

Moshe Feiglin Political Update

2 Sh'vat, 5772 / January 26, 2012

Parshat Bo

Voting Information

The Likud elections are the culmination of years of effort to attain leadership of the Likud. Please do your utmost to get to the voting stations to vote for Moshe Feiglin, and encourage others to do so, as well.

The Likud Primaries will be held this Tuesday, 7 Shvat / Jan. 31 from 10 am to 10 pm.

ID: You will need to present your Israeli ID card or driver's license to be able vote.

Voting Location: You can vote only at the Likud branch where you are registered. If you have not received a voting station notice in the mail, check your voting location at [here](#). Just enter your *te'udat zehut* number and your voting station will appear on the screen.

Voting Procedure:

In these elections we will be voting for three separate items:

- Chairmanship of the Likud:** There are only two choices. Please take the voting slip with the name "Moshe Feiglin" (משה פייגלין), put it in the white envelope that you will be given at the voting station, seal the envelope and insert it into the blue voting box.
- Likud Central Committee Members:** Every voting station has a ballot relevant only to that specific branch. The Moshe Feiglin Campaign will not be endorsing specific candidates. In many branches (Judea and Samaria and many more branches) there is a pre-agreed slate. Please inquire about the loyalty of particular candidates to Jewish values where relevant. (A list of Feiglin Campaign representatives to whom questions can be addressed is below). Insert your ballot (along with your ballot for item #3) into the large envelope and insert it into the white voting box.
- Likud Branch Councils:** Same instructions as #2 above. If you choose, you may vote for only item #2 or #3. Your vote will still be valid if only one ballot is in the large envelope.

Important Note: It is important to vote for items 2 and 3 in the following branches: **Jerusalem, Haifa, Netanyahu, Golan, Emek Yizrael, Shafir and Ashkelon.**

The following is the list of local Feiglin Campaign representatives to whom you can turn with special requests or questions:

Place	Name	Phone
Afulah	Yehudah Puah	052-3114810
Ashdod	Oded Gez	054-6884538
Ashkelon	Gamliel Elma'alem	054-7975298
Avnei Hefetz	Eli Rozenfeld	057-8935031
Bat Yam	Nili Shaki	052-8927348
Beit El	Dov Har Shefi	052-6071010
Beit Horon	Shimon Maimon	054-9993949
Beit Shemesh	Aryeh Sonnenberg	054-4991733

Elon Moreh	Reuven Malter	054-5273736
Golan Heights	Itai Givon	050-6377684
Gush Etzion	Mishel David	052-2987566
Haifa	Dmitri Parnes	052-2840605
Har Hevron	Yehudah Glick	052-8990399
Haresha	Meir Goldmintz	055-6609506
Hebron	David Shirel	052-6070120
Holon	Refael Keller	050-6319640
Jerusalem	Dr. Nitzah Kahane	050-6484431
Karmiel	Yaakov Stershnoi	050-7509749
Karnei Shomron	Moti Boskilah	052-4377389
Kochav Hashachar	Shai Lev Tzion	052-6313880
Kochav Yair	Yaakov Aplakar	054-5493160
Ma'aleh Adumim	Binyamin Nakar	052-2280539
Ma'alot	Aviv Seligman	050-3005305
Modi'in	Yitzchak Yogev	050-7733820
Moreshet	Rabbi Dudi Shpitz	052-6070116
Nachal Sorek Region	Hillel Reznick	050-4166804
Netanyah	Hagai Greentzeig	052-2931777
Netivot	Ya'ir Abu	052-3249394
Nitzan	Chaim Klein	054-5684207
Peduel	Yisrael Yokel	054-2261101
Petach Tikvah	Elyada Yakovsen	050-8750895
Ramat Gan	Yoav Tzarum	050-5632382
Rosh Ha'ayin	Ze'ev Cohen	054-4638471
Sha'ar Binyamin	Moshe Basus	054-3086220
Shaked	Shmuel Satat	054-7800659
Shtulim	Nehorai Karmi	052-5287784
Tzur Yigal	Yaakov Aplakar	054-5493160

How to Help

The results of these particular elections can have a far-reaching effect on Israeli politics, settlement of the Land of Israel and on Israel's reality in the coming years. Please be part of our concerted effort to make these elections a success!

Driving

If you can volunteer to drive people to the voting stations, please register [here](#) or email feiglin2012@gmail.com.

Phone Campaign

Our volunteers have already called thousands of Likud members and have convinced over 1,000 that were not planning to vote or planned to vote for Netanyahu to vote for Moshe Feiglin. There are also English-speaking Likud member who need to be called. Please volunteer to make phone calls from your own home. [Click here](#)

Observers at Polls

We need observers at the polls and at the vote counting, as well as people to work the Feiglin stands next to the voting stations. [Click here](#)

Pharaoh's Defeat



And Moses and Aaron were brought again to Pharaoh; and he said to them: 'Go, serve Hashem your God; who exactly is going?' (From this week's Torah portion, Bo, Exodus 10:8)

The real issue debated in the exchange between Pharaoh, Moses and Aaron is Pharaoh's political/theological status. "The river is mine and I made myself," says Pharaoh, according to the Midrash. Modern man has repeated this statement in varying forms, many times over. I am the focal point of creation, it is my will that determines what will be and everything else is simply a narrative or other post-modern postulation.

Pharaoh's regime is the culmination of the worship of man. It is the complete opposite of the message of liberty with which the Creator, through the Nation of Israel, imbues humanity.

The threat of the plague of locusts begins to erode Pharaoh's self confidence. He is already willing to negotiate. And like a seasoned politician, he does all that he can to keep all the cards - political and theological - in his hands.

And Moses and Aaron were brought again to Pharaoh - Pharaoh speaks to Moses through an intermediary. He protects his regal distance and status.

'Go, serve Hashem your God - not the G-d of all G-ds, but your G-d.

Who exactly is going? - Pharaoh wants a report. He shows Moses and Aaron that the Jews are still under his jurisdiction.

After the plague of hail, the seasoned politician backs down a bit from his political stand, but not from his theology. His personal status has been challenged. But he still holds firmly to the idolatrous idea that G-d is the G-d of the Jews, alone. In other words, I - Pharaoh - am god. But there is another god with whom I have entered into a conflict: And Pharaoh hurried to call for Moses and Aaron and he said, 'I have sinned to Hashem your G-d and to you.' (Exodus 10:16)

After the plague of darkness, Pharaoh no longer insists that the G-d of the Jews is theirs alone. From here on in, the G-d of Israel is the One G-d:

And Pharaoh called Moses and he said, 'Go, worship G-d. Just leave your flocks and cattle behind. Your children will also go with you.' (Exodus 10:24)

With the last remnants of his strength, Pharaoh attempts to cling to his power. As the end approaches, the fading despot becomes very dangerous:

And Pharaoh said to him, 'Leave from before me. Just beware not to see my face again, for on the day that you see my face, you will die. (Exodus 10:28)

Now Pharaoh receives the blow most dangerous to any leader:

"And G-d made the nation find favor in the eyes of Egypt. The man, Moses, was also very great in the land of Egypt and in the eyes of the servants of Pharaoh and the eyes of the nation. (Exodus 11:3)

It makes no difference who is sitting on the throne. What really matters is where the heart of the nation resides. From that point on, Moses can carry out a coup and rule the empire instead of Pharaoh:

And he called for Moses and Aaron in the night and he said, 'Arise and go out from my nation, all of you and the Children of Israel, and go to worship G-d, as you said. Your flocks and cattle shall be in your midst, take them, as you have said. Go out and bless me, as well.

Pharaoh's defeat - both political and theological - is complete. Get out and stop threatening my regime. And from wherever you will be, bless me as well - for your G-d is The G-d.

Shabbat Shalom,

Moshe Feiglin

They're Not Laughing Anymore – An Interview with Moshe Feiglin

This interview first appeared in the January 20th addition of *Olam Katan*, a religious Zionist publication. What follows is an original translation by World of Judaica: <http://bit.ly/yHzv5H>

Oftentimes it seemed that the hardest thing to listen to for the last 13 years has been his complete and utter seriousness while demanding "Faith-based leadership for Israel." In the end, maybe this makes even us, the religious Zionists, nervous

- **Moshe Feiglin is running alone against Benjamin Netanyahu for leadership of the Likud.** The results of these primaries, even if they don't end in a victory for him, will still be enough to bring this man's vision one step closer to reality

- **Moshe Feiglin answers all the questions you ever wanted to ask:** To what extent he believes in his goal. How younger Knesset Members have overtaken him. Why is it that it's hardest for religious people to come to terms with Jewish Leadership. What mistakes does he admit and what does he remain stubborn about

- **The Big Race**

A long time ago they were sure that he would eventually give up, that the process had exhausted itself and that he himself already understood this. After the 2006 elections when the Likud won only 12 seats, the pundits mocked him saying that according to the "influence from within the centers of power" logic of Manhigut Yehudit, Feiglin now had to leave Likud and go to Kadima. After he failed to attain a Knesset seat in 2009, they came down hard on him. The religious columnists specifically lambasted him for his arrogance in running for the Likud leadership time and again, on the non-politically-correct "We have come to replace you" approach against the present Likud leadership. They claimed that Olmert became prime minister only because of him.

And despite all this, as the sand continues to blow, Moshe Feiglin (50) is back, running yet again, this time as the only candidate, this time against a serving prime minister. In political terms this would be considered suicide, but that's nothing for Feiglin. This is already his fourth time. The first time, 9 years ago, then again running against a serving prime minister, he got 3.5% of the vote. Two years later he got 12.5%. In 2007, Likud had primaries once again, where he was granted nearly a quarter of the Likud vote. In Jerusalem, the biggest branch of the ruling party, he got nearly 40% of the vote. He could have even gotten a larger portion, but Netanyahu and his men made a Herculean effort to bring their supporters to the polls in order to prevent Feiglin from winning the capital city. Not to mention that in other cities as well that are certainly not settlements, Feiglin achieved impressive results. In Gadera, for example, he got 38% of the vote. In Beit Shemesh, 31%. Yavne, 28%, and even in Haifa he reached 26% support.

They claim that only because of him and Manhigut Yehudit, Sharon decided to leave the Likud and establish Kadima. That Manhigut Yehudit was the only thing preventing the inventor of the concept of

Disengagement from taking over Menahem Begin's historic movement. For these primaries, by the way, he comes armed with surprisingly a supportive statement from a leftist icon, Avrum Burg. Burg, on the "Head to Head" television program on the Knesset channel, said last month that "The only man that presents a serious alternative, and puts forth an organized and relevant political philosophy that is worth contending with and presents a real challenge for to the Left - is Moshe Feiglin."

The conversation we had was a bit harried, since Feiglin was invited to a political event in the Israeli Arab village of Bara. Many Likud voters he probably did not find there, but then again the man is trying to lead the whole country.

Two weeks before primaries in which an increase in his support level yet again is a real possibility, as the step he told us all to take 13 years ago – joining the Likud party – is making more and more waves in the religious Zionist sector, he is still convinced that a faith based candidacy for leadership of the country is the only viable path capable of stopping the oncoming flood.

Q. Many have followed you into the Likud, and almost all of them have already overtaken you. Hotobeli, Edelstein, and Elkin are all religious Zionists that got close to the leadership thanks in no small part to Manhigut Yehudit voters. They found their way into the coalition table and they are very well liked, while you are excluded.

A. If I would have worked in the normal accepted manner that seeks to get immediate political dividends, no one would have overtaken me, but I insist on remembering why I joined the Likud in the first place. Not to be a Knesset Member or even a Minister, but to point the whole country toward one true, large and substantive goal. Light at the end of the tunnel, rather than a rearguard war that many good people in the religious Zionist community are fighting. For the sake of the truth, when I joined politics 13 years ago, there were already many knitted kippot in the crowd, with religious Knesset members and religiously observant ministers. In that sense, the situation has not changed all that much.

My eyes are turned towards the final goal, and because of this there are weights on my legs that may seem to weigh me down in a personal sense from attaining political posts. But in reality, these aren't weights, but wings I am not ready to cut. I could have said that I would no longer run for the party leadership, that I already did what I had to do, but that would have made the whole revolution culminate in something of a new National Religious Party, this time within the Likud. While it is true that we did succeed in getting the faith-based public into the Likud, which is something very important that I do not belittle for a second, I will not allow a situation in which we are in the same sectorial politics, but this time within the ruling party. I'm not interested in yet another knitted kippah in the Knesset, even if underneath that kippah is the name of Moshe Feiglin. The goal is to lay out a faith based alternative to lead Israel. This is a goal that cannot be accomplished without a conscious decision to run for the country's leadership, so that the light will not be extinguished, so that there will still be light at the end of the tunnel.

It's funny. People who fought against me from every podium when I joined the Likud are now in the Likud and continuing to fight me from within. Effi Etam (former leader of the National Religious Party) and Benny Elon (former member of the National Union) already admitted that I was right, but I'm sad to say that even after they've said this, many still do not have the courage to come and take the truth to its logical endpoint like I'm doing. I didn't come to the Likud to save the settlements, even though it's true that from within the Likud there is a stronger power base to accomplish this than there is in the sectorial parties.

They tell me, "You're trying to fill shoes that are too big for you," and I answer, "So come with me and then I'll have bigger shoes!" The coming elections will be decided by 15,000 votes. The gap between me and Netanyahu last time was about 17,000 votes. If the people who tell me I'm trying to fill shoes that are too big for me would have joined Likud, I would have had no problem winning the party's leadership by now. More than that though, there would have been no problem changing the entire direction of the Return to Zion from Zionism that keeps God out of the picture, to Zionism with the vision of "The Mountain of the Lord is the highest of all Mountains." The settlement pioneers who ran to Judea and Samaria in the spirit of Rabbi Kook have been inundated with hardships and trudging through day-to-day affairs, and are incapable of putting forward such a vision.

But running against a serving Prime Minister without even the success of first being elected a Knesset member makes for a very strange impression. Wouldn't it be better to be satisfied with less declarations, superlatives and un-winnable candidacies and to focus in the meantime on less ambitious goals? We all want there to be Jewish leadership, but the way it's being done seems too belligerent, a bit pompous.

Let's not forget that we have made great achievements like the wave of religious Zionists joining the Likud. Had I not dared to run for leadership of the party, such a change in consciousness would never have occurred. The language that changes consciousness is not spoken with lips, but with legs. We codified our vision in the "Lehat'hila" journal long before we joined the Likud, but until the point where we began to walk the walk of politics and put our hat in the leadership ring, it didn't have any real effect on the nation's consciousness. Many a good man before us tried to convince the right wing to join the Likud, and they only succeeded in signing up a few people. The fact is, they were not able to convince the public to follow them, and the reason is that the public follows a vision, and not simple tactical moves. Manhigut Yehudit put forward that vision, and from that moment people began to join the Likud through other avenues besides us as well.

But nevertheless, don't results matter? After 13 years, you got to 23% of the party vote, and you have yet to become a Knesset member. At this rate it will take another 40 years to become the party leader. And even if theoretically you do beat Netanyahu one day, he'll leave the party the same day and everyone will follow him. Everyone understands that the true Likud is no longer here.

When my family came to Israel 120 years ago, everyone was still in Belarus and shook their heads at that one rich Jew who decided to take his successful family to a barren wasteland. It was the craziest and most illogical thing to do. But at the end of the day, since it was the right thing to do, the realistic thing to do, it was G-d's will, because of that, we – his descendants – live here, and we all know what happened to those who stayed behind. We believe that the Third Return to Zion will not be undone, that the Holy One Blessed Be He isn't joking around with us only to return us back to exile. And since the State of Israel will continue to exist, it cannot be anything but a State that fulfills the will of God. At the end of the day, this country must have faith-based leadership. The only question is, what part will we take in this story?

Actually, I'm doing exactly what my grandfather's grandfather's grandfather did, meaning what I believe the will of G-d to be. Anyone who refuses to join us is, in practice, delaying the development of Jewish leadership for the State of Israel; he's the one who is unrealistic, refusing to develop; he's the one who, I'm sad to say, will pay the price. Jewish leadership for this country is G-d's will. There is no other possibility.

Who knows what G-d's will is? The Holy One Blessed Be He also destroyed Gush Katif and brought us the Holocaust.

In truth, I don't know how long it will take before our victory becomes actualized. Just like the Wright brothers who thought up the idea that a body heavier than air could fly, tried a hundred times to build it and they all crashed. But in the end it flew. And the very second it began to fly, all of the 100 failures became part of the ultimate success. Understand what kind of success it was when in the last primaries nearly a quarter of the Likud membership – not the NRP or the National Union – a quarter of the membership of the biggest political party in Israel voted for me. I surpassed all the senior ministers; Uzi Landau, Yisrael Katz - I surpassed Shaul Mofaz, which is why he left to Kadima.

For whatever reason, the Likudniks don't ask themselves the types of questions you're asking me. Those who ask me, and weak of faith they are in this case, are specifically the religious, and I must say, it frustrates me a great deal. There's a process going on here where specifically those who are supposed to believe that "the redemption of Israel happens slowly but surely" find it difficult to understand for some reason. We're in the middle of a necessarily inevitable victory, a process that can't NOT win according to our worldview. If you're a leftist and you think the country is going to be destroyed because of what we're doing and that we're promoting national disintegration and destruction, then fine. But if you understand that we are in the process of redemption, then I simply don't understand how it's possible NOT to understand the implications of my candidacy. Manhigut Yehudit is continually gaining strength,

and even the Prime Minister is showing through his behavior how much he is stressed out by my progress.

Your book “Where There are No Men” is a book on the revolutionary period of your Zo Artzeinu Movement during the Oslo Accords. Maybe it was better back then, as a protest movement outside the political realm?

For me personally it was a lot more fun back then. It was fun being a child with no responsibility. There's nothing easier than blocking a highway, sitting in jail and reaping the fruits. My position in Zo Artzeinu was a springboard for me. I could have used it for a soft landing into politics all for myself, but I understood that that wouldn't accomplish a thing. We don't lack knitted kippot in politics. We lack men with vision who are actually trying to achieve that vision, showing the public that its leaders are taking them in the wrong direction and showcase an alternative. It's one or the other: Either we don't have an alternative to the current reality, and then the question arises as to why we're complaining about Barak, Sharon and the rest, or we have an alternative – and then it has to come together with contending for the leadership of the country.

I've learned this from the Israeli Left. The Leftists were never a majority in Israel, so how did it happen that their ideology determines the Israeli reality? Very simple. They were not satisfied with putting up a bunch of settlements - Kibbutzim. They immediately translated their ideology into public policy and ran for leadership of the country. They had a leadership consciousness. By us, however, nothing of the sort has ever over crossed the boundary of private or local community-based belief to the point of national leadership. The Right does not lack protest movements. This is not what I was looking for. I was looking for a solution. A faith-based alternative to the whole process of collapse that in which we find ourselves. If the 3% of radical leftists were able to take control of the Zionist enterprise in the 20's and 30's because they had a vision, and then succeeded in directing the entire process of the Return to Zion to one that has no G-d, that leaves G-d aside, why aren't we capable of initiating the reverse? The answer is that we don't believe in ourselves enough. We don't believe that our Torah is relevant and worst of all – we don't believe in the Nation of Israel and its uniqueness.

And I'm telling you that the Nation of Israel is waiting and anticipating this kind of message with bated breath. You see it in the music that is becoming more and more faith-based, in the culture that is turning into this, in the yearning for a return to family values. you have no idea how many times this comes up in the polls - again and again. You see that the Nation of Israel wants to be Jewish, so why are we afraid of giving it to them, giving them leadership that can provide it? Why do we continually place ourselves in the role of barking at the passing convoy? Why are we afraid to think big?

They're afraid?

No, we're Afraid.

I hear people say that there's nothing to be worried about. That we just have to stand our ground in Judea and Samaria and we'll fight tactical wars where we need to and we'll vote for the least bad candidate and the situation will somehow work itself out in our favor. We saw in the Disengagement where such thinking leads. In an overall sense, we're in a process of redemption, but in the immediate sense, the State of Israel is being led by forces that do not share our beliefs. Therefore, it follows necessarily that if there won't be Jewish leadership, the Disengagement will have a bitter sequel. I'm not saying this in order to scare anybody, but from a very simple dialectical analysis. If you don't present an alternative, there is a limit to how many fingers you can put in the dike in order to stop the raging waters.

What's your opinion on Rabbinic leadership and the general leadership of the religious Zionist sector?

I respect them very much. They're doing work one can only admire. It pains me a little that I'm seen as one who doesn't know how to value the efforts of Torah based groups, or love of Israel that organizations like Tzohar effectively demonstrate. It's simply untrue. I know how to value and even admire these people.

On the other hand, I must say that I only say what I think is true. Of course with love and an embrace, but the truth must be spoken. I am against blurring identity in order to preserve unity. In Manhigut Yehudit I see declared secularists, even atheists, and on the other hand I see Ultra Orthodox. On either

side, saying the truth doesn't scare them. I learned that when you speak the truth with conviction and humility, it doesn't scare people away. Those who really listen can value it.

What do you think about Yair Lapid joining politics?

He's a ratings candidate. Shelli Yechimovich's candidacy I saw in a positive light, since she expresses a coherent philosophy, even if it's dangerous in my opinion, and the impression I get is that she actually believes what she says. This is a type of politics that is absent in Israel, and I do not see this in Lapid. I certainly don't see it in Noam Shalit, a man who did not contribute a thing to Israeli society but exacted a terrible price from it, and he's coming into politics off the back of the fact that he was able to take a lot. Lapid and Shalit symbolize bad politics in my opinion. I'm more comfortable talking with an ideological enemy with a consistent philosophy.

Netanyahu knows that the map with the correct destination for the country is in my hands and yours. Journalists always ask me why he's so afraid of me, and the answer is that this is exactly what he's afraid of. He knows very well and understands the potential of Manhigut Yehudit, seemingly even better than all of my voters. The fact is that the public is divided between those who love me and those who deeply hate me, but nobody's laughing at me. Deep down, the public knows that there's something very, very real going on here.

The Great Debate: The Movie

Don't miss this video from last Sunday's debate between Shmuel Sackett and other Likud members in Beit Shemesh. http://www.mflikud.com/eng_contents/video/video202.html

Film Transcript: Israel Must Create an Exemplary Society

Moshe Feiglin spoke this week in Tekoa. The following is an English translation of his words.

http://www.mflikud.com/eng_contents/video/video201.html

Manhigut Yehudit translated its ideology into political power. It has pushed forward my candidacy for leadership of the Likud. Its goal is to create leadership that will unite Israeli society around its Jewish identity and give the State of Israel substance and purpose and goals that go beyond the current slogans about Israel being a Jewish state. These have become nothing more than just slogans because, in practice, the national Israeli agenda is being led by forces that desire to chip away at this identity.

In my opinion, the greatest threat for the state of Israel at this time is the process of delegitimization that is challenging the Jewish State's right to exist.

In the Western world they no longer see the Jewish nation's right to have a state of its own as a foregone conclusion.

That is the danger.

Our right to exist is being challenged. When there is a question mark hovering over our right to exist, this delegitimization process will transform from an intellectual threat to an existential threat.

That, in my opinion, is the biggest of all threats.

Just to strengthen the point that I am making right now, I want to remind the public that the brutal Holocaust which we went through 70 years ago did not spring up out of nowhere. It came after a long process of delegitimization similar to this one.

In other words, delegitimization always precedes the phase of physical destruction, and we are now in such a process of delegitimization.

There are two causes of this delegitimization process.

The first cause is that when the modern Amalek, Ahmajinedad, said that he wants to annihilate the Jews, he was not met with any serious response.

Immediately after he said that, everyone was shocked, but afterwards, just like with the Biblical Amalek; he jumped into the hot water and was criticized for it, but when the world saw that we were not reacting, his statements became part of the public discourse.

Our very right to exist as a state is being questioned and has become a subject of discussion.

He broke through the barrier, and now, in the universities and intellectual forums in the Western world, like Sorbonne and Cambridge, the question of whether the state of Israel has a right to exist is an increasingly popular and legitimate discussion topic.

Because of this new trend, Israeli military officers and government ministers cannot travel to many European nations, which is something that we have never seen in the past. There is a big question mark hovering over our right to exist and it is growing.

From where is this coming? Up to now I have outlined the external reason for our delegitimization.

But from where is this threat coming when looking at it from a deeper perspective?

It comes from the fact that we, ourselves, do not really want to be a Jewish state, and we express this in our body language and politics, in our domestic and foreign policy. Although we say that we are a Jewish state, we are in reality running from it.

It is very interesting to see the intellectual discussion; how British intellectuals and others explain their objection to the state of Israel. They explain that it is this behavior that bothers them. In truth, the British really did establish the physical foundation of the state of Israel. They say, we gave you a state; although the accuracy of that claim is questionable; they say, we gave you a state because we thought that the nation of the Bible would return to Zion and a new message would come out of Zion that would redeem the entire world.

This is how they speak. It's fascinating. I saw this in an interview in the newspaper Makor Rishon between Meir Uziel and Professor Zeev Tzachor, the president of Sapir College in Sderot, who is an extreme Leftist, and he explained what his colleagues in England told him.

How is it that when they describe why the state of Israel has lost its right to exist, they say the exact same things that Manhigut Yehudit has been saying? They say, you were supposed to bring forth a new vision to the world. You were supposed to establish an ideal society, and by using your cultural foundations, build a new path of freedom, like what the prophets described; something new, a vision for all of humanity.

Instead, what has come out of all of this? You have created a new outpost of the Western world.

But we have enough Western outposts, we don't need another one, another outpost of the West, of democracy, of America and Europe.

This outpost has become a hot spot for wars and conflicts, and may even cause a Third World War. For that, we don't need you.

So maybe we made a mistake in giving you a state.

And, you know what, they are right. And that is Manhigut Yehudit's message.

We want to change direction, make a 180 degree turn, embrace our identity and create a truly Jewish society.

To give Israelis a new vision that will unite them in happiness and pride.

That will unite all aspects of society, whether it is our approach to the family or the economy, and of course, security, an approach that will unite us all around our Jewish ideals, and as Manhigut Yehudit continues to develop within the current political reality, we discover that we have the answers.

Not only to the question of what we will do with the Arabs, that is small change. But what we will do with the Jews. What we will do about education, economy, and the status of the family.

Moshe Feiglin in the News

The Likud Primary: a Reality Check and a Candidate's Failure

Likud members who are eligible to vote in the upcoming Likud primary will step into the voting booth in less than ten days. These voters will decide who will be next head-of-Likud, Benjamin Netanyahu (the present Likud leader) or Moshe Feiglin, the single challenger to Mr. Netanyahu. Both men are known to Likud members. Both have identifiable philosophies. Both understand power—Mr Netanyahu as prime Minister, Mr. Feiglin as head of Manhigut Yehudit, the largest faction in Israel's most powerful political party .

Today, we offer Likud voters a candidate's 'reality checklist' for their January 31 vote. It is a list of ten questions, to help identify which candidate best represents Likud beliefs; the concepts embedded in these questions appear as both explicit--and implicit--ideals within the Party Platform. Since many in Israel believe that the new Likud head could also become Israel's Prime Minister in the next national elections, we present this checklist as a tool to help you decide whom you want as Israel's next Prime Minister.

We call this, "Ten Questions for Israel's Future". A simple scoring methodology is suggested below.

1. Do you want a Prime Minister who supports an Israeli High Court that is both aggressively Left and activist against the Likud Platform?
2. Do you want a Prime Minister who does not assert Israel's eternal right to the Land of Israel when he faces those who would delegitimize the world's only Jewish State?
3. Do you want a Prime Minister who does not appoint a Defense Minister who supports the Likud Platform?
4. Do you want a Prime Minister who works against the Party Platform by authorizing the demolition of Jewish homes on ancestral Jewish land?
5. Do you want a Prime Minister who watches IDF battle readiness diminish because he says nothing when secularists in the IDF openly subvert government policy to discriminate against religious personnel in the military?
6. Do you want a Prime Minister who allows Israel's internal security to be reduced because he does not stand up to Leftists who use foreign funding to promote domestic anti-Israel policies?
7. Do you want a Prime Minister who will say, 'I think this land is yours, not ours'?
8. Do you want a Prime Minister who, on a daily basis, appears to embrace positions that reject Likud beliefs?
9. Do you want a prime Minister who agrees to a building freeze—and pre-1967 borders--as a pre-condition for talks with Israel's enemies—when the Likud Platform rejects such decisions?
10. Do you want a Prime Minister who will neglects his Jewish identity when he stands on the international stage?

These ten questions are simple. They are practical. They are not complicated. They focus on the real world. They also clarify what a voter should expect from a Likud Prime Minister. They clarify 'Likud'. If recent polls are correct, many in Likud are in near-revolt over Netanyahu's anti-Likud behavior. He seems not to understand what Likud stands for.

Reports circulate that if Mr. Netanyahu receives better than 80 per cent of the primary vote, he will take that as a sign that Likud voters give him permission to pursue any course he pleases, no matter what the Likud Platform says. Likud voters, on the other hand, are not so certain that they want to endorse a head-of-Likud who will reject Likud in order to choose 'Left'. They do not believe that Netanyahu should have such carte blanche.

So how do you score the reality check? If you are Likud and you answer 'No' to most of these questions, your vote cannot go to Mr. Netanyahu. Your vote goes instead to Moshe Feiglin. It's that simple. Of the two candidates, only Feiglin passes the reality check. Netanyahu fails.

Netanyahu fans will not like that. But even ardent Netanyahu supporters within Likud understand politics: a candidate who fails to support the home team should not own the team; when you fail, you should not be rewarded.

Perhaps this is why, despite Netanyahu's fame, he is favored to win while at the same time he loses ground rapidly to Feiglin. What will the final tally be on January 31? We don't know.

It appears that Likud members have a painful decision to make. Many like Netanyahu. But he betrays them. Others like Feiglin. But he represents change: he will actually be loyal to Likud ideals.

Here is the question for the primary: how will Likud members vote? Will they vote their political pro-Israel conscience and choose a true Likudnik-- or will they vote to create another Left-leaning Party which will betray everything Likud believes in?

We will find out soon enough.

Boycott Next Week's Likud Primary? Really?: By Dr. Philip Brodie

<http://www.israelnationalnews.com/Articles/Article.aspx/11165#.TyAEVaX9OxM>

Sometimes Israel seems like Alice in Wonderland, but the suggestion to boycott the Likud primary, says this writer, is acting like the Mad Hatter. After all, in Israel, losers also win.

Like the world of Lewis Carroll's Alice in Wonderland, Israeli politics gets curiously and curiously: in a political arena where an election loser almost always acquires influence and power depending on the percentage of votes he has received, along comes Natan Engelsman (reported to be 'one of the heads of the Likud's Judea and Samaria branch') with a proposal: forget about the Right in Likud losing seats at the table as a result of a Netanyahu win; here's a plan to completely disenfranchise the Right!

Engelsman, supposedly a Rightist in Likud, calls for a boycott of the January 31 primary. He wants to protest Benjamin Netanyahu's anti-Likud policies. He also wants time for more contenders to surface. His reasons are straight from Lewis Carroll

Like Lewis Carroll, he says two opposites at the same time. He argues that if fifty per cent of Likud members boycott the primary, the election won't be regarded as legitimate; new elections would have to be held. Then, he is quoted as saying that Netanyahu will get elected in any case. A boycott would simply send him a message and influence future policies.

Really? Which do you believe when neither makes sense? Given the way Israeli political elections work, this plan comes straight from Alice in Wonderland.

The boycott organizers are apparently concerned that Netanyahu will use the primary to create a mandate for himself to betray everything Likud. News reports have already quoted Netanyahu as telling his organizers that they must see to it that Feiglin does not get twenty per cent of the vote as he did last time around. The thinking is that if Feiglin cannot muster that twenty per cent, Netanyahu will feel he has a mandate to do forget Feiglin.

That's what the boycotters say they want to avoid.

But a boycott in Israel is political suicide. Israel's election process is not normally a winner-take-all deal. Here, losers also win. Take Likud itself: it lost the last national election, gaining one less seat than Kadima; and yet, because of the way Israel's political system works, Likud got the national leadership.

If Feiglin loses the primary, he can still win because if he gets thirty per cent of the vote, he acquires influence and power. Engelsman knows this. Feiglin knows it. He is an experienced politician who knows the ropes. With enough votes, he will know what to do—and he could acquire the ability to deny Netanyahu his desired mandate (or constrain him). That's how power—and losing an election—can work in Israel.

Engelsman rejects voting for Feiglin as a way to protest Netanyahu's policies. Feiglin isn't good enough. A boycott, he says, is better. Of course, if the boycott doesn't get enough Likud members to participate, the election result will bring complete disenfranchisement. His proposal is an unnecessary all-or-nothing gamble: instead of securing some power from an Israeli election, boycotters get nothing: when they choose not to vote, they'll get zero per cent of the vote; and zero per cent of the vote means zero per cent of the power.

The boycott's numbers don't even work. In order to be a success, the boycott needs over fifty per cent participation. But for Feiglin to deny Netanyahu his mandate, he needs twenty-to-thirty per cent. This is a much easier number to achieve, especially in light of a recent poll that suggests that an anti-Netanyahu protest vote for Feiglin would give Feiglin thirty-five per cent of the vote--and that was last week, without any concerted effort to get out a protest vote for Feiglin.

The boycott's timing doesn't work. Engelsman wants to call a rally for Monday, January 30—one day before the primary-- to drum up support for a fifty per cent boycott? He doesn't have the time to work the field to get his numbers. He'd do better to promote Feiglin as his 'protest', and use his rally to drive Feiglin's numbers from last week's thirty-five per cent to forty per cent or better on primary day. Indeed, that kind of showing for Feiglin sends a most powerful message to Netanyahu—that he has no mandate to betray Likud. Netanyahu knows this, which is why he had exhorted his organizers to keep Feiglin's results under twenty per cent.

A boycott would absolutely guarantee victory to Netanyahu by siphoning off anti-Netanyahu votes to the side-line. It also changes this election from 'power will be split' to 'winner-takes-all'; because if Netanyahu does win, that's exactly how he's going to see it: if the Right refused to vote and got no votes, it gets no power.

A boycott does not make sense. It would only make sense as a ploy by Netanyahu supporters to entice anti-Netanyahu members to sit out the vote.

Even Lewis Carroll cannot imagine that.

Moshe Feiglin v. Netanyahu: Last Exit to Jerusalem

The Hill: 24 Tevet 5772 (Jan. 19, '12)

By Bernie Quigley

<http://thehill.com/blogs/pundits-blog/international-affairs/205103-moshe-feiglin-v-netanyahu-last-exit-to-jerusalem>

Why must I, a cold-country New Englander and a solitary mountain dweller with a broken foot, be the only American to write about the upcoming election in Israel for leadership in the Likud, as critical to Israel's destiny and to American interests in Israel as the fateful primary in South Carolina?

The Israeli paper Arutz Sheva reports that Moshe Feiglin, who is challenging Benjamin Netanyahu for leadership of Likud in the party's primaries two weeks from now, cited a favorable poll Tuesday morning as evidence that his chances of seriously embarrassing Netanyahu are high, and that a victory by Netanyahu is not a complete certainty: "In a poll conducted by polling company Ma'agar Mochot, about 26 percent of Likud members not affiliated with Feiglin's faction agreed that 'it is important to vote for Moshe Feiglin in the upcoming primaries, even though it is clear that Binyamin Netanyahu will win, just so that the right wing inside Likud will gain strength.'"

As Feiglin has written not long ago, this year for the first time there are more Jews living inside Israel than outside: "The exile is over."

European Jews have been returning to the source in Jerusalem since 1492. It has been a journey homeward, like a parallel event; a shadow journey of European Jewry joining in with the gentile world on the way here to New York City. But the last 500 yards of the journey, up the steps to Temple Mount, where Jews are arrested today and sometimes beaten by police for praying, is proving to be one of the most treacherous links of the journey.

The changes we face today in the United States are generational: Bush, Clinton generations moving out of the scene and carrying with them their generation gods, demons and furniture. Israel faces a similar generational change which portends Netanyahu and the American-dominated Israelis leaving the scene now or in the near future. That is why this race is critical.

These upcoming races move toward an auspicious future where Israel and the United States, alone or together in a different way than they are now, both enter light and air. Europe faces a different trajectory and different destiny; a journey that recedes from Yalta inauspiciously as capital flees to Asia. Bret Stephens, columnist of the Wall Street Journal, calls Europe's state a "slow suicide." But Israel and Europe have different destinies.

Ten years hence Americans will have new friends in Israel and Israel will have new American friends. There is no telling with Europe; moral descent of the world geist since Yalta can be seen not only in the collapsing economy but descending as well from the clarity and density of Hannah Arendt writing to the one-world voices today of Lady Gaga, Bono and Bob Geldof of the Boomtown Rats. Where can they possibly go from here?

As Stephens suggests in a recent column, the sinking of the cruise ship suggests Europe's trajectory. Should be noted that the first harbinger of a plague in Europe in the 14th century came when a trade ship entered the port at Constantinople and everyone on board was found to be dead.

But that is not our fate and it will not be Israel's. The generations will shift and rise in the upcoming election in Israel and in the races here in the coming year.

Israel National News: Feiglin: Netanyahu is worried, acting against me

The head of Manhigut Yehudit claims that the prime minister ordered activist leaders within the Likud to make sure that Feiglin does not pass the 20 percent mark.

By Benny Toker

<http://www.inn.co.il/News/News.aspx/231732>

The head of Manhigut Yehudit, Moshe Feiglin, called on leaders in Judea and Samaria to help him beat the prime minister in Likud elections set to take place at the end of the month.

In an interview with Arutz 7, Feiglin warned that an overwhelming victory for Netanyahu in the upcoming elections means that the prime minister will have a free hand to follow through with plans to create a Palestinian state and renew the settlement freeze.

"In contrast with other elections, this time the average Likudnik understands that Bibi is not fighting for a victory, but for total hegemony over the Likud. Everyone understands that if they want an actual political party and not a one-man show, they need to vote for me."

Feiglin stressed that if his candidacy suffers a resounding defeat, the country will enter a new era of settlement freezes.

"The only reason that there is building instead of a construction freeze is because Likud members have been pressuring Netanyahu. Who determined the current list of Likud Knesset members? Was it MKs like Danny Danon, Levin, and Hotovely? Who ensured that they were elected to the Knesset list? People forget that these MKs got elected because they were on the list of candidates that I endorsed in the last Likud primaries. Without Manhigut Yehudit, there would have been no construction at all in Judea and Samaria, and that is exactly why these upcoming elections are so important."

The head of Manhigut Yehudit hopes that the prime minister will get a strong message in the upcoming elections that will make it clear who is in control within the Likud.

"The same 130 thousand Likud members who will be voting for me or Netanyahu, they are the exact same people who will be voting on the Likud's Knesset list. If the prime minister wins 90 percent of the vote in the party chairman elections, he will come and say to Likud Central Committee members [who determine the Knesset list] that he has received a renewed mandate to launch another set of political concessions. The day after the party chairman elections, Netanyahu will say that he already laid out his political plan in the Bar Ilan Speech, in which he advocated two states for two peoples, and since no one

dared to run against him...not Yaalon, and not Shalom... only Feiglin lost. That's a sign that he has a mandate to continue with his plan."

Feiglin hopes that he will pass the 20 percent mark in the upcoming elections.

"Any outcome that is better than the previous one is positive. Netanyahu already told his senior organizers that under no circumstance should I get more than 20 percent of the vote. If these elections were not about ideology, I also would not have run against Netanyahu because no one is ready for this contest. But it is because of my struggles within the Likud that today we have this tool with which we can guard Judea and Samaria."