

MEIR KAHANE – DEBATES MICHAEL LERNER

0:00-1:00

(Speaker)... (Man in audience says something). No Michael Lerner. We could still wait a few minutes hoping he will show up, and he's always been welcome. If he should choose to show up another time we will make the arrangements to debate. Our other speaker tonight, Rabbi Meir Kahane. Perhaps I should say a few words about our guest Michael Lerner who chose not to show up and why it is important to debate Mr. Lerner.

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Michael Lerner comes from a political background of the far liberal Students for a Democratic Society of the sixties where he was an activist and earned his medals in the primarily anti-social, anti-Jewish activities. It is important to debate Mr. Lerner not because of Mr. Lerner in his own right, but because of the kind of values and anti-Jewish ideas that he represents which masquerade as authentic Jewish values. Which need to be exposed because of the threat they pose to the Jewish community and the Jewish nation in Israel.

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The primary goal that Michael Lerner today advances and the values that he represents are the P.L.O. state on what he calls the Arab land on the West Bank. His ideas are dramatically opposed to the Jewish values represented by our other guest Rabbi Meir Kahane. To many of us Rabbi Meir Kahane does not need an introduction, we've known him for years and followed his fortunes and misfortunes. However to those of us who need an introduction, Rabbi Kahane is the founder of J.D.L. in the sixties.

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In 1971 he moved to Israel where he founded a political party in opposition called Kach International. Until 1989 he was a member of the Knesset. But more importantly he's the kind of a leader who is able to summarize the threat which is confronted by the Jewish nation in Israel and in the Diaspora. He is the only one who is able to formulate the kind of platform that transcends the history. It reaches back three thousand years and it projects

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into the Jewish future in the twentieth century. I met Rabbi Kahane personally some nineteen years ago and without making a long speech, I followed his fortunes and misfortunes all the years. As I read his books, I'm amazed how Rabbi Kahane grew politically. From his days of J.D.L. to becoming a national leader, perhaps a worldwide leader. And then I realized that it was not Rabbi Kahane that grew politically, Rabbi Kahane was always a Kahane. And I can guarantee you that Rabbi Kahane will always be a Kahane.

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What I realized that it was I who matured. It was I who grew to the point where I could realize that he was some twenty years ahead of time. Today I realize that he is still ahead

of our time. Rabbi Kahane speaks today about the dangers that confront the Jewish nation. He's the kind of visionary with the keen political, analytical mind like Zeev Zhabotisky and Chaim Weizmann. And he takes on where Zhabotinski left off, and perhaps where Menahem Begin faltered. With that in mind may I present our speaker for

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tonight. Rabbi Meir Kahane will be our first speaker, hoping that Michael Lerner will still show up. Thank you. (Kahane speaks) In the fall of 1969 issue of Judaism magazine published by the American Jewish Congress the following words were written by a Jew, "The Jewish community is racist, internally corrupt and embodies for the worst aspects of American capitalism and imperialism. Black anti-Semitism is a tremendous

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disgrace to Jews. It is rooted in the concrete fact of oppression by Jews of Blacks in the ghetto, and earned anti-Semitism. The Synagogue currently established will have to be smashed." The author of those words is not in the room, his name is Michael Lerner. Michael Lerner is a tribute to our insane times. In an era, in the words of King Solomon, the Book of Proverbs, "A generation pure in their eyes yet not washed of their excrements." In the same era when an ignoramus

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will a skull cap and nothing under it babbles Jewish concepts in the arrogance of ignorance that is awesome and that should win him the Nobel Prize for gall. Lerner is not important in his own right, in saner times he would be sitting by himself in a corner. Michael Lerner is important only in the fact that he is not a person but a concept, for there are so many Michael Lerner's in these insane times. Some are named Woody Allen, Woody who pecks away at Judaism. Woody Allen the expert on the Middle East and his problems having produced the Purple Rose of Cairo.

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There are so many of these people. What makes Michael Lerner particularly dangerous is the fact that he babbles his Jewish anti-Semitism in the name of Judaism. And his fortune is that there are people who know less than he does, and assume that he knows what he is talking about. And so in his Tikkun magazine, which unfortunately continues to plague us, he discusses the need to add what he called "new relevant sins to the Yom Kippur prayer."

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I don't know what a relevant sin is as opposed to an irrelevant sin, but one imagines that Michael Lerner knows. He says, "We must add for the sins we committed by not publicly criticizing the Jewish people in Israel when they act as aggressors." That's a good one, I must remember that for the next Yom Kippur. Or, "For the sins we committed by not recognizing the humanity and pain of the Palestinian people." I must tell that one to the parents of Jewish soldiers who died fighting the Palestinian people. But Michael Lerner is

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clearly a self-hater. The problem is that, as he wishes to destroy himself he also wants to take us with him. And I don't want to go. And I don't want Jews to go. And I don't want Israel to go. Let me just give you a quick rundown of some of the concepts that Judaism really says - from the rabbis, and not from some ignoramus out of the S.D.S. who exchanged a bandana for a skullcap

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and who says that he refuses to debate me because I'm a violent person. And who in 1970 announced, "The only place left those who want social change is to be fighting in the streets." And who on March 11, 1970 incited a mob of some 1,500 students of the Seattle Liberation Front and the Black Student Union to take over six buildings in the University as they beat and attacked students and instructors who refused to participate in their call for a strike." The reason why Michael Lerner is not here is because while he is everything what I said he is, he's not a masochist.

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He's not afraid of physical violence, he knows I'll destroy him intellectually. He's a fraud and a coward to boot. The ignoramus speaks of Jewish values. Let me read to you a Jewish value from the Midrash Tanhuma on Shoftim. A verse in Deuteronomy, "When you shall go out in war against your enemies." And the rabbis ask, why it is necessary to include the words "against your enemies," obviously one does not go out to war against his friends.

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The Almighty says, "Go out against them as enemies. Just as they will not have mercy upon you, thus you shall not have mercy upon them." That is Judaism. Again the Midrash. On the same verse, "When you should go out against your enemies," the rabbis say, "If you have pity upon them, they will go to war against you." An example.

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There was once a shepherd who was tending his sheep in the forest. He found a little baby wolf. Baby wolves are cute. And he saw that he was without a mother. He had pity on him. Jews have pity on everybody, including wolves. And he took a goat and nursed him from the goat. A boy came and he saw this and he says, What are you crazy? Kill him, otherwise there will be tragedy with the sheep.

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He didn't listen to him, - because the shepherds named Michael Lerner know better, after all you have to have pity on wolves. When the wolf grew up, he used to see a sheep and kill it, a goat and ate it up. And so the boy said to him, Didn't I tell you not to have pity?" Moses said, "If you have pity upon them, those that you shall leave would become as thorns in your eyes." That is Judaism.

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He speaks of mercy, and indeed Judaism is filled with mercy. Mercy is one of the attributes of the Almighty. It is indeed one of the attributes of the Jewish people. We're

know as “Merciful, the children of merciful.” But Rambam says there are two kinds of mercy: a good one, and the mercy of fools, the mercy of which the rabbis speak when they say,

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“One who has mercy upon the cruel, will someday bring cruelty upon the merciful.” The Torah brings down Mr. Lerner. The Torah brings down an interesting commandment. If we find the body of a murdered Jew, and we do not know who the murderer is, we measure to the nearest town, and then the elders of that city must come out to the spot and they have to proclaim publicly, “Our hands did not shed this blood.” And the rabbis in the Talmud ask, Did anyone suspect them?

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Of course, they didn’t do the actual killing. But they have to proclaim, we did everything possible to ensure that he would not be killed. Can this pitiful creature say that? A man who calls for mercy upon cruel people. Upon people who if they could, would bring upon us a holocaust of hatchets and knives. The blood of every Jew who has been murdered in Israel is upon the heads of every foolish Jew who said, You shouldn’t throw the Arabs out, it’s not moral, and so they remain and murder Jews. The mercy of fools.

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And one of the greatest fools does not sit there. In August 24, 1929, there were no occupied territories of 1967. In August 24, 1929, the Arabs in Hebron massacred 67 Jews in one day. I never knew why until I was enlightened by people such as the missing one. I never knew what was bothering the Arabs in 1929 until I realized it was their anger over the fact that the Jews did not give up the occupied lands of 1967. Between 1936 and 1938 there were three years of an Intifada

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and 510 Jewish men, women, and children were murdered during that period. What was bothering our Ishmaelite cousins in 1936? I never realized it until Michael Lerner enlightened me. If only we had given up the occupied lands of 1967 nothing would have happened to us in 1936. And in 1947 when the United Nation proposed a partition of land which might have created a Jewish state and Palestine, they said, no. They went to war. And 6,000 Jews died in that war, 1% of the population. What was bothering them in 1947? Clearly it was Jewish obstinacy, stubbornness, and fascism,

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in refusing to give up the lands of 1967. And in 1967, who had the occupied lands of 1967? Certainly not Tikkun magazine. The Arabs had them and went to war. It does not take great genius to know that when someone has East Jerusalem and goes to war, it might be because he wants West Jerusalem, and West Tel Aviv, and West Israel. And this pitiful creature who in 1967 was running around with a bandana, attacking Israel as an imperialist state, a tool of capitalism, this pitiful overgrown ignoramus today sits in the Bay Area

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and tells me to gamble on peace. And if we lose the gamble, who will suffer, Michael? We who live there, Michael, not you who live on the Bay. The tragedy of Israel is that there is no Arab problem, there is only a Jewish one. Were we Jews normal, there would be no Intifada, no Palestinian problem. But the abnormality of our times is mirrored in this, he's hardly the only madman. Let me read to you several

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news items that appeared in the past year, a mere handful of a great collection which could go into a book called "Coo-coo Land." Jewish Telegraphic Agency had item on June 3, 1989. "The police will prohibit the waving of Israeli flags in the Old City of Jerusalem next week, during marches and rallies marking Jerusalem Day. The ban is to avoid disturbances by the Arab population." This is sheer hell. One cannot even believe this. This is Lernerism at its best. On Jerusalem Day to commemorate the liberation of the Old City, Jews will not be permitted to wave

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Israeli flags lest the Arabs will be upset and disturbed. Clearly it is the waving of the Israeli flags that disturbs the Arabs, nothing else. If only we won't wave the flags then they will love us. The following letter appeared in the Jerusalem Post on June 2, 1989. It's written by a non-Jew from Tempe, Arizona and reads as follows. "While visiting the Temple Mount I was moved to recite from the Book of Psalms which I always carry." I'll advise [Jerusalem mayor] Teddy Kollek to carry the book of psalms by Lerner. "An Arab official and policemen rushed over to me, and emphatically demanded that I stop praying.

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I asked why, and he explained that Jews are not permitted to pray on the Mount. However when I informed him that I was Christian, they withdrew their opposition and permitted me to continue. I could not believe my eyes or ears. Are Jews forbidden to pray on the site of the Temple which King Solomon built, and from which he prayed? I'm still in a state of shock." Well I'm shocked too, I'm shocked that he's shocked. Such has been the Greek tragedy since two weeks after the Six-Day War. I remember that glorious, that divine, that historic moment when the Israeli troops liberated the Temple Mount. And I recall listening to the recording, of the commander of the forces Motta Gur -

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he's a laborite, he's a leftist, a secularist but even he was caught up in that moment and you could hear his voice shaking with emotion as he shout over his walky-talky, Har Habait Beyadeinu! The Temple Mount is in our hands! Two weeks later we gave the key to Mufti, the Wakf, the Muslim supreme council. And today if you're a Christian you can pray, a Muslim you can pray, a Jew - you can take pictures. What a desecration of God's name by people afflicted with the disease of Lernerism! This appeared on February 24, 1989. Headline, "Parents fear to send children on school trips to Jerusalem."

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When I founded the Jewish Defense League in Brooklyn, it was because people were afraid to send their children out. Jews were afraid. And then I went to Israel and guess what I found, I found Brooklyn. Parents fear to send children on school trips to Jerusalem. Jews are afraid today to walk to the Western Wall through the Arab market, through Damascus Gate. For 1,900 years we had a dream. We lived in Exile and in ghettos in degradation, we lived in fear and terror and we dreamed of the return to Zion, that someday we would come back to our own land and then live proud and free and unafraid.

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Today we have a state where parents fear to send children on school trips to Jerusalem, what a tragedy. I received a letter last August from an elderly Jew, a survivor of the Holocaust who lives in Haifa. He sent me a copy of an article that appeared in the local weekly: cries in Arabic, Slaughter the Jews, in the middle of day on Haifa streets. It tells a story how Arabs in Haifa, not Schem, are terrorizing Jews. And he gives me the address of one particular Arab in Haifa.

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I'll just read you one sentence from his letter, "This Arab embitters our lives every day. The neighborhood is made up of elderly Jews who can do nothing, you are our only hope." I am their only hope in the state of Israel. Can you believe such a tragedy? Holocaust survivors in Haifa, and they are terrorized, Slaughter the Jew, in broad daylight. What can one say? Especially when I know that none of you knows about this. None of you heard about this. Because your local rag, the Bulletin, is a typically biased paper. The second ad that we placed was not

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meant to be an advertisement. The second ad in which I wrote why I want to debate Lerner, I asked to be placed as a guest column, an op-ed and they refused. But the reply by Lerner was in the guest column. Dan Almagor is one of the leading entertainers in Israel, very, very popular fellow. Last December there was a rally of Peace Now in Tel Aviv to commemorate the anniversary of the Intifada. Yes, that happens too, I'm waiting for the first Arab rally to commemorate the founding of Israel.

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In any event, one of the speakers there was Dan Almagor and he said the following, "We had better prepare for ourselves the glass cages in which we will sit for when they judge us for what we have done to the Palestinian people." This is a diseased mind, the glass cages! Eichmann and us. That is the comparison, Eichmann in glass cage for his crimes and we will sit in glass cages for our crimes. Equal crimes? Eichmann massacred millions of Jews and the Israeli army is fighting a people that would finish the job. That is the equation. And then he read a poem that he had written, a poem to the soldiers of the Israeli army. "You, the soldiers of every corner of every

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unit, look your commander straight in the eye and say, 'No, we won't shoot at children'. They only want to live with dignity as a free people in their own lands. That's all they want, these children." On December 1, 1989, last year, there was an interview on Israeli TV with a 17-year old child, an Arab from Schem, a member of the Red Eagles. His job was to go and kill Arabs who collaborate with Jews. He had described how he had murdered his cousin, a woman. And I'm going to read part of the transcript of the

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TV interview, "I said to the guy who was with me, 'Let's kill her,' he said, 'Why not?'" Let's have a beer, why not. Let's kill her, why not. Yes indeed the poor Palestinians. "So we went up to her flat, we went in, knocked on her door, she woke up. She came down with us, I didn't ask her anything until she had come down with us. I took her out into the street to the spot where I intended to kill her. I tied her up, I blindfolded her and smashed her head in with an axe. She had put a stain on me, we were tied by blood but I had to kill her." Let's hear that poem again, Dan Almagor, "all they want to do is live in peace." The Jerusalem Post three days later interviewed Arabs in Schem to see what their reaction was,

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since Israel T.V. in its insanity assumed that the Arabs would see this and be shocked. This is from the Jerusalem Post December 4, 1989. "People were proud and pleased at what Hawash said. They were impressed that he was even prepared to kill his own cousin." Sometimes when I come back here to visit, I fall into a deep depression. People say, Well, why can't you work things out with the Arabs? Go sit down and have a coffee and cake with Arafat and work things out. Now maybe you can do that Michael in Peoria. In Peoria you can work out just about any problem, because people there are pretty decent people.

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But the Middle East is not the Middle West. It's a different world, a different culture, different concepts, different mentality. It's a mentality where someone goes and kills his cousin with an axe, and says, I'm proud of it. And this poor sip, speaks of the oppressed Palestinians. Let me tell you whom we're dealing with. Last July the bus that was sent over the cliff and 16 Jews died. But what you may not know is that two weeks later another attempt was made on the same bus line, 405. An Arab got up, stabbed the bus driver twice, but he was overpowered and the bus driver was able to break the bus before it went over. When the police questioned this Arab

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he stunned them by telling them that the previous night he had murdered a Jew in Tel Aviv and they didn't know about it. So he took them to the site, a construction site, and there in a construction pipe was the body of a 36-year-old Indian Jew. That's only part of the story. He and the Jew, the Arab and the Jew were both workers on the same construction site. They had lived there together for months, ate together, slept together, worked together. And that night he took a bottle, hit the Jew over the head, tied him up,

and then proceeded to peel the skin off of his face. Did you hear about that? Maybe one here did. Where are all the temple rabbis on the Bay, who every single

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Sabbath get up and beat their breasts in guilt over things that Arabs do to Arabs? Where was Michael Lerner to get up and say, My God, this proves what the Torah said, - if he had ever read it, - about the first Ishmael, "And he will be a wild man, his hand against everyone, and everyone's hand against him." He doesn't quote that because that's a racist concept, his bible is much smaller than ours because of all the pages he had to tear out of it. Dan Shomron is the Chief of Staff of the Israeli army. On January 11, 1989 he held a press conference

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in Tel Aviv for both the local press in Israel and the foreign press. Here is the headline the following day in the Jerusalem Post, "Shomron: Intifada cannot be eradicated." What was that worth to the Arabs? Can anyone place a money value on that statement? The Chief of Staff of the Israeli army tells the world and the Arabs, we can't beat them. How much was that worth to them? How much of a boost of morale was that? How much spirit did that give them? And how many Jews were attacked and perhaps murdered because

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of that statement? You believe that it can't be eradicated, ok. Shut up, be quiet or better still, resign. If you think you can't do it, let someone else who thinks he can do it do the job. Intifada can't be eradicated? You make me Minister of Defense for a week and there is no Intifada. First of all, you seal off the territories to the news media. We don't owe them anything, what do we owe them? Biased, anti-Israeli, anti-Semitic, what do we owe them? Margaret Thatcher in the Falkland war did not allow the news media in.

0:00-1:00

Reagan, in Grenada, did not allow the news media in. Gorbachev, the great democrat, in Azerbaijan did not allow the media in. I would shut off the territories to the news media, and they would be given briefings every morning at King David Hotel. If unhappy, they would be given free tickets to the Wailing Wall. Then I would tell our soldiers, you have two days to do whatever you want to do but at the end of those two days I don't want to see an Intifada, and there will not be one. (Man in audience) Welcome to the Holocaust, I mean that's what you're asking for. You're going to kill a bunch of people.

1:00-2:00

(Kahane answers) One more word out of you while I'm speaking, and I'll throw you out. You come here, shut up, you can ask any question you want later. In the meantime be quiet. Now the tragedy is, that this is the greater danger to Jews than any Arab that ever lived. A person that lives here, doesn't have the slightest concept of the Jewish pain over the past 70 years, speaks of a holocaust. Had I been Prime Minister when the Intifada started, not one Arab would have been killed, because not one Arab would have been there.

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What is more moral? To break their bones, shoot them, or to transfer them out of the country to let them live happily with their cousins as they do in Beirut? So what happens when Shomron says this? Fifty soldiers are faced with jail terms because of unclear orders. While on duty outside Schem, an IDF unit was attacked by stone-throwing Arabs. A soldier shot and he killed two Arabs. Now instead of being given two medals, he received two years in jail because he disobeyed orders. Now let me tell you the orders that are given to soldiers since I served in the army -

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unlike Michael Lerner, and unlike others who not only don't know Torah, but haven't any manners. I served for thirteen years in the army, and I know the orders. And let me tell you what the orders are concerning soldiers faced with stone-throwing mobs. If you are faced with a stone-throwing mob you must shout to them in their own language, Arabic. You must shout to them, "Stand back". If they don't, - and you can bet your home mortgage that they don't, - then you may then shoot in the air. If after that you are still around, you may then shoot at one stone-thrower at one foot. And if you're still alive, you may shoot freely. He disobeyed that because he's normal.

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What happens is that most soldiers don't obey it and don't disobey it. They back away. Think what that does to a 14-year-old Palestinian, as he watches the soldiers backing away not because they want to but because their hands are tied. My son just got back from army duty in Schem. He told me the soldiers are bitter, they're frustrated, they're angry, they don't know what they're doing there. If we are sent there to put it down, then let's put it down. If not, let's not got here, and that's logical. So the Intifada is eroding and corroding the Jewish soul. Shamir gets up, draws himself to a full height, and says,

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"If necessary, ten years, but they won't win." Of course they won't win with stones or with bullets, but as the Intifada goes on, and on, and on it corrodes the Jewish soul. And we lose the one thing that has been our greatest weapon: our certainty in the justice of our cause. If those lands are occupied then we shouldn't be there, but if they are not occupied and they are ours then we should annex them and make them part of the state of Israel. But because we do not do that, so we have this tragic sight, twelfth-grade students demonstrating at the Ministry of Defense

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carrying plastic beach balls shouting, These beach balls are not plastic bullets. Announcing that they will not serve in the army beyond the Green Line, that is the tragedy of our times. People tell me, it seems like the Intifada's dying out. This is from the last November: six more cars torched push the total to 170. Right now when I left Israel, there were 244 Jewish autos that had been torched. You don't hear anything about it. Of course not. January 1 was

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anniversary of the P.L.O. And so the Arabs invited all of the news media to a village outside of Schem. If the news media knew about it you better believe that the police knew about it, that the army knew about it, and everybody knew about it. It was hell, a huge marching in uniform with P.L.O. flags and hatchets. Four-page spread in Haaretz. You know why you think it is dying out? Because the army has given up two-thirds of the territories to them. You won't find soldiers there, you'll find soldiers along the main highways, in the main cities, towns. But five kilometers off you will not see soldiers.

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And if you have the courage to go deep into those areas, you'll see P.L.O. flags flying from every mosque in every village. The insanity of the Jewish people... Not only did 16 Jews die in that attack on the bus, but there were 24 injured including some very, very severely. Including one Amir Avromson, who to this day is still in the hospital. So Amir Avromson who will be permanently crippled, invited Faisal Husseini to visit him at the hospital. And he told him, "We have to give the Palestinians a flag, an anthem, and a state." We need a national couch. Do you think that there is one Arab

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in the world, who if on a bus attacked by Jews and permanently crippled would ever invite Meir Kahane and say, "You know, you're right"? We suffer from an incredible disease called Exile. It has entered the very marrow of our bones. On December 28 of this past year, elections were held at Hebrew University for the Arab student group. There are 1,500 Arab students at Hebrew University. And this is the article that appeared the following day in the Jerusalem Post. "A coalition of Arab groups headed by the Sons of the Village which calls for a Palestinian state to replace Israel, yesterday took control of the Hebrew U's Arab students committee."

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These guys should be in jail, instead they're at Hebrew U studying with full scholarships which Jews paid for. And you want to tell me that we are normal? When I was in the Knesset in 1986, there was a full-blown debate on schooling, and education, and campuses. Peres, who at that time was Prime Minister, addressed the Knesset, "In 1948, there were some 110,000 Arabs living in the country, illiterates." At that point he stepped back

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and it was as if his sun came out, rays emanated from his face. And he said, "Today, 4,000 Arab students are studying in the universities of Israel." I sat there watching him and I said, "One of us is insane." What joy, 4,000 Arabs students studying... Do you know who the most dangerous Arabs of Israel are? Of course it's the students, it's not some dumb peasant, an illiterate. The revolution does not come from the numb and the dumb, the revolution comes from intellectuals. That we in our insanity subsidize.

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We are creating the new generation of P.L.O. leaders in Jerusalem, in Tel Aviv, in Haifa because we are not normal. On Monday I spoke at the University of South California - not that I wanted to speak at U.S.C. but U.S.C. did want me to speak, so I spoke. Having been banned in November, I went to court and I won. Because as they say in Israel, I'm not some kind of a *friar*. And I spoke. At U.S.C. there is a professor named Yigal Arens, he is Moshe's little boy, Moshe Arens son. He's an anti-Zionist, he's not against the government's policy, he believes that Israel as a Jewish state is a racist state, an extension of Kahane.

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The last year he formed some Jewish committee on the Middle East, which is not really Jewish, not the committee, and certainly not about the Middle East, just about Israel. And he placed a full-page ad in several major papers. The headline read, "We are Americans and Jews, and we're proud to recognize the new state of Palestine." That's nothing. The moving paragraph here is, "We believe that the time has come to normalize the US relationship with Israel. A complete reevaluation on what has become since 1967 the American sponsorship of Israel is required. The impressive amounts of economic aid should be cut back. Furthermore the military assistance should be radically reduced." That's what I like; who needs enemies?

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Do you think that any Arab in the world would write such a thing accusing the Arabs? Of course not, because they are normal. On April 2, I have a trial in Israel, I'm being charged with subversion. The criminal code gives several definitions of subversion, "One who arouses dissatisfaction or bitterness among the people of the country..." Under that paragraph every Jew in Israel should be jailed twice a day.

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"and to arouse animosity between portions of the population." Every newspaper in Israel should be thrown into jail, every politician, every Jew. Arouse animosity? The Orthodox hate the irreligious, the irreligious hate the Orthodox, they hate right, they hate left. And the kicker to this is, paragraph 137 of the criminal code: "It shall not be a defense to state that the words stated were true." I put it to you that this law today would not be allowed in Romania, East Germany, Czechoslovakia, Poland, the Soviet Union, or outer Mongolia.

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That's what we have and that's what I face. And what are the exact words that I uttered? It was the day after the tragedy of that bus, 405. And Israel was in... it's hard to describe, the anger, the fury, the bitterness. We held a rally at the center of Jerusalem. The indictment describes my crime of subversion, for which I face a five-year sentence, that I said, "Who killed them - not Jews who are murdered in Schem or Hebron but on the highway between Jerusalem and Tel Aviv - who killed them? The government bias policy killed them.

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The Arabs in our midst are a cancer. And anyone who says that that is not humane, and not ethical, and not nice, upon his head is the blood of every Jew murdered by Arabs who remain in the country. He's a partner to the murder." That is subversion. Did one Jewish liberal get up and say, this indictment is fascism? Michael? And when I was questioned by the police they said, Did you say it? And I said, Of course I said it, I say it and you think it. Of course I said it, and in the courtroom I'll say it again. I don't hate Arabs, I love Jews. And that's not easy.

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I received the following letter from an Arab in 1987, which had I never published but I think the time has come. His name is Dr. Mahmoud Shahava from Shuafat in East Jerusalem a professor and attorney. This is the letter that he wrote me. "Despite the fact that I hate you with my blood, I respect you as an enemy. I enclose the letter to Maariv newspaper. The editorial board will undoubtedly not print it, in the manner of the Zionist press. You are authorized to print the letter fully in my name.

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Just as you like to say the whole truth from your perspective, I wish to say my truth in order to refute. Despite the gap between us we have a common point of view, the struggle against hypocrites and two-faced people such as Yossi Sarid. I prefer to fight with lions and wolves such as the Kach movement rather than with mice and jackals such as with Shulamit Aloni and Meir Vilner." Yet he really had never heard of Michael but he would have put him on the list. He enclosed a letter that had been published in the Maariv, by a professor Shaul Friedler, and his reply, which was indeed never published. Dr. Friedler's letter had been an angry response to a TV appearance by the mother of

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Moshe Tamam, a soldier who in 1984 was hitching a ride four miles from Netanya, not exactly Schem. He was picked up by four Arabs riding in a car, Israeli Arabs. He did not know that they were Arabs, because their license plates are the same as the Jews'. His body was found two months later. He had been hacked to pieces. His mother was on television, and I don't have to tell you what she said about the Arabs. And that disturbed Dr. Friedler from his liberal post high above all other human beings. So he wrote a letter to Maariv, which was published

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in which he said, "What would Mrs. Tamam or the Jewish community in Israel say if on European or American television they would say concerning Jews what Mrs. Tamam said about Arabs." See, that's the equation: bitter, sweet, light, darkness, the Germans bombed Coventry, the British bombed Dresden, the same thing; we do exactly to the Arabs what they do to us. And that was the letter written by Friedler who presumably went to bed feeling self-righteous and pious, that he had wiped away the racism of a mother who had lost her son, with the humanism of the professor.

22:00-23:00

And this is the letter that Muhammed Shahava wrote in response to the letter. This is an Arab reaction to the letter of this liberal Jew. He writes to this Friedler and he says, "Your problem and many like you is that you think that all the Arabs are children whom you can sell fairy tales." I like this Arab, let me tell you he is my Arab. "Shulamit Aloni, Yossi Sarid and people like you are sitting on land that belongs to the Arabs and speak loftily about justice and equality and other such nice phrases that are empty of substance. You presume to present the humane sector that objects to the occupation. Aren't Jaffa, Haifa, Akko, Lydda, the Ramle, the Galilee, and the Negev the Arab land that was robbed? So what is this hypocrisy?"

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Well, Michael so what is this hypocrisy? "I'm infuriated at the comparison between Arabs who live under occupation and Jews who are citizens of Russia and the U.S. The wandering Jew reached Russia, Europe, and America as a guest, but the Arab citizens live under the Zionist occupation and did not come to the state as a guest, this is Arab land. We Arabs do not want you either as hosts or as defenders, just get out and leave us alone." That's a normal Arab who believes it's his land and who believes that these kinds of people play games with them. What contempt! I understand him, and he understands me, and neither of us will ever begin to understand this.

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I've said it a thousand times and I'll say it again, and again. There is a contradiction between Zionism a Jewish state on the one hand, and Western democracy on the other. And if people are not happy about it, my job is not to make people happy. It's to make people think and to save Jewish lives. More Jews have died to our history because they do not want to see bitter things than for any other cause. What is Zionism? No, Michael, what is Zionism? Zionism is the movement to establish a Jewish state. And what does a Jewish state mean, Michael? A Jewish state is a state in which we control our destiny,

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in which we are masters of our fate, and captains of our ship and no one else is. Because for 1,900 years we had no state, and we enjoyed such wonderful benefits as crusades, and inquisitions, and pogroms, and Auschwitz's large and small. And so we finally told the humane world, Michael, Thank you but no thanks. We said, we don't trust the world, we want our state that will always be Jewish. That is Zionism but that is not Western democracy. Western democracy: whoever is the majority is the majority, right, Michael? The Arabs will sit quietly, every night they make love not war, have enough babies, become the majority.

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Michael, tell me, do they have the right to go to the Knesset and be the majority, yes or no? And don't thumper. Yes or no, do they have the right to be the majority and vote Israel out of existence as a Jewish state? Yes or no, Michael, don't shrink there, it's not your style. That's the question yes or no, if you're a Zionist of course the answer is, no. If you're a Western democrat of course the answer is, yes. He can't answer that. What could

he say, Yes they have it? then he's an anti-Zionist. No, they don't have the right? then he's Meir Kahane. Of course there's a contradiction when we play games with the Arabs.

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And this Arab is right. Do you think we are children here, he says. No they're not children, they're clever perceptive people. And they know about this argument, "Because we are raising your living standards." Only liberals think you can buy everything with money. You can't buy an Arab. "But we gave you electricity," oh thank you. "Indoor toilets, sit quietly. You live better than the Arabs in Iraq." He doesn't care if he lives better than the Arabs in Iraq, he only knows that the Arabs there live in an Arab state and he lives in a Jewish state. And he doesn't want to live in a Jewish state, Michael, anymore than you... how many Jews here would like living in Jerry Fallows' Christian state?

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Let's see the hands. Ok, that's exactly how many Arabs enjoy living in a Jewish state. How many Arabs think that The Law of Return, which is the basic law of Israel is a good law? A nice law? A democratic law? The law says any Jew who wishes to come to Israel, any Jew - even you, Michael, someday. You think that to the Arabs that's a democratic law? If Ben Gurion had not passed that law in 1950 and if I would have gone and presented it as a bill, do you know what they would have called me? They would have called me what they call me, a racist. No, Michael, why didn't you come out against the Law of Return?

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Michael, Michael hypocrisy, hypocrisy' name is Lerner. How many Arabs think that the law in Israel that forbids the sale of state land to non-Jews is a racist law? Every one of them. Did I pass that law, Michael? I've done many, many bad things in my life but I never passed such a law. God, that is racist. How many Arabs enjoy singing the national anthem? Michael, let's think together, come let us think and reason together. Picture this scene, the Arab of Israel stands, shoulders back, chest out,

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pride coursing through his veins as he sings the anthem. Think of the pride as he sings the words, "The soul of a Jew yearns." I mean, it speaks to him. And when he concludes, Michael, when he concludes with the words, "The hope of two thousand years," tears stream down his cheek as he says to himself, how my grandma waited two thousand years for the Jews to come home. It was our hope and the Arab nightmare. Contempt... ah, we have a compromise. An Arab doesn't want to compromise because he says Jaffa is as much Arab as Hevron.

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And he's right. Jaffa is the same as Hevron, it is Jewish, both are Jewish. If we have no right to Hevron, we have no right to Tel Aviv. If we have no right to Hevron in where Jews lived 3,000 years ago, we have no right to a city that was built 90 years ago. Abraham never walked on Dizengoff Street, but he lived, died, and was buried in Hevron.

Jacob never played golf at the Dan Hotel in Caesaria, but he lived in Schem. Don't play games with the Arabs. They are people with national pride.

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There will not be peace in the land, and I say that with a heavy, heavy, heavy heart. Because, Michael, I don't live in Oakland, I live in Israel. And my children serve in the army, and my grandchildren live there. And I want peace more than, Michael, more than you could ever, ever know. I'm not the fool. Wanting peace and getting peace are two very, very different things. Arabs don't want peace, they believe time is on their side because of Michael Lerner's. They believe that the only way that they can win is not by Arab armies, but by Jewish fools. Who erode, and erode and slap us with guilt, and guilt, and more guilt.

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I have no guilt. I don't suffer from Jewish AIDS, guilt. I think it is better to live than to die. And I think it is better to be a winner than a loser. What is this guilt? Every time Jews win we feel guilty about winning. Guilty about winning. What would a Jew in Auschwitz give for a Jewish tank, and a Jewish plane, and a Jewish victory? Someday when they build the hall of fame of inane statements,

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the following one by Golda Meir shall lead all the rest. After the war in 1973, Yom Kippur war, she said, "I can forgive the Egyptians for killing our soldiers but I will never forgive them for making us kill theirs." No, no Michael, that beats anything that even you have said. Though I must tell you that I have great faith in you, you're still growing. What an insane, what an obscene statement that is. I will never forgive them for killing our boys, and God bless every Jew who prevented the Egyptians from killing Jews by killing them, and that is a Jewish concept.

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When my older son was in Lebanon, in artillery, when he came back he told me something that I had known; he had seen it personally. They were given orders that if P.L.O. positions were inside villages, they were not allowed to give fire cover to the infantry less they kill civilians. Do you know how many Jewish soldiers died because of that criminal order? When they had to go under sniper fire? In any normal war you level the area with artillery and then the soldiers go in, but we didn't do that. I tell you that all the Arabs in Lebanon were

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not worth the life of one Jewish soldier. When my son serves in the army, I want to know that his C.O. cares more about him than about some Arabs who are part of the nation that thrills and waits for that day of slaughtering of the Jews. In World War II did Allied bombers ever say, "Well maybe we shouldn't bomb these cities because there are civilians there?" Who do you think we killed when we bombed Berlin? Gestapo generals? We were fighting an entire nation which was committed to plunging the world into eternal darkness. You know what bothers Lerner? Let me psychoanalyze not

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just Michael Lerner, but all of them here and there. They're riddled with guilt. They believe that maybe we really didn't have no right to go to the country at all, and take it from the Palestinians that were there. But they are not only guilt-ridden, but also cowards. Because if you really believe that you're a thief, you give back your kibbutz. If you really have guilt feelings about it, what you are doing there after all? In 1880, there were Arabs there, and of course there were Jews there also, but mostly Arabs. "What am I doing here?" If you really feel that way, give back your kibbutz. But they don't have the courage to do that, either. They're cowards in their thoughts, so they sit and they wallow in their

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guilt and they have to take the Arab position on every single issue, in order to win a crumb of forgiveness for their conscience. That's the real problem. Well I have no guilt that land belongs to us. I heard Shamir say we need greater Israel because of the Russian Jews; what an outrageously stupid statement. The reason why we should not give up that land is not because we need it for Russian Jews. If it isn't ours, it doesn't belong to us. There is only one reason why we should keep that land and it is because it belongs to us, period. You annex the territories, and you make them as Israel as is Tel Aviv.

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And you remove the Arabs, you give them a choice. If Arabs wish to stay, fine, but they live as a resident stranger. That is the halachic concept, they may live there with their personal rights but no national rights. An Arab is not a citizen. This ignoramus who finally learned one biblical verse said, but thou shall treat the stranger well. That's true, but he shall remain a stranger and not a citizen. Of course he should be treated properly and decently but he's a stranger and not a citizen.

0:00-1:00

If they accept it, let them stay, sit quietly. If not, out. Where will they go? They'll go to Lebanon and they'll go to Jordan. Don't insult my intelligence later by asking, Well what if Jordan doesn't want them? Of course Jordan doesn't want them! But I don't want them, either! So they'll have them. And if they want to call Jordan Palestine, well call it Palestine. If they want to call it Oakland, call it Oakland. Whatever you want to call it, we'll call it. What do we ever owe Hussein? First of all, Jordan is not legally Palestine, legally Jordan isn't even Jordan.

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Jordan is only 68 years old. When the League of Nations gave the British a mandate to create a Jewish state, it was over both sides of the Jordan River. The British cut away the East Bank because they were missing one state for one king, the grandfather of this present midget. And they created Transjordan which later turn into Jordan. It isn't a legal state. If the Arabs think that they are Palestinians and if they want to call Jordan Palestine, call it - not that I'll recognize it. But no Palestine in any part of Israel that we now hold.

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It's insanity. The Arabs start four wars with us, kill 15,000 soldiers in those wars, and then suddenly realize, "We can't beat them that way, let's do it differently." And then say, "Ok, let's have peace, let's start back at go." I come from Brooklyn, the streets, in Brooklyn winners win and losers lose. And especially losers who start a war and lose it, they lose good. Unbelievable. I believe in land for peace, I always have. We'll keep the land, and we'll give them peace. And if they wish to have a Palestine state, we may even help you overthrow the little one Hussein.

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But let them know that if they should be so foolish as to go out and start another war, and we conquer Jordan, that belongs to us, too. But what would the world say? But what would the world say. In 1945, the Poles and the Czechs expelled 12 million ethnic Germans from their countries. Twelve million people who lived in those countries for a thousand years. Do you know why? Do you know what they did to bring on Hitler in the 1930's? It's a fifth column.

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And so when World War II ended and the Poles and Czechs licked their many, many wounds, they said in their own way, Never again! and they threw them out. The Poles didn't ask, What will America say, what will the world say? Stop telling Polish jokes, they're smarter than we are. They threw them out, they gave them 48 hours, take what you can carry and get out. And they got out, but what if the Arabs don't get out? On the day that they hear on the radio that Kahane is Prime Minister, half of them would be across the border in a day. Because in the Middle East the name isn't logic and mercy, the name is strength or weakness. That is what they understand. Not from nothing that most of my support comes from Sephardic Jews, because their normal. They learned about Arabs because they lived with them, not because of some seminar at Berkeley.

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They lived with them and they fled them, that's why they back me, because I'm normal, too. What will the world say? What do you mean by "the world"? Togo, Singapore, Tahiti, Ecuador - you don't mean the world, you mean, America. There, in ten seconds I shortened the world. What will America say? First of all, the trouble with most Jews is that they think that Americans sit all day and think about nothing except Israel. Americans sit all day thinking that can Sacramento be that bad of a team.

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How much money will Montana get next season? That's what Americans think about, they couldn't care less about Jews or Arabs. It's only Jews with their pathetic feelings, what is the non-Jew thinking about me? He's not. Secondly, what in the world makes you think that America backs Israel because it's good? America of course only backs good countries. Franco's Spain, Salazar's Portugal, the Black Colonels' Greece, Chile, Salvador. Countries don't back countries because they're good, they back countries out of

self-interest. That's the basic policy. If America did not think it was to its interest to back Israel, it would not back Israel even if

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Abba Eban would be Prime Minister, God forbid. I don't want economic aid from America. Our platform is, we will not take economic aid anymore. It doesn't help us, it hurts us. We become some kind of a junkie, an economic junkie, that every year gets its fix. It prevents us from changing the situation that exists today. Israel today is not a state, it's a ghetto, it runs around with a charity box. U.S.A, the German funds, United Jewish Appeal, you don't build a state like a ghetto. You build an economy that stands on its own feet

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and that can only be done by capitalism and free enterprise system. That is what has to be done. Cut the red tape, the bureaucracy, throw the bureaucrats into the sea, not the Arabs, just the bureaucrats. And then if you give people a chance to make money, oh will they make money. Billions will pour into Israel, private money, private funds, investments, they'll build factories, give us jobs, exports, hard currency, that's what Israel needs, not charity. Military aid, that's a different story. If America feels that Israel is not worth it,

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don't give us the money either, and you won't get the use of the Haifa naval base. How much is it worth to America when the Sixth Fleet uses the Haifa naval base whenever it chooses to, free of charge? What would that cost America in the Philippines? Or in Spain? Or in Portugal? Or in Greece? If it's not worth it, don't give us the money and find yourself another base. How much is it worth to America that the U.S. armed forces use the Negev for storage of weapons in case of a war? Where else could they store those weapons? With Egypt, they would be stolen within two days. If that's not worth it, don't give us the money, go to Egypt.

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How much is it worth to see a MIG right up close; how much was it worth for the C.I.A. to study that MIG backwards and forwards and take it apart? And for those people who say, "Well it's the end of history, now no more problems with Russia." If I was selling insurance, I wouldn't write a policy on Gorbachev, that's the first thing. Who knows what will be in Russia in two weeks. We're already dismantling the armed forces, peace, brotherhood. What a world. American policy is still based upon the need for a strong and a stable and reliable anti-Soviet ally, and in the Middle East it has a big choice, either Israel or Abu Dhabi.

11

And finally what happened to God? I'm going to speak to you as a rabbi, it's about time that you hear a rabbi speak to you. What happened to Jewish faith? The people wandered the earth for 1,900 years as we did, suffering what we suffered, and survives, and comes back to this country just as the Bible says. You think that is an ordinary thing that happened? No, it never happened before! We won the war in six days. God made the land

in six days, we took the land in six days, and on the seventh we both rested. And you think that that is an ordinary thing? That's not an ordinary thing, the state of Israel is God's hand. It is a very special thing

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and it will never, ever go under. You want to talk about logic and practicality. I can talk practicality. In March of 1948 the U.S. Ambassador to the U.N. rose in the General Assembly and stated that America was no longer supporting the partition plan. Instead it supported a U.N. trusteeship over all of Palestine. That week Harry Truman imposed an embargo on all weapons to the Middle East, which meant to the Jews - because the British were giving weapons to Arabs. The Secretary of State called in the man who would be the first Foreign Minister of Israel, Mosher Sharet, and he said to him, Tell Ben Gurion not to declare a state because you won't survive it.

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We won't help you, you have no bombers - which is true, tanks - which is true. There were only 600,000 men, women, and children. I'm not one of Ben Gurion's fans, nevertheless he declares a state. And then something happens, someone decides to sell weapons to Israel. Logical person, one known Zionist named Joseph Stalin. Now I don't know what the odds on that are, but pretty, pretty long odds. It's God's hand, but we sit here and ask, What will be with America? Once we were people who had faith in the burning bush, and now we depend upon George Bush? What has happened here?

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We have to get up off of our knees, this isn't Minsk, this isn't Pinsk, this is Israel. You can talk to George Bush like a partner. We have partners. We give and you get, you give and we get, and we are partners. That's how one talks, because if I was George Bush and I heard all these Jews say, We need America, that will be an invitation to me to pressure Israel. In any case, I come to this country and I'm on many, many radio talk shows. I was born here so I'm not someone who's coming out of Israel to give you kind of advice, this is what you should do.

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No, I was born here. I have never seen such open anti-Semitism in this country since World War II as I have seen today. It is open. The slightest problem - it comes out in black and white. I'm warning you, do not ever listen to your Jewish leaders who say, It couldn't happen here, this isn't Germany. Of course this isn't Germany, but neither Germany was Germany always. In Germany they used to tell people that this isn't Poland. Every country has its way. Nobody loved their country as much as the Jews in Germany did.

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Nobody felt as German as did the Jews of Germany. They didn't even call themselves Jews, they called themselves Germans of the Mosaic faith. They loved Germany with a passion that no one here could ever feel. Germany had a Jewish Foreign Minister in 1922. America didn't have a Jewish Secretary of State until 1972, and it was only because he

fled Germany. If someone would have asked a Jew, any Jew in the world in 1920, Who is the worst of anti-Semites? not one would have said, Germans. They would have said, Poles, and Slovaks, and Ukrainians, and Lithuanians, and Romanians, and Hungarians.

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Germans were the best, cultured. And then it happened. It did not happen because Germans are different. They are not different. Jews visit Poland today. Are you crazy? You're spending money there? Their hands are red with Jewish blood, what do you want to see in Poland? Give them the cemetery. I want money to go to Jewish life and not for Jewish death. It happened in Germany not because they are any different, it happened because there was a terrible economic collapse. People not only lost jobs, but they lost hope. People who lose hope will follow anyone who offers them hope. That's what happened, and you want to tell me it couldn't happen here?

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Your problem is that your local Jewish leaders are these losers. It's incredible who is chosen to be a leader, ignoramuses. They're not chosen for their scholarship, their knowledge, their piety. They're chosen for their money and their ability to raise money. They don't know what people think about Jews. They sit at dinners, and banquets, national conferences of Christians and Jews. And they sit and exchange conversation and humor and joke, and plaques. "This here is your plaque and this is my plaque." There is only one place where people can find out what people really think about Jews, and that's in a bar,

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a neighborhood working class bar, not a trendy bar over here in downtown San Francisco. Even if it is a happy one. A working class bar, that's where the Schnapps go in and that's where you hear what comes out. That's where you hear America saying, the jealousy, the Jews own this, and the Jews, - that's when times are good. God forbid if there should be an economic collapse in this country, God forbid it would be the Jews who are blamed. Michael, the Jews. Not the Blacks, because the anti-Semites blame the Jews for everything, including the Blacks. The tragedy of our time is that Jews don't want to see it.

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It is on top of us and we don't want to see it. A country with the deficit of over two trillion dollars, the biggest debtor in the world. If the Japanese would someday lose faith in the dollar, and stop covering our debts here, there goes the ballgame. There is no relationship between Wall Street and the real world. The biggest gambling joint north of New Jersey. The economy here is in terrible, terrible shape. We're losing jobs, we're losing trades, we're losing everything. And you sit there... Think carefully, especially young people.

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Go home, go home. If you're in college, this summer go to Israel. Who says every Jew has to be a PhD? Where does it say that? Why is it that every Jew has to be a doctor, an

attorney? Where? Go to Israel, enroll in a yeshiva. If you don't like it, quit, if you do like it, stay. And learn a trade, learn to work with your hands. Plant a tree in Judea somewhere, be a farmer, get married and have a dozen babies. Every one of those children is a gem to us, we owe Hitler two million babies. Pay him back, in this case interest is allowed. And then thirty years from now when you are sitting in your Jewish state, with your grandchildren

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in a settlement which has now become a town, and you speak to them how it was when you first came and how difficult, they'll look up at you and tell you in Hebrew, What a grandfather, what a grandmother. Then you'll know what Jewish happiness is. Go home, go home. We don't need money, we need Jews. One final word. I was banned in 1988. The Kach movement was banned from running for the Knesset in a moving demonstration of democracy. An elected party with the polls right before the banning showing us with between 8 to 12 seats which would have made us the third largest party in the Knesset.

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The polls showed that the largest percentage of voters between the age of 18 to 25 is with Kach. That's why they banned us, not because of racism. All of a sudden Likud began to fight racism. Of course, they were afraid that we would take seats from them. That's why I was banned and not a Jewish liberal, the grace is our voice. Right Michael, maybe I didn't hear you? We have to move quickly to save Israel from itself. And the answer to that is a national referendum. Take the power out of the Knesset to the real sovereign power base, and that is the people. A referendum is pure democracy.

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A parliament, the Knesset, Congress, is representative democracy. It's only there because people every single day cannot vote on every single issue. But in a time when there are issues of such immense importance, the people have the right to come and say, We want to vote on this ourselves. A national referendum on the following questions, yes or no. If it's yes, it's yes, if it's no, it's no. Shall we annex the territories and make them a part of the state of Israel, yes or no? Ahh...the problem is you can't vote. Go to Israel and vote.

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Two, shall we allow the Arabs to remain in the land as resident strangers with all their personal rights but no citizen rights? And if not, shall we transfer them out of the country? Yes or no, let them vote yes or no. If it's no, it's no. If it's yes, then oh yes. Three, can the Kach movement be allowed to participate in the next election in the Knesset? Yes or no. I want a referendum on that and I know that if there will one be we'll win hands down. And not only will I be in the Knesset but I'll be in the government. What are the chances? Clearly the Knesset will not happily allow it. That's why we have to take people into

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the streets. Of course without violence, Michael, what are you talking about? Without violence, naturally. I want to be able to bring out as many people as Peace Now did to their rally. And I have no problem with that because I am much more popular there among the people than Peace Now is. What they have is money so they can rent buses. If I have the money to rent buses, I'll go to the development towns, and say, Friends, I have buses to take you there and back. "Let's go." We'll get 200,000 people there, of course we can. But we need the money for that, and it frustrates me, makes me bitter. Peace Now can raise money, there is no end to the money that they can raise. They can have demonstrations every single week. This Lerner here

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held a tremendous conference in Los Angeles. He has money to place a full-page ad in the New York Times, in the L.A. Times, in the Washington Post. Where does their money come from? It comes from liberal and leftist Jews who support him. And I? Jews come to me and say, "Rabbi, I'm all the way behind you." And that's where he is, all the way behind me. I want a referendum and I can do it, if I can have the money. This speech is over, I'll have questions and answers. While you are listening to the questions, write a check. You can do both things at the same time. Write a check and make it out to Kach,

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and make me become the Prime Minister, and I want to tell you, that will be the days. My friends, we don't have much time. I come here and sometimes I'm depressed. Sometimes - twice a day for the past twenty years, because I know that 80% of the Jews inside Israel in their hearts agree with me. Not for nothing Yossi Sarid says, In every Jewish heart there is a little Kahane. Of course he didn't say it as any type of a compliment, he's wrong it, isn't a little Kahane, it's a big Kahane. The problem is that we have to get it out of their hearts and into their lips and into the streets, demanding, We want a referendum.

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We want the right to vote. If we lose, we lose, if we win, we win. I want a Jewish state in which Jews are not killed, and where Jews are not afraid, and where Jews are Jewish. It breaks your heart to speak to secular sovereigns. They don't know who they are, they have no identity. You stop one and ask him who he is. What do you mean, who am I? Israeli. You're not an Israeli. Arabs are also Israeli. That isn't an identity. A Druze can be an Israeli, a Chinaman can be an Israeli. You're not an Israeli, you're a Jew who lives in the Land of Israel. What does it mean to the average Jewish youngster in this country? Jewish is beautiful, it is so good to be a Jew. But only if you know why, and only if you appreciate

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the tremendous difficulty. Why should I be a Jew? There is only one thing that we have that makes us different from anyone else. It's not blood, there's no difference between Jewish blood and Czech blood. Is it our skin? There's no difference between Jewish skin and others' skin. We have black Jews, and white Jews, and yellow, that's no difference. It isn't even the Jewish head. What Jewish head? If I had a dollar for every stupid Jew I ever met I'd be rich but uncomfortable. No monopoly on heads. The only thing we have

that no one else has is the Torah. It's the Torah. And give it to your children and teach them that, and find a rabbi, a real rabbi. And take upon ourselves the Yoke of Heaven. Because if you think that you can deceive your children -

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you can't. No one can deceive a child; children were created with a brilliant ability to spot fraud. In their parents, in their teachers, in their rabbis, they may not say anything, but it registers. You can't tell your children, Be a good Jew. What does that mean, Be a good Jew? Faith in God, and a powerful Jewish arm and we can bring the Messiahs speedily and happily in our days. I'm Meir Kahane. (Video changes to man asking question) You're saying some very dangerous things,

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and yet I'd probably help with your bail. I like your referendum idea, now (Kahane speaks) Let him ask... look don't do to him what they do to me. Let him speak, go on. (Man continues) I will speak louder. I realize you don't feel the need to make reparations to any people you displace and yet everybody on the planet got a chance to start. You say, Move them back with their cousins, meaning, do I say it loud enough, Arabs. You want to be careful not to make the mistake, to make sure the means you use does justify the end. I only ask that you be careful. Thank you. (Kahane answers) And I thank you.

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I think that that took more than a little courage to get up and say, I'm sorry. It's a good thing, just for the next time wait until the end of any speech. And maybe you'll see that I'm not as crazy, and not as bad, and not as racist, and so on. The problem is that everybody has heard about Kahane, and nobody heard Kahane. First of all, I'll be careful, I know what war is. I fought in a war. War is a terrible thing. But you're talking to the wrong person, not I want the war, it's the Arabs that want the war. I don't believe them, I don't trust them, and I have precedents on my side. The presumption on their case is that of guilt, not of innocence. I'm not impressed by Arafat.

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Arafat gets up and he says, I recognize the existence of Israel. And everybody cheers and they run off to Sweden for a massage. Let me tell you some of the things whose existence I recognize. Diseases, roaches, earthquakes, of course I recognize them because they exist. And I recognize them for the purpose of putting an end to them. He recognizes Israel, thank you, Yassir. I'll send you a razor. That's not the point. I don't trust them. I'm willing to start fresh from where we are. You want peace, we can have peace.

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If you want Jordan, you can have Jordan. But I am not going to give up land. Israel is forty miles wide with the territories. Are you insane? God forbid that you should ever have to use those kinds of weapons that you mentioned. But if I believe that they're about to do, I would do it first. And because they know it, if I was the Prime Minister they would never use it. (Man in audience asks question) Many of us understand and even agree, but for a variety of reasons are not able to

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or are not prepared to go to Israel. For those of us that feel like you do, but who are not making aliyah, Americans who are going to stay with Michael Lerner over in Oakland... (Kahane) I understand. (Man continues) what should we do? (Kahane answers) You can make the local Kach chapter here, a strong one and a good one. Why should the local news media always be hearing Lerner? Why can't there be a solid and - you know - bright, smart, and sophisticated Kach chapter here which makes its voice heard? Kach isn't some kind of gang. We are a movement with an ideology and ideas, and in fact probably the only one left in Israel. We're not a political party.

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We're an ideological movement. So don't just sit around, Jews here should get off of their apathy. Come up here later when this is finished, don't just walk out. Put your name and number and address on the list, and we'll contact you. Make up a meaningful chapter here. And you'd be amazed how many closet supporters there are in the city. How many people every single morning walk in their closet, close the door and say, "Kahane's right," find their shirt and their tie and walk out. And if they know that there is a Kach chapter, and a viable one, and an active one, they will come to you. On campus, there should be a Kach chapter at Berkeley. I've spoken there twice in the past three years.

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There's tremendous support for me there. Not everybody's crazy at Berkeley, there are many, many normal people there. So come up here, and you can also give us checks. I don't see people writing - what did I come up here for? Listen and write the check. (Man asks) Will you take cash? (Kahane) Well, if you'll talk me into it. Yes, sir. Wait a second, I'm going to go from this row to that row and so on back and forth. (Man asks question) Rabbi, I want to make a statement. Rabbi, a gentleman here asked what can we do and why not go to Israel. We have close to six million Jews in America, 42 years after the existence of the state of Israel.

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Not even yet one million American Jews visited Israel. Just go to visit Israel first and then we'll come back and talk about aliyah, and responsibility for the existence of the state of Israel. I have a question to you now, Rabbi. What happens now to Shamir? Do you think he'll have the resolve for limited conversation between you and Sharon? (Kahane) I'll be happy to speak with anybody, anybody. They don't speak to me. I'll be happy to speak to Sharon, Shamir, and if by some miracle Shimon Peres will someday become a man I'll speak with Shimon Peres, too. I want to see unity among the Jews.

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But it was the Likud that led the way to the enemy, it wasn't Peres, it was Likud. I'll speak with anyone. But they used to walk out of the Knesset when I spoke, but they didn't walk out when [communist] Vilner spoke, or Sarid spoke, or the Arabs spoke. No, when I spoke they walked out. I'll speak with anybody. And while you mention him already, Sharon, let me tell you something. I remember when I was in Yamit [in the

Sinai], in the bunker, the last thing that fell to the army. And the helicopter overhead was the Minister of Defense's, supervising the dragging out of Jews and the knocking down of the Jewish settlement. Do you know who the Minister of Defense was? Ariel Sharon. Do you know who voted for the Camp David Agreement? Ariel Sharon. And do you know who didn't vote for Camp David?

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Moshe Arens and Shamir. It pains me tremendously to see a movement, a Jabontinski movement that was once an idealistic thing has become... This battle today which we saw on television, the disgrace there, it's a battle not over about ideas, but about who's going to take over and who wants to be the leader. This is what happens when power corrupts. A tragedy, I'll speak with anybody the question is will they speak... (Video ends at 41:38)