

Book18

JEWISH
ISRAEL
ANTI-
SEMITISIM
MOSHE
SISELSENDER

CHAPTER 1

STONES KILL
MARCH 2013
STONES
THROWN BY
ARABS
MORTALLY

WOUND A BABY

We must attempt to understand the reasoning and identify who are the causes and who are the agents.

The reasons are the fundamental belief of all the Arabs that Jews are not

welcome any place in the Middle East.
This poison is the reason for the stone
throwing.

The conclusion of this fundamental
poison is how to throw the Jews out.
the Europeans from 1190 to 1650 made
Europe Judein Rein -free of Jews. Hitler
did the same from 1933 to 1945 . First in
Germany from 1933-1939 he made life
impossible and most Jews left Germany

and in 1937 following the Anshlaus with Austria left Austria. The Nazis launched their Blitzkriei in September 1, 1939 against Poland . In 1940 Germany conquere Poland France Belgium Holland . In the footsteps of the Nazi

conquest followed the death squads . Six million Jews were killed and one million Jewish children , with the complete acquiescence of all the Europeans and the Roosevelt administration.

Following the defeat of the Nazis , a

miracle occurred God twisted the minds of all the anti-Semites and all the anti-Semites agreed to create a Jewish state and an Arab state .

All the Arabs refused to recognize a Jewish State and all waged a war to

annihilate the nascent Jewish State Israel created by the Jews in May 1948. With the complicity of the Europeans the Arabs lost all four wars that followed. But the Europeans and Arab hatred lingers on .

Now let us go fast forward to March 2013 -65 years later.

The throwing of stones is a continuation of making Israel Judenrein . By killing Jews in historical Israel .Jews will then flee and eventually Israel will disappear.

SOLUTION

HABO LEHORHECHO HASHKEM VEHORGO. WHOEVER ACOMES TO KILL YOU ARISE EARLIER PREMPT AND KILL HIM

STONES KILL . SHOOT THE STONE
KILLERS.

WHAT WILL THE WORLD SAY?
LET THOSE WHO SCREAM WHEN
JEWS DEFEND THEMSELVES

GO TO HELL

LET THEM RIDE THE ROADS OF
SAMARIA AND JUDEA AND BE
STONED BY THE ARABS.

THE OTHERS THE HELL WITH THEM

Chapter 2

CHAPTER 2

ISRAEL IS A JEWISH STATE.

**IF ANTI-SEMITES BORN JEWISH
OR NOT DO NOT LIKE IT THEY CAN
NOT ELECT TO LIVE IN ISRAEL.**

THEY CAN VOICE THEIR POISON
ANY PLACE THEY SO CHOOSE

THE FIRST TO BE BURNED IN THE
OVENS OF HITLER EUROPEAN JEW
HATRED WERE THE LIKES OF
THESE ANTI SEMITES .

THEY DID NOT SAVE
THEMSELVES BY PROFESSING TO
BE PART OF THE GENTILE WORLD.
HITLER BURNED CONVERTED
JEWS.

HITLER CONSIDERED ONE
HAVING A JEWISH GREAT
GRANDFATHER GOING BACK FIVE
GENERATION S AS BEING JEWISH .

HITLER BURNED ALL OF THEM.

CHAPTER 3

BUILDING THE BET HAMIKDASH IN OUR DAYS

Question

Are we allowed to build
the Bet Hamikdash the Holy
Temple today?

Do we have to wait for the

coming of the Messiah
before we build the Temple?

Response

There exists many issues
that must be resolved before
Jews can build the Temple.

[1] Security. The Arab
world would convulse and a
holy war would be declared .

This act would unite all the Arabs . They would declare that the jews are going to destroy the Muslim shrine Al AQSA that presently is standing where the Temple once stood.

[2] Location of the Temple.

We do not know precisely the area that was occupied by the first and second

Temples. At the time of the building of the second Temple there existed prophets who informed the Jews where the precise location exists. We do not have prophets today.

[3] We must have Kohanim to participate in the functions of the Bet Hamikdash. We do not know who is a real Kohen.

Only when the Messiah comes who will possess Ruac Hakodesh- Divine Spirit will he be able to know who is a descendant of Aaron the first Kohen He will also ascertain the precise place where the Bet Hamikdash must be built. At that time there will be peace all over the world. The Muslims will not prevent the building of the Holy Temple.

See Rambam Melochim

12:2,3,4,5

Aruch Hashulchon Even

Hoezer 2:14

Today we only have
Kohanei chazaka Kohanim
who are deemed Kohanim
by virtue of being given the
first aliya at the reading of
the Torah. They are not real
Kohanim. Responsa Akiva
Eiger cited by disciple of
Rav Akiva Eiger founder of

Religious Zionism Drishas
Tzion Rav Tzvi Kalisher
page 140 . Rav Akiva
Eiger claims that the
overwhelming majority of
Kohanim are unknown. Over
the span of thousands of
years the real identity has
been lost. That is also the
position of Maharashdam.

Responsa Mehrashdam
Responsa #235 citing as
authority - Rivash [cited

by Pischei Tsuvah Even
Hoezer chapter 7:2].

Maharashdam wants to use this fact to permit a woman who was captured by non Jews to marry a man who alleges he is a kohen in our day and age.

Maharashdam permits claiming that there exists a great doubt if he really is a kohen. Plus there exists

another doubt perhaps the woman was not raped. A Kohen is not permitted to marry a woman who had sexual relations with one not Jewish.

Aruch hashulchon Even Hoezer 3:22 dissents and refuses to grant permission for a captive woman to

marry a Kohen. Likewise
shaar Hamelech ibid
disagrees. Shaar Hamelech
18:23 hilchos Isurei Biah
Also Responsa Mahrit and
responsa Chut Hashani
disagree with Rivosh and
Mahrashdam. See Pischei
Tsuvoth Even Hoezer 7:2.

CHAPTER 4

QUESTION

[1] IS IT PERMITTED
TO REINSTITUTE THE
SANEHDRIN ?

[2] WHAT PURPOSE
WOULD IT SERVE TO
HAVE A SANEHDRIN
TODAY?

[3] WHAT POWERS
WOULD IT POSSESS ?

[4] HOW WOULD IT
RELATE TO THE
RABBINATE IN ISRAEL
AND IN THE DIASPORA?

[5] WHAT IF THE
RULINGS OF THE
SANEHDRIN WOULD
CONFLICT WITH HE
RULINGS OF THE
RABBINATE IN ISRAEL
AND IN THE DIASPORA?

[5] WOULD IT BE
PRACTICAL TO DO SO ?

RESPONSE

THE SOURCE IS
RAMBAM SANEHDRIN
4:11 AND PIRUSH
MISHNAOT OF RAMBAM

SANHDRIN

ALSO RADVAZ ON
RAMBAM SANEHDRIN

4:11

Position of Rambam that if all the living sages gather in Israel from all over the world they can reinstitute the Smich process. Then they can form a Sanehdrin.

Smich means laying of hands upon the one being ordained to adjudicate

Jewish law. The Smicha process began with Moses from the Bible. Moses gave Smicha to Joshua and to the other scholars the elders following the Exodus the giving by God of the Torah and wandering in the desert 40 years. Joshua in turn gave Smicha to the following generation . The elders in turn gave Smicha to a new generation of leaders. Thus

Each one who received Smicha could trace his smicha going back to Moses. However since the year 400 ACE the Smicha process was interrupted. There was no Smicha given. Rambam therefore opines that the Smicha process can be reinstituted even though the chain was broken.

However Radvaz in his commentary alleges that

Rambam himself is uncertain if Smicha can be re-instituted. Mari bar Rv however claims that in Rambam's commentary to the Mishne in Sanhedrin he definitely rules that the Smicha process can be re-instituted.

The Radvaz claims that although there was discussion about re-instituting Smicha , in

practice it never occurred. He was present in Egypt during the debate. He is an eye witness.

Radvaz claims that we have to wait until the Messiah comes to have Smicha re-instituted. He Messiah will be ordained from God and he will in turn ordain others.

There exists other authorities that claim that Smicha , in fact was re-

instituted. Rav Yosennh
Caro and the Mahr *be rav and*
other Rabbis were ordained.
They were opposed by the
Rav of Jerusalem who
boycotted the meeting .

The rabbis who did gather
ignored those who boycotted
the meeting. They were not
counted. Smicha was
declared re-instituted.
However those involved
were forced to flee. The

Sultan got word that the Jews were ready to revolt. They would next form a Sanhedrin anoint a king and revolt against the Sultan.

What ever occurred is only of historical interest. Smicha ordination was never passed on to future generations.

However , the entire

concept of having a Sanehdrin would be a mixed bag for the Jewish people.

It would be a blessing. All the laws would have a definitive voice. There would not be uncertainty as we have today. Even without a Sanehdrin today major issues like annulments require the gathering of all the Rabbis in Jerusalem and have them vote to annul or

not. Rav Henkin in his writings. Other authorities do not require this. I do not require this.

Furtermore , argues the Raadvaz that only those Rabbis who mastered and know all the Talmud all the Rabbinical literature written over the last 2000 years would qualify. Such a requirement was not met in

the time of the Radvaz .
Certainly not in our day.

For the past 1700 years
since the last Sanhedrin in
400 ACE Jewish
Jurisprudence was
developed. There exists no
central command post. Each
rabbi who has mastered and
practices all the 4 parts of
the Shulchan Aruch is free to
interpret the law and rule as
sees fit. There exists

freedom for each Rabbi to be flexible with out fear of punishment from a central body.

Would a Snehdrin exists such freedom would vanish. Every one would then be mandated under threat of punishment of following the rulings of the Sanehdrin.

It is wise that the Jewish worhld adopted the position of the Radvaz. It is

noteworthy the Yoseph Caro
the author of the Kesef
Mashna a commentary on
Rambam is silent and makes
no comment on sanrhdrin
4:8 where the Rambam
opines that it is ok to re-
institute the Smicha process.
His silence tells volumes.

Whenever Bais Yoseph is
silent it means that he agrees
with the Rambam. Therefore
he would be disagreeing

with the Raadvaz, The same rule applies when the Raavad is silent.

The same rule applies when the Ramo is silent in his addition to the Bais Yoseph in the Shulchan Aruch.