

Causes of Present Problems and
Policies for a Better Future

**The Way Ahead
For Israel
Policies for a Better Future**

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THE WAY AHEAD FOR ISRAEL:-

POLICIES FOR A BETTER FUTURE

by M. Davidmann

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THE LAW IS CLEAR AND TO THE POINT

The essential social provisions of the law are clear and to the point. This is what Jewish law <1> lays down as a matter of law:-

- 1 Money is to be lent to those who need it, free of interest.
- 2 All outstanding loans are to be cancelled every seventh year.

You may look at these and you may think that these are simply out of tune with modern life. One Jew may not charge another Jew interest! Loans are to be cancelled every seventh year! Why, of course one charges interest, of course one has to repay loans! Or so it would appear.

But look at it another way. Would it not help you to find an apartment, to get married, to develop your own business if you could borrow money interest free? Would it not help you and take a great load off your mind if debts you have been unable to repay are cancelled every seventh year? If the money were in this way given to you as a free gift?

It sounds fine, it sounds beautiful, it sounds utopian, it sounds impracticable. But stop a moment, stand back, look again, consider carefully. These laws are part of a system of social security, are aimed at preventing independent citizens from falling into need, from losing their independence, from being oppressed and exploited as a result of need.

A person in need has to find someone who has money to spare, has to find someone who is prepared to lend it free of interest while knowing that the debt will be cancelled within seven years if the borrower cannot repay the loan, while knowing that the borrower will then be released from the obligation to repay.

It was difficult to get such loans in spite of the direct commandment to the rich to give to those in need, to give even if the year of release from debt was close at hand. The rich preferred to ignore the law and there was much cruel hardship and oppression of Jew by Jew. <2>

Hence we found a more effective way. The community made itself responsible for helping those in need. The community collects and the community distributes.

Remember the vast sums donated annually by world Jewry? {1} We saw that these were given away not just at zero interest but at negative effective interest rates <3> which has the effect of reducing the value of the loan each year so that loans are in effect automatically reduced to negligible amounts, that is

cancelled, at the end of seven years. You can see from this that the laws about lending without charging interest and about cancelling debts are in fact being observed in Israel.

However, there is a big difference between the intent of the Torah and the way in which we have just seen it being applied. The Torah calls for the community's money to be made available to those who need it in such a way that need and indebtedness can never be used to oppress so as to exploit and enslave. It was obviously intended to help those who were falling on hard times but it was interpreted by some as meaning that loans should be made available also to the rich in accordance with their requirements. The way it is applied by the Jewish establishment is to collect the money from the community, pound by pound, dollar by dollar, by the millions and by the thousand millions. It is the community which collects the money from the people but it is the establishment which spends it by allocating vast sums which are in effect given as free gifts {1} largely to the establishment, that is to those already well off, rich, powerful, connected.

Loans have to be provided interest-free and debts have to be cancelled if the borrower cannot repay. But Jewish law contains other provisions which are just as telling, just as important, just as far-reaching in their effects, and which similarly have been pushed aside over the centuries and the millenia because the Jewish establishment disliked and opposed them. {2}

They hoodwinked us. They turned the Torah upside down {4}. So now you see why the secular establishment discourages religious observance of such laws. You see why they are supported in this by that part of the religious establishment which allows it to happen. More interested in sharing the better standard of living of the establishment they do not speak up for the application of the law in everyday life, indeed even argue against Torah laws such as these.

Why should the select few benefit, selected by people who are only concerned with their own power and influence? Why should the benefits not reach all?

Why should you not receive that which is taken from us all and channelled into private pockets in defiance of Jewish law?

Now here follows a simple and yet far-reaching statement. What is yours is very simply the land of Israel. According to Jewish law the land of Israel and its productive assets belong to all Jews. This means that the land, amenities, raw materials under the earth, fish in the sea, the atmosphere above, are all yours. It includes the factories, banks and capital, it includes the state-owned and Histadrut-owned network of enterprises.

The law goes further. According to Jewish law {2}

3 the land of Israel and its productive assets have to be shared out among the Jews.

In addition remember that the success and growth of the Israeli economy is largely the result of money donated by world Jewry so as to benefit all the Jewish people. It was never intended to benefit only a few. And part of one's entitlement is a home which is one's own. Belonging to one, under one's own control.

And getting a share does not mean you get some piece of paper. It means that you have to be the completely independent owner of your share, in control of what is yours. The share you own, your independent control of it and the resulting income are intended to provide you with the means for independence.

You are to have control <4> over your share so as to make you independent from the boss, the government, the rich, all those who may wish to exploit your needs so as to make you serve them. There would seem to be no reason why you should not co-operate with others, joining your assets with theirs and working together with them as long as you remain in control of your assets. It is you who has to gain the advantage of the work you do.

There is also the Sabbatical Year

According to Jewish law

4 you are also entitled to have a sabbatical year every seventh year. During this sabbatical year you are entitled to be freed from work at the expense of the community.

You are entitled to your sabbatical year regardless of the kind of work you do or the level at which you are working during the other six years. But during the sabbatical year you must not work for pay, or produce to sell. {2}

This means that during every seventh year the community has to pay you sufficient to provide you with a standard of living which corresponds to the average earnings for the country as a whole.

Everyone, regardless of what they do, is entitled to receive the same and this must be the best the community can provide for all.

Academics already enjoy regular sabbatical years. During this period their salaries are largely paid by the Israeli taxpayer and by the funds contributed by world Jewry and to that extent their sabbaticals are in fact provided by the community.

If heavily subsidised universities use contributed funds, or any other funds for that matter, for this purpose then so can the community use some of its funds in the same way. If such a large and well paid section of the community regularly enjoy their sabbatical years, then there is nothing impossible about it.

Academics enjoy their sabbatical years and there would seem to be no reason why everyone in the community, being equally entitled to it, should not have their sabbatical years as a matter of right.

Consider what sabbatical years would mean not only for yourself but also for those who are now in need, depressed, imbued with a spirit of hopelessness and defeat who would during such a year be free to do as they pleased.

Think of the way in which people, just like you or I, would be able to spend their time. We could travel, train for more skilled or better work, could study, gain greater understanding, could qualify.

We could have much more satisfying lives, we could do much for our own communities, could do much for those in need, for those who are underdeveloped and unable to afford our own expert skills.

If you are Jewish then you are entitled to a regular sabbatical year. We should not have to persuade our government or establishment to grant this. It is ours by right.

Our Rights Cannot be Denied

Have another look at these four Jewish laws:-

- 1 Money is to be lent to those who need it, free of interest.
- 2 All outstanding loans are to be cancelled every seventh year.
- 3 The land of Israel and its productive assets have to be shared out among the Jews.
- 4 You are entitled to have a sabbatical year every seventh year. During this sabbatical year you are entitled to be freed from work at the expense of the community.

No wonder that those who should have known better attempted to condition us into regarding such laws as irrelevant, into regarding Jewish law as irrelevant. It is irrelevant only as long as it remains standing on its head, serving the establishment instead of serving the people, serving the oppressor instead of helping the wage slaves to freedom and independence. {3,4}

But there are those who have a vested interest in keeping things as they are, who are more concerned with keeping their own position of 'leadership', with maintaining their own influence and wealth, than they are concerned about poverty and struggles of the Jewish people as a whole. It is they who try to prevent the people from finding out what is really going on. {4,5} {6-11}

Social security means social security for those in need, is social security for all. The basis of any insurance scheme or co-operative is to share the risk, the many providing for the few who are in need. Whichever way you look at it, social security does not mean taking from the many and giving to the privileged few, making the rich even richer. 'He is not honest who has never had the opportunity to steal' and he is not a Jew who in a position of responsibility does not resist the temptation to misuse other people.

Every day that passes without you receiving your share is another day in which someone else is benefitting from what is rightfully yours. You, I and all the Jewish people have been robbed and are daily being robbed of what is ours, of our share of the land. It is ours by Jewish law, it is our rightful inheritance.

We are being robbed by the Jewish establishment helped by those who serve the golden calf of the establishment instead of serving God by battling for the application of laws such as these four laws.

Our rights cannot be denied. It is only those who have not yet studied the Torah enough who would attempt to deny our rights.

It is time that the law was applied in the way in which it is clearly stated, in the way in which it was intended to be applied.

In Israel, in Other Countries, and Between Countries

The laws and our rights apply in Israel, apply equally well in any of the other countries, and apply between countries.

What this means is that capital and wealth <6> belong to the community. They must not be centrally held or controlled and every family has to receive its equality-based share of capital, wealth and income, be in full control of how it uses its share and receive the resulting income.

The income <7> of those families who are well off needs to be seen for what it is, namely as the result of the community's group mind and mental efforts {19}. This means that there must not be any wide differentials in income between those who are well off and those who are not. Hence an increase in income needs to be shared out in such a way that the income received by the already well-paid

is increased to maintain the differential but only after the income of the lowest paid family has increased, the maximum differential between highest and lowest being two. {15 Also 16,13}

Just as it holds for Jews living in any one country so it holds for Jews living in different countries. Here also funds need to be transferred between the communities in a co-ordinated way so that the total income received by the wealthiest family increases also only to maintain the differential to the poorest, doing so only after the income of the poorest has increased, the maximum permitted differential again being two.

Essential safeguards are that capital and wealth

- (1) may not leave the community <8>
- (2) may not be transferred from one family to another <9,10>
- (3) must not be allowed to accumulate beyond the permitted level in the hands of any family for any reason.

Capital and wealth belong to the community as a whole and have to be redistributed at regular intervals of only a few years. Families benefit according to size, the parents' family reducing in size as their children marry while their children qualify after marriage.

Role of the Establishment

In the same way power and patronage must not be allowed to accumulate in the hands of individuals or families who are wealthy and particularly not in the hands of office holders in any of the armed forces or military type organisations such as police forces and associated services, in the hands of those who control any of them or who have been in such positions.

The Jewish secular and religious establishments have signally failed to provide leadership and guidance, respectively and in the past, for reasons which are now very clear {13,17,18,3,4,19}. The Scriptures clearly tell {3,4} that Israel was twice lost because the Jewish establishment betrayed God and people. Events now taking place clearly indicate that Israel will be lost once again because the Jewish religious establishment has continued to dance around the Golden Calf of the secular establishment which only serves itself.

The Allies purged democracy from the inhuman brutalities of the Nazi war crimes at the Nuremberg trials, the French and Russians and many other people punished the quislings and collaborators who had betrayed them to the inhuman Nazis.

The Israelis tried Eichmann in Jerusalem. But what that trial proved was that with very few exceptions it was the Jewish secular and religious establishment which organised for Eichmann and within their own communities the deportation of their communities to the concentration camps and thus to the gas chambers, and which misled their communities by not telling them the truth about the deportations. {20,6}

Now consider this:- So interbred and inter-connected is the Jewish secular and religious establishment, and such is the tight control they exercise over the Jewish media and over the minds of their subservient communities, that as far as I know not one member of the Jewish establishment has ever been held accountable by Jews for betraying their communities, for betraying God and people for the sake of Nazi-given power. They apparently saw themselves as first and foremost serving the Nazi rulers when they should have served and organised their people in battle against the oppressors. To my knowledge nowhere have any of them been indicted, tried, found wanting and held accountable for betraying the Jewish people.

The establishment of each community must be accountable to its community (and failing this then to the other communities) not just for their successes but also for their failures, for actively supporting other communities and individuals in their need and also for failing to do so.

Never again must the Jewish establishment be allowed to escape to their foreign bank accounts, their tax-havens, their villas and estates elsewhere, leaving behind the betrayed communities. Never again must communities such as the European Jewish communities be allowed to suffer, never again must communities such as the Falashas cry out in pain for so long.

The Jewish establishment, both secular and religious, must be held accountable both now and for ever for what they did and omitted to do, for what they do and omit to do.

Why should the rabbi get paid more by vote of his local 'Jewish' establishment than is earned by many in his congregation? Why should his terms of service and conditions of employment depend on the local secular establishment instead of directly on the vote and voluntary contributions of his congregation?

And surely the religious establishment should not be allowed to continue to teach and preach when their teachings are so establishment orientated that there are Jews who prefer to marry out and to convert to other religions which to them appear more meaningful, when what the religious establishment teach and preach is only a pretty seeming and warm but empty shell instead of the word of God as written down by Moses.

What are needed are properly elected and accountable secular representatives holding office for a limited non-repeating period, which serve the people and which are selected by and are accountable to the people, and what is also needed is a religious leadership which serves God and people. And the income and position of secular and religious community leaders must be made to depend <12> on their well-informed community and depend on results.

Such selfless, professional and expert leadership can be achieved by means of our training courses in community and religious leadership. All are welcome. <5>

Policies for a Better Future

To have a country of one's own means both backing and security, help in time of need, a place of refuge, a source of strength. But we have much more to fight for than just territory. To us the land is a means to an end. Being there gives us the opportunity for gaining what we fought and suffered for over the centuries. What we are aiming at is to be a free people in our own land.

When talking about policies for Israel then we are talking about the future well-being and security of all the people and of the country. It is these which are at risk and it is this which makes the policies being put forward here so very important.

As far back as 1973 I pointed out {6} that:-

One job per family should be sufficient to provide its members with a good life. This applies equally well to the young who want to marry and set up home.

There should be work for those who want it. There should be equal opportunity dependent only on ability.

Some progress has been made but not enough. We are still far too far from achieving these.

Consider what effect the application of the kind of laws we have talked about would have on your own well-being and on the quality of your life, on the commitment of the people to Israel, on their willingness to support a country in which Jews live such free and secure lives.

It is the application of these laws which we must now achieve. It is time we started to battle for the future.

The more people know about these laws and understand them, the more people know just how practical they are, the quicker will we gain what is ours as a matter of right according to Jewish law.

This is What Has to be Achieved

- 1) Money is to be lent to those who need it, free of interest.
- 2) All outstanding loans are to be cancelled every seventh year.
- 3) The land of Israel and its productive assets have to be shared out among the Jews.
- 4) People are to have a sabbatical year every seventh year at the expense of the community. During this sabbatical year they are entitled to be freed from work.
- 5) The application of the laws and gaining our rights in Israel, in the other countries and between countries.
- 6) There should be work for those who want it. There should be equal opportunity dependent only on ability.
- 7) One job per family should be sufficient to provide its members with a good life. This applies equally well to the young who want to marry and set up home.
- 8) Four-day week, achieved by reducing the hours worked each week without loss of income and without loss of standard of living.
- 9) All capital and all wealth belong to the community as a whole. Each family has to receive its equality-based share of capital, wealth and income, be in full control of how it uses its share and receive the resulting income.
- 10) Any increase in income needs to be shared out in such a way that the income received by the already well-paid is increased to maintain the differential but only after the income of the lowest paid family has increased, the maximum differential between highest and lowest being two.
- 11) As regards Jews living in different countries, here also funds need to be transferred between the communities in a co-ordinated way so that the total income received by the wealthiest family increases also only to maintain the differential to the poorest, doing so only after the income of the poorest has increased, the maximum permitted differential again being two.
- 12) Capital and wealth belong to the community as a whole and have to be redistributed at regular intervals of only a few years. Families benefit according to size, the parents' family reducing in size as their children marry while their children qualify after marriage.
- 13) Effective, appropriate and fair remedies are available and can be developed for putting the country's economy on a sound footing. {12-18} <5>
- 14) Free education and job training to be made available with grants to cover also living expenses.

- 15) Also needed is better quality housing to acceptable standards, subsidised according to need, at prices people can afford, as a matter of right.
- 16) The establishment of each community must be accountable to its community (and failing this then to the other communities) not just for their successes but also for their failures, for actively supporting other communities and individuals in their need and also for failing to do so.
- 17) The Jewish establishment, both secular and religious, must be held accountable both now and for ever for what they did and omitted to do, for what they do and omit to do.
- 18) What are needed are properly elected and accountable secular representatives holding office for a limited non-repeating period, which serve the people and which are selected by and are accountable to the people, and what is also needed is a religious leadership which serves God and people. And the income and position of secular and religious community leaders must be made to depend on their well-informed community and depend on results <12>.
- 19) Increasing standard of living.
- 20) Satisfying work and leisure activities.
- 21) Increasing quality of life.
- 22) Selfless, professional and expert leadership can be achieved by means of SOL training courses in community and religious leadership. All are welcome. <5>

God acts when the people act. When the people do not act then God withdraws his protection from them.

And now stand up and be counted.

SAFEGUARDS

One safeguard is that a family may use its share to what it considers to be its best advantage but may not sell it.

It is each family which is entitled to its share rather than each individual since the family is the basic unit of society on which the strength of the individual and of the community depends. {7}

Another provision which safeguards the people is that the sharing out of the country's assets and income has to be updated at regular intervals. The assets of the country have to be redistributed at regular intervals.

Every square foot of land, every factory matters. If the country grows richer, the people are better off, you gain automatically. The main thing is that all has to be looked at and redistributed at regular intervals so that no-one may gain at the expense of another.

He who does not charge interest is himself not charged interest, he who provides social security for others in turn benefits from social security by the many when he is in need. He who does not oppress others is himself protected from being oppressed. But those who are not Jewish, those who charge interest, oppress others or exploit others, those who ignore the rights of the people, act with far less consideration towards other people. It is important to appreciate that rights and social security provisions are in force only between Jews, that is between those who live according to Jewish laws.

Another safeguard is that part of the national income is first used to provide for a free national health service and education, free to all Jews.

Sabbaticals are not an opportunity for the government, the state, a political party, a religious hierarchy or the management of an organisation to direct or train its employees, to condition through some kind of educational scheme, to pressurise one way or another.

Within such safeguarding limits it must be completely up to the individual to select and choose what he wants to do, perhaps ranging from travel abroad and seeing the world to studying the Torah or for that matter studying for a higher qualification.

Everyone is entitled to the sabbatical year but it seems to me that it is each family which is entitled to its sabbatical year rather than each individual.

The law states what every Jew is entitled to according to Jewish law as long as he observes Jewish social laws.

What this means is that capital and wealth <6> belong to the community. They must not be centrally held or controlled <11> and every family has to receive its equality-based share of capital, wealth and income, be in full control of how it uses its share and receive the resulting income.

The income <7> of those families who are well off needs to be seen for what it is, namely as the result of the community's group mind and mental efforts {19}. This means that there must not be any wide differentials in income between those who are well off and those who are not. Hence an increase in income needs to be shared out say annually in such a way that the income received by the higher paid is increased to maintain the differential but only after the income of the lowest paid has increased, the maximum differential between highest and lowest being two both in a single community and in all the communities considered together. {15 Also 16,13}

Essential safeguards are that capital and wealth

- (1) may not leave the community <8>
- (2) may not be transferred from one family to another <9,10>
- (3) must not be allowed to accumulate beyond the permitted level in the hands of any family or individual for any reason.

Capital and wealth belong to the community as a whole and have to be redistributed at regular and frequent intervals of only a few years, say about three years under present conditions. Families benefit according to size, the parents' family reducing in size as their children marry while their children qualify after marriage. <13>

In the same way power and patronage must not be allowed to accumulate in the hands of individuals or families who are wealthy and particularly not in the hands of office holders in any of the armed forces or military type organisations such as police forces and associated services, in the hands of those who held office in or controlled any of them or in the hands of those who have been in such positions.

The Jewish establishment, both secular and religious, must be held accountable individually and collectively both now and for ever for what they did and omitted to do, for what they do and omit to do. Never again must the Jewish establishment be allowed to escape.

A community has to enforce these safeguards if it wishes to survive. And the communities will gain strength and prosper to the extent to which the application of the laws is achieved and to the extent to which they are kept.

Selfless, professional and expert leadership can be achieved by means of our training courses in community and religious leadership. All are welcome. <5>

NOTES AND REFERENCES

Notes

- <1> The Torah, that is the five books of Moses.
- <2> Arab banks are prohibited by Islamic law from charging interest and do not charge interest. Their way of bypassing the apparent intent of the law is to take a part of the profits which result from the use of the money.

It is like taking over a part of the assets, like becoming a partner, the borrower in effect working for the lender and it is this which the law is intended to avoid.
- <3> Effective interest rate equals rate of interest charged minus rate of inflation.
- <4> There are however certain safeguards which limit one's right to do as one pleases since one may not indulge in behaviour which harms other people or the community. These safeguards are essential as they ensure that assets and wealth do not accumulate in the hands of a few, that your assets and income are not controlled by a few and are not dependent on the patronage of a few, as the few might otherwise use their power so as to oppress so as to exploit.

See also Appendix 1 'Safeguards'.
- <5> For further information contact Social Organisation Ltd.
- <6> Such as land, buildings, factories, share holdings, farms, offices, shops, residences, accumulated wealth, machine tools, equipment, homes, etc.
- <7> From all sources.
- <8> For example, on marriage.
- <9> For example, must not be sold by one family to another.
- <10> For example, on marriage or on death.
- <11> Including communal institutions such as schools and synagogues.
- <12> Within the limits laid down for the community as a whole.
- <13> Single-parent families are recognised only if the reason for the condition is the adultery of the spouse or the death of the spouse while married. Adultery disqualifies as does divorce of the spouse for any other reason.

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