners of the Earth, from Ethiopia and Russia, from America and Iraq. See the children who now play on the streets of Jerusalem.

The rebuilding of Israel is the most visible proof that God remains faithful to His promises. It is the most visible proof that our history is true. By "our" I mean not only the Jews, but all who remain faithful to the Bible. Because all this means that it is the book of Truth, and the working plan for mankind.

It is also proof that something wonderful is approaching, that we are standing on the threshold of something magnificent. Because every time God returned the Jews from exile to *Tziyyon* – that is, with each successive Jewish Exodus from the house of bondage – He accomplished thereby yet one more victory for Zionism, something grandiose that changed the lives of the entire human race.

When the Jews left the house of bondage in Egypt, Moses' Zionism – a tiny nation's yearning to win its

freedom and serve the Almighty on the tiny land He had promised them – gave man the spiritual explosion of monotheism, and introduced mankind to God the Creator, to the God of Israel.

Later, in Babylon, the Jews once again found themselves in servitude. The Exodus from there, the Jews' second return to Jerusalem, was a victory for Ezra and Nehemiah's Zionism. It gave momentum to a movement of repentance and catharsis, the same great prophetic movement of which Jesus, Messiah to the nations, was the crowning event, bringing billions to serve the God of Israel.

The third exile, the longest and most horrific, soon followed. The return from that exile is unfolding right now before our eyes. The Bible continues to be written behind the scenes. We live in sacred times, when the God of Israel, in keeping with His word, has brought His people back from their exile.

What will be the outcome of this new return? The prophets all equate this latest return to *Tziyyon* with the onset of the nations' complete return to the One God. Moreover, restoring the natural bond between the Jewish nation and the Land of Israel marks the beginning of the restoration of long-lost bond between man's human and divine natures.

“But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their minds, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:33–34).

Diversity on Earth

We will be speaking at this conference about how Israel can be a blessing for the Republic of South Africa: through new technology, in the war against terror, and in the battle against poverty.

All this, however, is just the delicious fruit; the root of these and all other blessings is the rebuilding of Israel. Israel has been rebuilt in order to become a center for transforming mankind, and to be a center for a new global union of nations that will open its arms to all, and will say, "We are uniting not out of mutual fear, which is what happens at the United Nations, but out of mutual love."

The wisdom of Israel is that it sees the kernel of sanctity is everyone, and it builds unity on that foundation. The nations will come to Jerusalem precisely for that purpose. "Ten men from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you, because we have heard that God is with you.'" (Zechariah 8:23).

Here I would like to say a few words about *peace*. World history consists of one long stream of relentless human effort to achieve peace.

Every person yearns for inner peace, to avoid the agony of choice: the conflict between reason and desire, between mind and heart.

Man wants to achieve peace in his community, to eliminate conflict between the rich and the poor, the strong and the weak.

Finally, man wants to achieve peace between nations, to eliminate fighting and hatred.

Peace of mind. Peace in society. And peace throughout the world.

There are thus two paths leading to that peace: the path of Babylon, and the path of Jerusalem.

The path of Babylon is the path of coercive conformism. It is the path of totalitarianism. For inner peace, that path offers us its totalitarian ideology: mind control. Just follow along with the party – Nazi, Communist, or Jihad – and everything will be just fine.

When people are afraid to even think an improper thought, for fear of being stoned, or having an arm amputated, or being sent to a concentration camp, tranquility can thus be gradually achieved. It is a slavish numbing of the mind.

For peace within our social circle, Babylon offers us a police state.

For peace among nations, it offers us Imperialism – subservience of all nations to a particular leader and ideology.

Indeed, that path can achieve peace – but only an ephemeral peace, a penitentiary peace.

World history is replete with examples of collapsed empires that had achieved just that kind of peace. Egypt, Assyria, Babylon, Rome, the Byzantine Empire, Genghis Khan, the Ottomans, the fascist Third Reich, Communist Russia.

The path of Jerusalem is the direct antithesis. It is the path of uniting diverse peoples and nations by their own will, based on the acceptance of Divine love, and the attainment of Divine wisdom.

We can tell from the frequency and scale of Babylon's attacks that Jerusalem's victory is near. We are witnessing totalitarianism's third global attack on the free human spirit in the past hundred years: Communism, Nazism, and now – Islamism.

The approach of the Messianic era likewise finds confirmation in the satanic hatred with which Babylon once again attacks Israel. Every successive Jewish Exodus from the house of bondage is a sure sign to the spirit of Satan that the path of Jerusalem will soon emerge victorious, that mankind will soon be saved from yet one more temptation to achieve peace via the path of Babylon.

And that is why the spirit of evil always tries to prevent a Jewish Exodus, just as it is trying to do today.

To achieve that, Babylon always deploys the same two weapons: first lies, and then death.

Genocidal Precedents

When did the first genocide on the African continent take place? Permit me to remind you. It was not in Rwanda or in Darfur. The Bible recounts that first genocide in the book of Exodus.

Pharaoh first resorted to a lie. “‘Look,’ he said to his people, ‘the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave [our] country’” (Exod. 1:9–10).

In other words, the Jews were accused of betraying the state. The stage was set. Pharaoh then opened the sluices of death, commanding that the Egyptians destroy all Jewish male newborns.

But the Jews broke free of their servitude: Moses’ Zionism triumphed.

The second Jewish genocide was also narrowly averted, as the Jews were preparing to leave the Babylonian exile. The Bible relates that the wicked Haman first slan-

dered the Jews to King Ahasuerus*, and then prepared an edict calling for the complete destruction of the Jewish people. Through Mordechai and Esther, however, the Jews were saved.

The third Jewish genocide was Hitler's handiwork; its aim was to prevent the most recent Jewish Exodus. Once again, it all began with a lie: about how the Jews are Communist agents and enemies of Germany, that they are the most despicable of all races – a cancer, a plague, lice preying on the flesh of the Aryan nations. The propaganda machine had been set in motion, and the Nazis soon opened the floodgates of hell.

Islamism is now trying to complete Hitler's work. The Iranian president is openly preparing the nuclear annihilation of Israel. A nuclear bomb, however, is simply the weapon of Satan, built on a carefully prepared foundation of lies. The latest lie is about the State of Israel's criminal activity, about the illegitimacy of Zionism, and about the Jews having no right to a new Exodus.

Note well that the closer we get to the coming of the Messiah, the more desperate does the Devil's opposition become, and the more refined are his lies. There is a reason, after all, that the Devil is called the Master Deceiver. In order to peddle the lie he frames it in contemporary terms, buzzwords of political correctness that instinctively engender revulsion among decent people.

Here are those words: Racism, colonialism, apartheid, and occupation.

Safari tour guides here in Africa show their tourists the "Big Four": elephants, giraffes, rhinoceroses, and lions. Your guides know the habits of those animals well, which enables them to bring the tourists as close as possible, to get the best possible photographs.

You, too, guides of Truth in the jungle of disinformation, must learn well how to strip the humanistic camouflage from this vile propagandistic foursome, in order to expose fully the lie of anti-Zionism.

Dissecting the Propaganda

Contemptuously the enemy uses the very thing that mankind found so shocking in his previous attack, Nazism, as the result of which the word “racism” became an expletive. “Zionism is racism,” our enemies declare.

No, my friends. Zionism is equality. It is the equal rights of the Jews to have their own homeland, as all other nations do. To brand Israel racist is absurd. According to the Bible, Israel gathers the exiles from all four corners of the Earth, exiles of every race, color, culture, and ethnic background. You will see Israelis with white skin and black, brown skin and yellow. Any person of any race who wishes to attach himself to the Jewish nation and say, as did Ruth the Moabite – “Your God is my God, and your people are my people” (Ruth 1:16) – can undergo *giur* and become a Jew.

Yet another lie informs us that Zionism is colonialism. This is an egregious distortion of the truth.

Colonialism refers to a metropolis,¹ which means the following. Some nation has a homeland where there is an official language and religion, and where the people of that nation constitute a majority. For example, the British have England, the French have France, and the Belgians

¹ In ancient Greece, a metropolis was the mother-city or parent-state of a colony. Hence, the word is occasionally likewise applied to the parent-state of a modern colony.

have Belgium. That nation then goes and builds trans-oceanic outposts, where it exploits the natural resources and workforces of a foreign country – as the British did in India, the French in Algeria, and the Belgians in the Congo.

The Jews do not have, nor have they ever had a metropolis. The Jews do not have, nor in three thousand years have they ever had any homeland other than their tiny Promised Land, the Land of Israel. Three times daily for two thousand years the Jews have prayed to return to *Tziyyon*; God has finally answered their prayers. They have returned, to create their land anew, by their own toil and sweat transforming a barren wilderness into a flourishing paradise. The Jews have no need for any Arab resource, including Arab labor.

Is *that* what our accusers call colonialism? No, Zionism is justice. The homeless now finally have a place to live, and the downtrodden and desperate finally have hope.

The third lie exploited by the enemy is the accusation that Israel is guilty of apartheid. The more monstrous the lie, the easier it is to get people to believe it, as Dr. Goebbels, Hitler's Minister for Public Enlightenment and Propaganda, used to say. That observation applies perfectly to the topic at hand.

Jews are forbidden to live in virtually any Arab or Moslem country. In the Gaza Strip, the Palestinians would not allow the Jews even to leave their cemeteries: they forced the Jews not only to destroy their homes, but also to exhume their dead. If a Jew so much as sets foot on Palestinian National Authority territory, within minutes nothing will remain of him but a mutilated corpse.

Meanwhile, nineteen percent of Israel's population

consists of Arabs with full citizenship rights. Israel's largest companies employ them as managers. They are Members of Knesset (MKs), and one of them even holds the position of Vice Speaker of the Israeli Parliament. Many of these Arabs – Israeli citizens, including Arab MKs – openly call for Israel's destruction, and cooperate with our enemies. Our democracy is far too liberal, and this could ultimately be its own downfall. But such are the laws of democracy.

Is *that* what people are calling apartheid?

Finally, the most rampant lie you will hear broadcast day and night from your television sets is about “the Israeli occupation.”

Only someone who has never read the Bible or who despises its contents could level such an accusation. A Jew living today in Jerusalem or Hebron, just as his ancestors David and Solomon, Isaiah and Jesus, Peter and Paul did, cannot be an “occupant.” He is home.

The Oslo Process's diplomatic formula says, “Land in exchange for peace.”

First, who should be giving away land to whom? Let us examine the facts.

There are twenty-two Arab countries in the world, but only one Jewish country. Those twenty-two Arab countries occupy an area half again as large as the United States of America. Israel's total area is less than that of the United States' smallest state, Rhode Island. And this dwarf must give away half of its tiny turf to a territorial giant, in order to be deserving of peace?

Imagine, ladies and gentlemen, that the situation is reversed. Suppose there were twenty-two Jewish countries, and only one tiny Arab state the size of a typical nature preserve in any of those twenty-two. Moreover,

those twenty-two Jewish countries have the audacity to demand that the one Arab country be divided, in order to create yet one more – a twenty-third – Jewish state, for that same solitary reason: because a Jewish minority also lives on that territory. The entire world would be outraged against those insolent Jews. “Leave that one Arab state alone! You have Jews living there? Then let them live with you, in one of your twenty-two countries. You’ve got gobs of land and petrodollars.”

Let us propose yet another metaphor. If the Arab countries were a soccer field, then Israel compared to them at the same scale would be a mere matchbox. It is absurd to think that if only we could annex just a half of that matchbox to the soccer field, there would be peace. But the thing is, that this green field, controlled as it is by the racist ideology of the jihad, doesn’t want a Jewish state *of any size* to exist. They do not need a twenty-third Arab country. They need the annihilation of the world’s one Jewish country.

Second, for what kind of peace are we supposed to give up our tiny land? Do the Palestinians want peace? Read their school primers. Watch their television programs. They want to “liberate” Jaffa, Haifa, Acre, and Lod. They want to stage a new Jewish genocide. If the presence of Jews in Judea and Samaria is “occupation,” it is still the only means of preventing a new Jewish Holocaust of another six million Jews. To that end, any measures whatsoever can be considered ethical, even checks at block posts, where the hapless Palestinians are detained in order to assure that they are not planning to blow to bits Jewish women and children.

But perhaps you aren’t satisfied with arguments based on simple logic and common sense, and you insist in-

stead on following the letter of international law. Fine. Then Israel is either, strictly speaking, land apportioned by the League of Nations for the creation of a national Jewish homeland, or, at the very least, it is “disputed territory.” Why, ladies and gentlemen, did “the occupation” not happen in 1948, when Jordan and Egypt seized Judea, Samaria and Gaza? Why did this situation arise only in 1967, when Israel has liberated those territories from the Jordanian and Egyptian control?

My friends, do not let anyone manipulate you. You see on television the poverty of the Palestinians, the block posts and tanks Israel uses in its attempts to defend itself from terror. The root of the Palestinians’ suffering is not Israel, but the satanic jihad ideology that malignantly exploits the Palestinians, using them as weapons against Israel – live ammunition in this diabolical war. One of the most prominent Palestinian activists once had the guts to speak the truth. He declared bitterly: “The Arab world is prepared to wage war with Israel down to our last Palestinian.”

All this is only a small portion of what I could say about anti-Zionism and the means of exposing it. These facts will serve you well in defending your cherished symbol, Jerusalem.

More important than defending one’s flag, however, is defending one’s home. We have come to Cape Town not to seek your help, but to offer you ours. Because, while symbolically Israel is the center of the global attack on civilization, the African continent is now the most coveted battleground of the jihad’s bloodiest war.

The Green Flag over the Black Continent

As you know, Moslems now constitute forty percent of Africa's population, and they are ever more aggressively joining the global jihad. Moslems subject the Christians of Nigeria, Sudan, Chad, and Somalia to systematic persecutions bordering on genocide. Radical Islam is gaining the upper hand in Africa in their political, educational, economic, and demographic jihad. At the same time, African Christians are disorganized, naïve, and politically weak. They do not know how to mobilize public opinion in the West, or even just the Western churches, in defense of black Christians. While your fellow Africans are being crucified in the Sudan, the whole world, thanks to a very media-savvy jihad, sympathizes with the Palestinians.

Al-Qaeda is bolstering its strength in your own backyard, in the strongest, most advanced state in all of black Africa: the Republic of South Africa. Not far from here, in Durban, Saudi Arabia is financing the largest propaganda center of Wahhabism in Africa, while Osama bin Laden has personally allocated funds for translating the Quran into basic Zulu, and disseminating it among the black tribes of the Republic of South Africa.

The leaders of the jihad understand that South Africa is the key to the entire continent, because whatever direction the Republic of South Africa decides to take, the rest of non-Arab Africa will follow suit. The leaders of the jihad deftly exploit South Africa's official anti-Zionist position, which has its roots neither in nationalism nor in religion, but is merely the depraved legacy of the Cold War era and, in particular, of the African National Congress. The ANC is the governing body of South Africa founded by Nelson Mandela, an organization with long-standing ties to the Soviet and Muslim blocs. As you know, ANC

resistance fighters underwent training during the 1970's and 1980's in specialized camps of the German Democratic Republic, where they forged close "military" relationships with the PLO terrorists who were also receiving training there.

Before you can turn around, the Republic of South Africa will be a *sharia* state, and you will become a persecuted minority. It is time for black Africa to wake up and unite in the face of the jihad threat. You, South Africa's Christian leaders, are in a unique position to rouse the rest of Africa. You can call upon the Christians of the West to focus their efforts on resisting the jihad in Africa, and on actively providing political, educational, and economic aid to African Christians, rather than aiding the continent's non-democratic regimes.

You must go on the ideological offensive, and you must speak the truth to the jihad: Satan, we have exposed your lie. But your attacks on our symbol, Jerusalem, are not merely a lie; they are your campaign to hide the truth about yourselves – that Islamism is racism, colonialism, occupation, and apartheid.

Yes, it is true: Islamism is a slave-driving and racist culture, tradition, and ideology. Moslem slave-traders who catch black slaves on the lam have sold three times as many of them on the forced labor market of Islamic north Africa as they have sold to North and South America. Two million African slaves were sold to Moslem countries during the nineteenth century alone. But even worse: for every slave sold, four more have died en route after being forced to cross the Sahara on foot, or have been brutally castrated to feed the demand for young black boys to work in harems as eunuchs. Saudi Arabia officially abolished its slave trade only in 1962 and Mauritania in 1980, but in the vast majority of Arab

countries the affluent still keep black slaves, whom jihad warriors are abducting in the Sudan, Chad, and Somalia. Not long ago, authorities in England apprehended a Sudanese diplomat who had brought into the country with him a young slave girl.

Islamism is colonialism and occupation. Savage tribes of Arabia have seized and destroyed by fire and sword ancient civilizations of North Africa, Asia Minor, Central Asia, the Caucasus, and Persia. They have excised wholesale entire Christian communities in modern Egypt, Turkey, Lebanon, and Syria. During the first century of the jihad (i.e., through the end of the eight century C.E.), 3,200 churches were destroyed or converted to mosques, while the Christian remnant to this day bears the demeaning status of *dhimmi**, “outsiders,” suffering state-sanctioned discrimination and restricted rights as compared with those accorded to Moslems.

Finally, Islamism is apartheid: the legalized, barbaric cruelty of the *sharia* that deprives women and non-Moslems of even the most basic protection and fundamental human rights.

In conclusion, then, let me repeat: The battle between the civilization of the Bible and the anti-civilization, the jihad, is underway everywhere; Israel is only its most visible symbol. It is not merely a physical battle, the kind we see every day in the streets, but a spiritual battle. Either the biblical civilization, including Christian Africans, will understand that its very existence is at stake and rally around *Tziyyon*, or Islamofascism will have the victory.

28. THE PATH OF KNOWLEDGE AND THE PATH OF SUFFERING

The Torah recounts not only past events, but future events as well.

People in general, but Jews in particular, regularly find themselves faced with archetypal problems described by the Torah. The Torah provides a key to solving any problem at hand, if only an individual – or the entire Jewish nation collectively – can grasp the spiritual significance of that key.

That is why the Torah uses then future tense when it narrates past events.¹

The Long Night of the Ninth Plague

At the beginning of the book of Shemot (Exodus) we read, “[The Egyptians] put slave masters over [the Israelites] to oppress them with forced labor” (Exod. 1:11). The Hebrew term for “slave masters” is “*sarei missim*,” which literally means “tax masters.” In January 2007, the reading of that particular portion within the annual Torah reading cycle exactly coincided with a heated scandal then unfolding in Israel, involving the director of the Israeli Tax Authority and de facto “prince,” or “chief,” of taxation – “*sar missim*.”

But who appointed these collective Pharaohs, who

¹ In Biblical Hebrew, past tense is almost invariably expressed using what is essentially a future construction. For example, *vayelekh*, “he went,” means, in principal, “he will go,” if not for a slight change in the vowel under the initial *vav*, which creates the distinction.

eviscerate the Jewish state of its spiritual and material wealth? We ourselves have appointed them. We ourselves have created this despotism with its pantheon of false gods: material gain, career, political correctness, and assimilation into the international community. We had no faith in our collective Moseses, the classical Right's visionaries (if we may judge by their initial lack of success, which only led to yet more brutal Pharaonic repressions). "[The Israelites] did not listen to Moses, because of their impatience and their cruel bondage" (Exod. 6:9). Impatience – also known as "*shalom akhshav*." (Give us peace on the double, or else just let us be, to enjoy the servitude that has become for us a way of life.)

Habitual servitude, however, eventually becomes unbearable, because, in addition to our work regimen the Almighty has brought down on the heads of our establishment's hard-hearted Pharaohs – that is, upon *us* – the full complement of His Ten Plagues. Our only consolation is that we, by all indicators, are now somewhere in the thick of the ninth plague, which means that the Exodus is near.

The first two plagues were blood and frogs. Our regime, by its refusal to guide Israel to the fulfillment of its Mission, has brought down upon us a plague of bloody terrorism, and the repulsive, ubiquitous frogs of the new anti-Semitism and anti-Zionism. Despite all this, our Pharaoh, like the original Egyptian one, is unable to read the signs. Because his own magicians were able to reproduce those same two plagues, blood and frogs, Pharaoh explained them away as mere sorcery; that is, in terms of everyday consequences that are the result of human acts. Our establishment says exactly the same thing: that we are experiencing not a punishment from God for violating His will, but merely natural consequences, and that if only we

were willing to make still greater territorial concessions, the blood would stop, and the frogs would disappear.

The next five plagues were lice, wild beasts, murrain, boils, and hail. Because our collective Pharaoh will not free the nation to perform its true calling, God has visited upon us: 1. lice (corruption), 2. wild beasts (*shahids* who blow people to bits on the streets and in our houses), 3. death of livestock (economic woes), 4. boils (the moral decay of all our institutions of power and of society), and finally, 5. hail. (Hezbollah rockets bearing that very name.¹)

But our Pharaoh of the Left establishment only hardens his heart, refusing to acknowledge the signs.

The eighth plague, locusts, is especially interesting. Locusts consume crops and grain. What is the bread of the Jews? It is God's word (see Deut. 8:3). Post-Zionism wants to "eliminate God" everywhere except in the synagogue, thus totally consuming, like locusts, any and all spirit in our social institutions and government structure, leaving not even the minutest green shoots of tradition and faith. If you catch a locust, you can easily crush it between your fingers. The lie of post-Zionism is likewise shallow and frail; its power derives from the aggregate – the mass media.

When the curse of the plagues intensifies, and the locusts threaten to deplete our reserves of patriotism to the extent that our country will no longer exist at all, our collective Pharaoh is finally willing, like Ramses II, to

¹ The reference is to the deadly Soviet system of mobile artillery rocketry used by the Hezbollah. The "BM-21 Grad" is a launching vehicle of the Soviet 122 mm multiple-launch rocket system developed in the early 1960s. *BM* stands for 'combat vehicle' (Russian: *Boevaya Mashina*); *grad* means 'hail'.

make certain concessions. They will consent to displaying the Zionist emblem in military or diplomatic settings – but only on the condition, of course, that no such thing will be allowed in our schools. “Go forth without your children” (Exod. 10:10). Pharaoh conceded after the seventh plague. Our latter-day collective Pharaoh likewise clings for dear life to its control of post-Zionist education, diverting our youth from their Jewish mission. Already with one leg into the abyss, they introduce the “Green Line” into our school primers, as an attempt to cement into young minds the guilt complex of “the occupation.”

The ninth plague is darkness, when the light of reason finally heaves its last, flickers, and dies. Appointing Amir Peretz, demagogue of the trade unions, to the post of Minister of Defense on the eve of the Lebanon war, speaking in the aftermath of Gaza about a new withdrawal (which they call “consolidation”), arming Fatah, considering the possibility of surrendering the Golan to the Syrians – all this can mean only one thing: absolute mental eclipse.

The *Midrash** tells us that the Egyptian darkness was palpable and physically debilitating – no less palpable, surely, than the spiritual and mental vacuity demonstrated by Israeli authority today, while we “sit, unable to twitch a muscle,” a symptom of the horrendous apathy and paralysis afflicting modern Israeli society. This mental blindness brings in its wake the tenth and final plague: Death of the Firstborns, innocent victims all over the land.

Perhaps we can still avoid that horrible plague, if only we will bring a true offering to the Lord in accordance with the Passover laws, so that the Angel of Death will spare our homes.

The Torah commands us to sacrifice a lamb each Passover, which represents the false gods worshipped

by the Egyptians: their fertility symbols. What is the idol of our collective Pharaoh? What do they worship? The Rabin legacy. Israel's assimilation into the international community. The chimera of the "New Middle East." Lay bare this idol, carve it up, and expose it at the family table where all generations have gathered, leave no illusion in young minds or old about these heathen gods. The blood of these false ideologies that you shed will serve as protection for your homes – safeguards on your lintels and doorposts.

"You shall eat [the Passover sacrifice] in haste." (Exod. 12:11) – Because the Angel of Death might come at any minute of this long night.

"Eat it with your loins girded, your shoes on your feet." (ibid.) – Ready yourselves for the Exodus. Be prepared to take the reigns of authority, to govern the state.

"Borrow gold and silver from Egypt." (Exod. 3:22, 11:2, 12:35) – Learn from the ruling elite whatever good you can find in them. Send off your children to become attorneys, politologists, and managers. Enough doctors and computer programmers already!

Moses was brought up in the royal palace. We, too, shall be liberated from slavery by a new generation of the political elite whom we ourselves shall raise, but it is a long and arduous process. Such is the dual dialectic of the moment: we are embarking on a long and time-consuming journey, but we must hurry.

Most important for leaving this slavery, we must first answer the question, "Why are we leaving?" Moses alternately demanded of Pharaoh, "Let my people go, that they may serve God," and "Let my people go, that they may make a celebration to God." Serving God and making a celebration to Him are really one and the same. A

celebration to God does not mean a Pesach or Purim festival; it means cultivating in the wilderness of this unspiritual world the oasis of a just society. Modern Israel, however, weary of being a slave to itself, has no plans to hold *that* kind of celebration. A Gay Pride Parade – well, that is an entirely different matter.

We must yearn for that celebration and inculcate that desire in our youth. The long night of awaiting the Exodus will then end swiftly – and without bloodshed.

Haematoma of the Left Hemisphere

Let us return to our topic. The Exodus will doubtlessly occur. Pharaonic hordes surround us, openly preparing the annihilation of the Jewish nation. We are in a state of political as well as spiritual servitude – our “limited sovereignty,” on the one hand, and our post-Zionist cynicism and lack of faith in our mission and in our noble ideals, on the other.

When we finally cry out to God, He will then lead us to freedom: liberation from our political and ideological chains. Pharaoh’s hordes will come rushing at us, joined by the entire global community. Gulping blood and submerged well nigh to our very necks, we will cross that Red Sea onto dry land. The enemy’s chariots will then disappear forever into the murky depths.

The future is already here, and Israel is already the victor. It is ironclad and inevitable spiritual logic, as inevitable as a crawling infant’s rising eventually on his own two feet to walk.

The ideology of pseudo-pragmatism that does not allow us to rise from our knees is doomed. It is the power not only of the Left establishment but also of the brain’s

left hemisphere – a mentality constrained by our times, by material factors, by logic, and by individualism.

A mode of thinking that denies the need to take any steps at all in synchrony with the right hemisphere, with ideals and traditions that are intuitive and transcend the individual, has brought the West to an impasse, where it is unable to protect itself on its certain collision path with the hypertrophied right hemisphere of the East.

The left hemisphere reckons not with the intangible, be it history or tradition, religion or psychology, nor with ideals and motives, whether its own or the enemy's. It scoffs equally at the laws of the orthodox and the dreams of the impassioned, playing by the unforgiving rules of the great chessboard, rules it has itself invented. These rules, however, evoke a wry smile from the One Who has established the rules not merely of chess, but of the very existence of the players, and they bring cynical grins to the faces of their “partners,” who acknowledge no such rules, although they have become quite adept at positioning the pieces.

The Adversary has introduced a new chess piece – the “Palestinian nation.” We accept it, for our rules demand that all nations must enjoy the same right of autonomy. The card sharper bandies about a new term: “Occupation!”, whereupon we concede to that too, and withdraw our troops from the defensive line. The liar declares, “Poor us!”, and Israel yet again nods unsuspectingly, and by its own rules hands over the cash to murderers of Jews.

Western civilization introduced the concept of *mea culpa*, “It’s all my fault.” If someone is accusing me, then they must be right, and I must be at fault. Our adversaries have no such concept. Islamists’ position is simpler: *my* problems are *their* fault. Unbiased Arab-Israeli scholars have in vain tried to explain to their diplomats on the

Left how naïve they are in saying, “The Arabs want peace and prosperity too, and they are willing to compromise” – thus assuming that the enemy’s mentality is just like ours. To an Islamist, any willingness on your part to make concessions means not that you are nice and striving for peace, but that you are weak – that he should crush you, hasten your downfall, behave yet more obstinately, and take everything for himself.

Neither approach is the Jewish way. There must be a third path, somewhere between apologizing every time you are spat on, on the one hand, and “I can do no wrong,” on the other. If the enemy brings outrageous accusations against me, I should take that as a sign that God wants me to correct some personal fault – spiritual, familial, communal, or governmental. He wants me to be remorseful before *Him*, not before my enemies. We must wage battle with the enemies, and emerge victorious over these false accusers.

The left hemisphere thinks it can deal with any problem by using “pure logic” – like a champion game-show contestant whose analytical prowess enables him to respond to any complex question in a matter of seconds. We naïvely superimpose on the enemy our own “mirror image,” and assume that our adversary is every bit as rational as we are.

They are coming to kill us, and it is only logical that we should build a Separation Wall to keep them out. When they shell us with missiles, it is only logical that we should build the “anti-ballistic umbrella.”

They say that nothing will stop them but death itself. Indeed, their fondest dream is to die and take us with them. But don’t be ridiculous. How they could possibly want such a thing? I mean, it’s so illogical!

Will we be able to walk away from the chess board

and, if necessary, to turn it on its head?¹ Will we save Israel? Will Israel become a “light to the nations”? Will we make the transition from that wasted left hemisphere of post-Zionism to a complete and harmonious universal Zionism?

The answer is a foregone conclusion. We *will* save Israel. We *will* become that light. We *will* make that transition. The only question is what kind of transition we will choose: the path of knowledge, or the path of suffering. Will we cross the raging sea gulping blood and already half-dead, or will we pass through it as between two walls?

That all depends on how quickly and how profoundly we will recognize our mission, and understand the underlying significance of the rebuilding of Israel, the reasons our society is so splintered, and the spiritual roots of our conflict with radical Islam.

The process of rationally acknowledging the spiritual is a process of harmonizing the left and right hemispheres, uniting the two triangles of the Star of David, imbuing the material with spirit, uniting the Holy One, Blessed is He, and His *shekhinah*, reconciling East and West.

Therein lies the solution to the fundamental problem now facing mankind, and therein lies the fulfillment of Israel’s mission: to lead the nations, via the path of Jerusalem, to genuine, everlasting Unity.

¹ In his acclaimed book on geopolitics, “The Great Chessboard,” Zbigniew Brzezinski, a virulent enemy of Israel, gives Israel almost no chance of survival. We must stop being content to play the role of a pawn on that chessboard. As discussed earlier in this book, even our own “king” (the U.S.A.) can “sacrifice” the pawn for his own purposes. We must leave this chess game entirely, overturning the whole table, if need be.

GLOSSARY OF SELECTED TERMS AND PERSONALITIES

Ahasuerus – see *Purim*.

Aliyyah (*Heb.*, “ascent”) – the immigration of Jews to Israel; also, a group of such Jews arriving in Israel from a particular country, and/or over a particular time interval. (Likewise, *oleh*, an Israeli immigrant; pl. *olim*.)

Amalek – a word that became a common noun, referring to any virulent enemy of the Jewish people.

The Amalekites were a nomadic tribe who occupied the Negev wilderness and preached extreme animosity toward the Jewish people, beginning very soon after the Exodus from Egypt (Exod. 17:8 ff.; Deut. 25:17 ff.), and through the early period of the Jewish kings.

Ashkenazim – Jews whose ancestors originally occupied the Rhine region and, eventually, German lands in general. Later, the term came to describe not just the Jews of Germany but also all Jews whose lineage is traceable to Germany of the Middle Ages. In modern times, the term is used to refer to all Jews who have come (or whose more recent ancestors came) from European countries.

BaGaTz (*Heb.* acronym for *bet din gavo'a le-tzedek*, “high court of justice”) – the Supreme Court of Israel.

Chamberlains – a collective term for those timid politicians who embraced a policy of appeasement in their dealings with Nazi Germany. The name comes from Neville Chamberlain (1869–1940), a British Conservative politician and Prime Minister of the United Kingdom, who signed the Munich Agreement with Hitler.

Charedim (*Heb.*, lit., “they who tremble” [before God]) – ultra-Orthodox Jews.

Dhimmi (*Arab.*) – a non-Muslim subject of a state governed in accordance with *sharia* – Islamic law.

Eretz Israel (*Heb.*) – the Land of Israel.

Erev Rav (*Heb.*) – the “mixed multitude” of non-Jews that left Egypt with Moses and the Israelites, according to the book of Exodus (12:38). See also Numbers 11:4.

Esther – see *Purim*.

Galut (*Heb.*) – “exile.” The word is also used to mean Jewish life in the Diaspora, in general.

Ger (*Heb.*) – a person who was born a gentile, but has now entered the Jewish fold through *giur* – the formal conversion process to Judaism.

Goy (*Heb.*, lit., “nation”) – a gentile.

Guevaras, Che (1928–1967) – an Argentine-born Marxist-Leninist revolutionary, medical doctor, political figure, and leader of Cuban and internationalist guerrillas.

Halakhah – the corpus of Jewish law that regulates normative Jewish behavior in family relations, religious prohibitions and observances, and social and civil conduct. The word *halakhah* can also refer to a particular law or a set of related laws within that legal corpus.

Haman – see *Purim*.

Ishmael – Abraham’s son by his Egyptian concubine Hagar, Sarah’s handmaiden (Gen. 16:15).

Kadima (*Heb.*, lit., “forward”) – the name of the ruling political party in Israel (as of 2008).

Karaim (*Heb.*, lit., “readers,” men of the written word) – a Jewish religious sect that originated in Baghdad in the eighth century C.E. Their primary doctrine was the repudiation of rabbinic tradition: broadly speaking, the Oral Law, the Oral Torah, the Talmud, and the Midrash. The Karaim represent re-

jection of the oral Jewish tradition, and reverence of the Bible as the only valid source of Jewish instruction in everyday life.

Kedushah (*Heb.*) – “sanctity”.

Kitezh – The legend of the town of Kitezh is a cycle of traditional tales about a town that supposedly sank into Lake Svetloiar (in present-day Voskresensk Raion, Gorky Oblast) and thus escaped destruction by the Tatars. The name “Kitezh” derives from the town of Kideksha (now a village 4 km from Suzdal’), which was laid waste by the Tatars in 1237. According to tradition, in calm weather the ringing of bells may be heard, and the buildings of the sunken town may be seen at the bottom of the lake. One of Rimsky-Korsakov’s operas, *The Tale of the Invisible Town of Kitezh and the Maid Fevroniia* (1907), was based on this legend and the Old Russian tale of Petr and Fevroniia. (*Great Soviet Encyclopedia, Vol. 14*)

Knesset (*Heb.*, “assembly”) – Israel’s Parliament.

Koach Adam (*Heb.*, “human power”) – Israel’s labor search agency.

Madrasa (*Arab.*) – an Islamic secondary school.

Mashiach (*Heb.*, “annointed”) – the Jewish Messiah.

Midrash (*Heb.*, “exposition,” “explanation”) – a homiletic or halakhic interpretation of the underlying significance of a Bible text; a collection of such *midrashim*.

Mordechai – see *Purim*.

Moriah – a mountain range in the book of Genesis (22:2), in which context it is named as the location of the near-sacrifice of Isaac. Ancient tradition identifies Moriah as the mountain in Jerusalem upon which David constructed an altar, and where his son Solomon later built a temple to the God of Israel.

Mujahid (*Arab.*, pl. *mujahideen*, lit., “strugglers”) – Muslims fighting in a war or involved in any other struggle.

Ordnung (*Ger.*) – order, orderliness, system of community norms.

Pravoporyadok (*Russ.*) – lit., “law and order”.

Proteksia (*Russ.*) – the manipulation of communal or political connections to obtain benefits or services that might otherwise not be forthcoming.

Purim – a one-day Jewish holiday of ancient origin, the story of which is told in the biblical book of Esther. The wicked Haman was a vizier to the Persian king Ahasuerus. Because of his extreme hatred of Mordechai the Jew, the only member of the king’s palace excused from prostrating and bowing before Haman, the latter decided to do away with the entire Jewish nation, Mordechai’s people. When Queen Esther learned of the dastardly plan from her uncle Mordechai, she revealed Haman’s evil intentions to her husband King Ahasuerus (who until then had not even been aware that Esther was Jewish). Ahasuerus then gave orders that Haman be hanged on the very gallows he had already prepared for Mordechai. Soon thereafter, in recognition of that miraculous deliverance, Esther and Mordechai instituted the yearly celebration of the joyous Purim holiday, which continues to this day.

Qufiyya (*Arab.*) – the traditional headwear of Arab peasants. Yasser Arafat wore a qufiyya whenever he appeared in public.

Rav – an Orthodox rabbi whose authority is recognized by his local community, or in the Jewish community at large.

Ruach ha-Kodesh (*Heb.*) – “Holy Spirit”, Divine inspiration.

Sanhedrin – the highest organ of Jewish political, religious, and judicial power in Eretz Israel at the time of the Roman Empire. Until the destruction of the Second Temple the Sanhedrin was in Jerusalem; later, the Sanhedrin met wherever its president, the *Nasi*, happened to be living. The Great Sanhedrin consisted of seventy-one members. Until the destruction of the Temple, they included Pharisees, Sadducees, and

representatives of Eretz Israel's various population centers.

Sephardim – the descendants of Jews who were exiled from the Spanish peninsula in 1492 ff.; they subsequently settled in the countries of North Africa and the Near East. In modern times, the term “Sephardim” refers to Jews who have emigrated from Moslem countries.

Shahid (*Arab.*) – a martyr for Islam.

Shalom Akhshav (*Heb.*) – “peace now,” in the sense of promptly and immediately. The term refers to a movement promoted by Israel's ultra-Left, who believe we should meet every Palestinian demand.

Sharia (*Arab.*) – the body of Islamic law.

Shekhinah (*Heb.*) – the Divine Presence; also, one of the names of God, referring to His imminent presence in the material world.

Shema – the prayer “*Shema Yisrael*,” – “Hear, O Israel” (Deut. 6:4) that occupies a place of central importance not only in Jewish liturgy, but also in the daily spiritual life of the Jew.

Shoah (*Heb.*) – Holocaust.

Solovyov, Vladimir (1853–1900) – Russian philosopher and mystic.

Tefillin (also called phylacteries) – two black leather boxes containing excerpts from the Pentateuch, hand-written on parchment. For the duration of the morning prayer each weekday, male Jews bind the tefillin to their person using leather straps, also an integral part of the tefillin. One box is bound to the skin of the left upper arm (“opposite the heart”), and the other to the head above the forehead, in fulfillment of the biblical commandment: “And these words, which I command thee this day, shall be upon thy heart. . . . And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes” (Deut. 6:6–8).

Tikkun olam (*Heb.*) – “repairing (or improving) the world”.

TZaDaL (*Heb.* acronym, *Tzeva Derom Levanon*, the South Lebanon Army [SLA]) – the armed forces of Southern Lebanon, the military detachment that fought alongside Israel against the Hezbollah in Southern Lebanon, who were essentially thrown to the mercy of fate by Ehud Barak’s administration when Israel’s forces were withdrawn from Lebanon in May 2000.

TZaHaL (*Heb.* acronym, *Tzeva Ha-haganah Le-yisrael*) – the Israel Defense Forces.

Tziyyon (*Heb.*) – the Jewish people, Israel; the Jewish homeland that is symbolic of Judaism or of Jewish national aspiration; the ideal nation or society envisaged by Judaism.

Ummah (*Arab.*, “community” or “nation”) – the word is used to mean either the collective nation of Islamic states or (in the context of pan-arabism) the entire Arab nation. In the context of Islam, the word *ummah* is used to mean the diaspora or “Community of the Believers” (*ummat al-mu’minin*), and thus the entire Islamic world.

Yeshivah (*Heb.*, “sitting”) – a school for advanced Talmudic study, the institution that has served throughout Jewish history as the highest and most influential form of Jewish education, particularly for instruction in the Oral Law.

Yeshurun – one of the names of the Jewish nation (see, e.g., Deut. 32:15).

Zadok – high priest during King David’s reign (2 Sam. 20:25), whose tenure coincided with that of the prophet Nathan.