

Zionism (Atheistic)

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1 Land of Israel promised to our patriarch Abraham

ספר בראשית פרק יח: (יח) וְאַבְרָהָם הָיוּ יְהִיָּה לְגוֹי גָדוֹל וְנִצְמוֹם וְנִבְרָכּוּ בּוֹ כָּל גּוֹיֵי הָאָרֶץ: (יט) כִּי יִדְעַתִּי לְמַעַן אֲשֶׁר יִצְנָה אֶת בְּנָיו וְאֶת אֶחָיו וְשָׁמְרוּ דְרָדְךָ הַ לְעִשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן תִּבְרָא הַ עַל אַבְרָהָם אֶת אֲשֶׁר דִּבַּר עֲלָיו:

“Abraham will surely become a great and mighty nation, and all the nations of the earth shall bless themselves through him. For I have loved him, because he commands his children and his household after him that that they **keep the way of Hashem**, doing charity and justice, in order that Hashem might bring upon Abraham that which he had spoken of him.”

The bitter confrontations between the religious and secular communities in Israel are all the more shocking because they represent struggles between Jew and fellow Jew-and because they are taking place in the Holy Land. To understand the roots of this clash, we need to go back in history.

The backgrounds and motivations of the visionaries and founding fathers of political Zionism will show beyond question that the lyrical “To be a free nation in our own land” (from "*Hatikva*") means to be free of Torah and *mitzvot*. It is a sordid study and an unpleasant one, but it is far better to abandon illusions sooner than to suffer the jolt of cruel awakenings at a later time.

Zionism initially started as a religious movement dedicated to re-establishing a Jewish presence in their ancient homeland, and a desire to learn Torah and serve God. Until WW1, a large number (perhaps the majority) of Jews in Israel were from the students of the Baal Shem Tov, and the Vilna Gaon. The students of the Vilna Gaon drained swamps and expanded the Jewish presence in Jerusalem.

Gradually, the secular Zionists motivated by socialists and atheistic Marxist ideology took control of the land.

2 Early Aliyah was by observant Jews building Jerusalem, Tzfas and Chevron

In 1740-1750, thousands immigrate to Eretz Yisrael including Rabbi Moses Haim Luzzatto (1707-1746), the renowned author of *Messilat Yesharim*, and Kabbalist Rabbi Haim ben Attar, author of the landmark *Or Hahayim* commentary. The large immigration greatly increases the size and strength of the Jewish Settlement in Eretz Yisrael. (Morgenstern, Arie. "Dispersion and Longing for Zion, 1240-1840". Azure.)

Rabbi Haim Abulafia (1660-1744), renowned Kabbalist and Rabbi of Izmir, to come to the Holy Land. Rabbi Abulafia is to rebuild the city of Tiberias, which had lain desolate for some 70 years.. (Morgenstern, Arie. "Dispersion and Longing for Zion, 1240-1840". Azure.)

1742: Rabbi Abraham Gershon of Kitov (d. 1760) is the first immigrant of the Hassidic Aliyah. He is a respected Talmudic scholar, mystic, and brother-in-law of Rabbi Israel Baal Shem Tov (founder of the Hassidic movement). Rabbi Abraham first settles in Hebron. Later, he relocates to Jerusalem at the behest of its residents. (Encyclopedia Judaica, vol. 9, pp. 514. Gershon of Kitov)

1742: Aliyah of Hassidim to Tiberias, led by Rabbi Menahem Mendel of Peremyshlyny (b. 1728). This is the first organized Hassidic Aliyah, and begins a period marked by a number of Hassidic Aliyot. (Encyclopedia Judaica vol. 11 pp. 1309)

1764 Aliyah of Hassidic leaders. Rabbi Menahem Mendel of Vitebsk (1730-1788) and Avraham Kalisk lead a group of 300 immigrants. The immigrants settle in Tiberias, where Rabbi Menahem Mendel oversees the building of a Hassidic synagogue. (Encyclopedia Judaica, vol. 9, pp. 514)

1808: First wave of disciples of Rabbi Eliyahu of Vilna (known as the Vilna Gaon, 1720-1797) arrives in the Holy Land, led by Rabbi Menachem Mendel of Sheklov (d. 1827). The new immigrants journey to Tiberias; seeing the strong Hassidic community there, they relocate to Safed, where they foster a warm relationship with the Sephardi community. (Ya'ari, Avraham. "Talmidei Hagra Vehishtarshutam Ba'aretz". Encyclopedia Judaica, vol. 11, pp. 1310)

1808 Second wave of the Vilna Gaon's students comes to Eretz Yisrael, led by his chief disciple, Rabbi Saadya Ben Rabbi Natan Neta of Vilna. 1

1809 Third wave of the Vilna Gaon's disciples immigrates to Safed, among them Rabbi Israel Sheklov (d. 1839). A community of 150 Jews of Lithuanian origin (known as Perushim) greets them. (Encyclopedia Judaica, vol. 9, pp. 1059. Ya'ari, Avraham. "Talmidei Hagra Vehishtarshutam Ba'aretz".) 1809

Agricultural land is bought by students of the Vilna Gaon in the spirit of the "Natural Redemption". Flourishing agriculture is seen as a sign of Redemption, and enables the Jews to fulfill the Biblical

commandments pertaining to agricultural work in the Land of Israel. (Morgenstern, Arie. “Dispersion and Longing for Zion, 1240-1840, 1240-1840”. Azure.)

3 Secular Zionism an atheistic revolt against God and His Torah

Ever since Marx, the Left has waged a war against God and his Torah. The Zionism of Herzl and Ben Gurion was ultimately a revolt against the Torah by atheistic Marxists. After the founding of the state, the IDF became not just an army to protect Israeli citizens against dangerous enemies. It became an instrument to be used to create the new secular Israeli, free of stale religious belief.

Zionism an atheistic revolt against God and His Torah

“Zionism was, among other things, a revolt against the Orthodox Jewish religion, that was associated with the Diaspora which Zionists contemptuously call Galut (“exile”). All the founding fathers of Zionism – Theodor Herzl, Max Nordau, Chaim Weizmann, Ze’ev Jabotinsky and the rest —were convinced atheists. ...People of my age can remember the situation. Ben-Gurion, like all of us, believed that the Jewish religion was about to die out. Some old people, who spoke Yiddish, were still praying in the synagogues, but with time they would disappear. We, the young new Israelis, were secular, modern, free from these old superstitions.” [Uri Avnery, 2011¹. Avnery was a journalist at Haaretz, Member of the Knesset, and founder of the left wing Gush Shalom movement in 1993, which he continues to lead. In 2005, he was voted the 128th-greatest Israeli of all time, in a poll by the Israeli news website Ynet to determine whom the general public considered the 200 Greatest Israelis.]

Zionism aimed to revoke the Covenant of Sinai: “Zionism demands a Jewish state, not because it cares for the Jewish state for its apparent value, but only because it views the existence of the Jewish state as the as the most practical means to its real end: revoking the Covenant of Sinai and converting the holy nation into a secular one. As such, Zionism represents the collective *yeitzer hara* (evil inclination) of the Jewish nation.” [The Gaon, Rav Chaim Soleveitchik, quoted in Moshe Schonfeld, “The Roots of religious Strife in the Holy Land”, Jewish Observer, October 1972.]

3.1 Herzl, Uganda and conversion to Christianity

Theodore Herzl's suggestion of Uganda as a possible location for the Jewish State is not an anomaly. And those Zionists of Eastern Europe who disagreed and held out for Palestine, did so for pragmatic reasons only. They knew well that the Jewish masses were not so bewitched by the nationalistic ideal that they could be attracted to a synthetic African “homeland.” They had to bank on the ancient and deeply-rooted longing for Eretz Yisroel, which could be harnessed to a Palestinian based nationalism with bonds of love. It was on the matter of location alone that his colleagues differed with Herzl; otherwise they identified completely with his concept of the “new” atheistic Jewish nation.

While one may shrug off Herzl’s Uganda suggestion as a chance proposal, not related to any underlying philosophy, his own writings as well as his personal life betrayed a very deep

¹ www.outlookindia.com/article.aspx?279289, 9 December 2011

alienation from Judaism, and real root-causes for many individual crises in Israel today-especially those that grow from negative attitudes towards Torah and rabbinical authority, towards protective barriers against assimilation and inter-marriage, and toward the integrity of the Jewish People and its religious heritage.

- To quote Dr. Herzl in *Der Judenstaat*: “The clergy shall rule over us? Never! **We will lock them up in their synagogues as one confines an army to its barracks.** We will certainly not allow them to interfere in affairs of state.”
- When his friend and colleague in the Zionist Movement Dr. Max Nordau married a Gentile woman, Herzl was most encouraging (from *The Memoirs of Nordau*, p108): “Your fears concerning the reaction of the fanatics to a mixed marriage are perhaps exaggerated. I don’t believe that any sensible person can reprove you on this score. Ideally, we would already be citizens of the Jewish State, which it is our supreme purpose in life to bring into being. If our state were already in existence, surely no one of its citizens could be prevented from marrying a foreign Gentile. upon marriage she would become a ‘Jewess’ (i.e. a citizen-by-marriage of the Jewish State) regardless of her religion. If she subsequently would have children, they too would be ‘Jews’ as a matter of course.”
- Herzl urges conversion to Christianity: “I wanted to solve the Jewish question, in Austria at least, with the help of the Catholic Church. I wanted to assure myself first of all of the help of the princes the church, and through them to obtain an audience with the Pope, to say to him as follows: ‘Defend us against the anti-Semites, **and I will found a strong movement are Jews converting to Christianity,** proudly and of their own free will. The leaders of the movement, myself in particular, will remain Jewish and it will be as Jews that we will advise and recommend willing acceptance of the dominant faith. The mass conversion will take place at high noon of a Sunday amid the pomp of a ceremonial parade and the ringing of the church bells of Saint Stephen’s - not furtively and with humiliation as Jews have converted today, but standing tall and proud! All of this on condition that the leaders will remain as Jews; accompanying the people to the threshold of the church, they themselves will remain outside; this will add stature to the proceedings, which will acquire the aura of a great revelation. We strong ones will be a transition generation. We ourselves will remain within our faith, **but we will convert our small children to Christianity before they reach in age to decide these things for themselves.**”
- Dr. Herzl had an only son named Hans, whom he wished to spare the burden of belonging to the Jewish nation. He therefore refused to allow the child to be circumcised-entered into the *bris of Avrohom Avinu*; Towards the end of his life, Hans Herzl converted to Christianity. Jacob Wiinscher, a leader of Herut, tells us in his biography of the younger Herzl (p. 45) : “When Hans was born, his father would not circumcise him, for reasons of his own. At that time, Herzl himself did not yet see a way out of the Jewish dilemma . He feared that some Jews would have to accept Catholicism, others ... Socialism. ... He himself saw abandoning Judaism as incompatible with human dignity. But he did not care to solve the problem in advance for his son.”
- In this un-retouched word portrait of the founder of Zionism and the circumstances in which (atheistic) Zionism was born, one can discover the roots of everything taking place

today -- especially the antipathy for the Rabbonim as bearers of *halacha* and tradition, as opposed to the official tolerance toward mixed marriages and missionary activities.

“The Zionists delight in accusing the East European Torah leaders as ‘responsible’ for the destruction of the Six Million, because they were not enthusiastic over the Zionist settlement of Eretz Yisroel. But it is common knowledge that the Torah scholars founded the Jewish community in the Holy Land. Before WWI the great majority of Jews in the Holy Land were the Torah Jews, who braved deprivation of the worst kind for the virtuous deed of dwelling in the Land. After WWI, under the British Mandate, the Zionists gained the political ascendancy, and thenceforth only those who received certificates from the Jewish Agency [controlled by Ben Gurion’s party] could gain entry. It was impossible for large numbers (even of the irreligious) to come, and no such opportunity ever came up; and surely it was never offered to the Orthodox. The Zionists severely restricted immigration certificates for the Orthodox. The Torah leaders encouraged Jews to flee, but there was nowhere to which to flee. (Rav. Avigdor Miller, AMG, 517, M)

I heard from Rav Simcha Wasserman zt”l that he worked to help Jews flee the Germans before the start of WW2. The US, Canada, South Africa and many other countries had closed their borders to Jews. The British had closed Palestine to Jews, although they granted a certain number of certificates to the Jewish Agency, but this “Jewish” agency gave these certificates to Marxists -- not to the observant Jews that Rav Simcha was trying to help. [JSO] More below from RAM:

420. When the Jews were herded into ghettos and deported, they began to appeal for help to these “leaders,” not to the rabbis, who had no influence. But these leaders throttled any attempt to save the Jews in Eastern Europe. Zionist leaders such as Weizmann, Shertok and Stephen Wise held that petitioning the Allies too much about saving the Jews would seem contrary to the war effort and thus might interfere with their aims to establish a Jewish state after the war.

Zionist leader Yitzchok Greenbaum announced in Tel Aviv, “When they asked me, couldn’t you give money out of the United Jewish Appeal funds for the rescue of Jews in Europe, I said, ‘NO!’ and I say again ‘NO!’... one should resist this wave which pushes the Zionist activities to secondary importance.” (Holocaust Victims Accuse, p. 26) **“One goat in Eretz Yisroel is more important than an entire community in the Diaspora.”** (ibid. p. 44) (155)

421. In February 1943, when a full page ad in the New York Times announced that 70,000 Romanian Jews could be saved at \$50 a piece, [reform rabbi] Stephen Wise said, “The American Jewish Congress, dealing with the matter in conjunction with recognized Jewish organizations, wishes to state that no confirmation has been received regarding this alleged offer of the Romanian Government to allow 70,000 Jews to leave Romania. Therefore no collection of funds would seem justified.” (ibid. p. 101) The money for the ad had been collected from poor Jews, but Wise got free publicity. The Jewish agency in London also denied this offer. But Adolph A. Berle, the undersecretary of state, confirmed the offer, and surely Wise knew this. Years later, a lawyer named Bartley Crum researched the matter, and concluded that the 70,000 Romanian Jews could have been saved, and transported to Palestine via Turkey – a few days ride in a truck; but that because of Jewish pressure the State Department had not given out the news. (155)

422. The lesson from all this is that the Jewish people put their trust in the wicked leaders, and they were punished measure for measure: the leaders put their own prestige and nationalistic goals before the needs of the Jewish people at its darkest hour. Had they put their trust in the Torah teachers, such a thing could never have happened. The Torah leaders were desperately raising money at that time. They came to each yeshiva, and each rebbe gave a little from his salary. They saved some Jews, but what could have been done if Wise had said yes? It would have been a snap of the fingers for him to save 70,000 at \$50 a head. (155)

423. In the spring of 1944, Eichmann offered to spare one million Jews from Hungary and other countries in exchange for one thousand tons of tea, one thousand tons of coffee, and ten thousand trucks. Joel Brand was sent as an emissary to the **Zionist leaders in Turkey** to convey the offer to them. **But Moshe Sharet, Yitzchok Greenbaum and the other leaders of the Jewish agency decided that it would be undesirable to invest any efforts to save these Jews, because it might displease their British allies and interfere with their plans for a Jewish state in the Holy Land.** So they decided to conceal Brand's mission. Heaps of newspapers were published in Eretz Yisroel, but not one word was said about Joel Brand. They lured him into Syria, the British took him to a prison in Egypt, and he languished there for months with his message undelivered, until all the Jews of Hungary were burned up. On July 24, 1944, the British were prepared to release Brand on the condition that he return to Hungary by way of Eretz Yisroel. But the Zionist Agency cabled to the British authorities in Cairo: "Delay his release." During that time, Eichmann informed Rudolf Kastner, "If Brand doesn't return in three days, I will resume the deportations to Auschwitz." (*Holocaust Victims Accuse*, p. 37)

4 Zionism adopts Marxism as its model in Ben Gurion's new State

From: 'The USSR Is Our Second Homeland,' Said One Kibbutznik When Stalin Died, Tom Segev, Haaretz, 2013.²

- "Incredible as it may seem, Stalin's Soviet Union was once at the center of Israeli identity."
- "When David Ben-Gurion returned in 1923 from a visit to the Soviet Union and declared: 'I am a Bolshevik'. They spoke Russian, read books and sang songs in Russian, and thought and dreamed in Russian."
- The ruling party in Israel until it was defeated by an observant Jew, Menachem Begin, supported that great murderer Stalin: "The United Workers Party," it said, "was shocked upon hearing of the great disaster that befell the peoples of the Soviet Union, the world proletariat and all of progressive humanity, with the loss of the great leader and illustrious military commander, Joseph Vissarionovich Stalin." The Soviet dictator was described there as a great revolutionary fighter responsible for immense historic endeavors. But read what was actually going on in this brutal Marxist state in Solzhenitsyn's Gulag.
- "Mapam's senior leader, a year later, went on to describe the People's Republic of China as 'a dictatorship that safeguards democracy there,' adding: 'This is the doctrine we have been nurturing for decades'."

² <https://www.haaretz.com/.premium-nostalgic-for-the-ussr-on-the-kibbutzim-1.5233153>

Israel today is no longer a Marxist/Socialist dominated country. The free market (mainly due to Begin and Netanyahu) has allowed it to become a start-up nation. The majority of its people are not the Marxist/atheists that Ben Gurion and Golda Meir tried to impose on the country, but quite traditional. Observance of the Torah is thriving among the IDF, industry and in the yeshivas. The most idealistic soldiers are now from the religious Zionists. The Left still has control over the public school system, the universities and the courts, unfortunately.

According to “**The Black Book of Communism**” (Harvard University, 1999), Communism, with ruthless efficiency murdered: 25 million in Russia during the Bolshevik (Lenin) and Stalinist eras, perhaps 65 million in China under the eyes of Mao Zedong, 2 million in Cambodia, millions more in Africa, Eastern Europe, and Latin America—an astonishingly high toll of victims. This was no accident, but an integral trait of a philosophy, and a practical politics, that promised to erase class distinctions by erasing classes and the living humans that populated them. Courtois and his contributors document Communism’s crimes in numbing detail, moving from country to country, revolution to revolution. Communism’s Bloody Century; In the 100 years since Lenin’s coup in Russia, the ideology devoted to abolishing markets and private property has left a long, murderous trail of destruction, by Kotkin, Stephen, Wall Street Journal, 03 Nov 2017

5 Indoctrination and denial of religious freedom

One of the worst tactics from the Zionists after the formation of the State, was their denial of the freedom of religious education and religious expression to the fellow Jews. This method reached alarming proportions with the attempt of wholesale brainwashing of orphaned Polish Orthodox children on the way to Palestine via Teheran in 1942-1943. Various methods were used by the Zionist to convert the children from their orthodoxy to the secular nationalist “faith” of the Zionist. It began with subtle brainwashing of weak, terrified children and continued with overt acts, such as the denial of religious articles and instruction and food and clothing. When these tactics did not work, violence was used in some cases, with some children being beaten and boys being put into solitary confinement for leading children in prayer.

See also “The Teheran Children Accuse”, by Moshe Schonfeld and From “*Genocide in the Holy Land*”, Bnei Yeshivos, 1980.

These methods, which were fairly successful on most of the children, we are again used in the 1950s against the orthodox Jews of Yemen who were taken to the Zionist State and dubbed Operation Magic Carpet. This large scale immigration designed by the Zionists increased the population the state by nearly 100,000. Once they were in the promised land, the naïve Yemenites who had come from a completely different nontechnological culture, were taken advantage of by the Zionists. They, too, like the Tehran children before that, we are denied the basic rights of religious freedom. They were not allowed to have synagogues, and the children are not allowed religious education. They were coerced with threats denying them food, housing and the right to work.

Moroccan Jews faced a similar fate at the hands of the Zionist. They, too, were threatened with a denial of life's basic necessities if they persisted in their demands for religious education for their children and for synagogues for their communities.