

of Ostrovsky: 'Ostrovsky is the most treacherous Jew in modern Jewish history. And he has no right to live, except if he's prepared to return to Israel and stand trial.'<sup>11</sup>

Valerie Pringle, the journalist on the other side of the line, asked Lapid: 'Do you feel it's a responsible statement to say what you've said?'

Lapid: 'Oh yes, I fully believe in that. And unfortunately the Mossad cannot do it because we cannot endanger our relations with Canada. But I hope there will be a decent Jew in Canada who does it for us.'

Pringle: 'You hope this. You could live with his blood on your hands?'

Lapid: 'Oh no. It's to...only it will not be his blood on my hands. It will be justice to a man who does the most horrible thing that any Jew can think of, and that is that he's selling out the Jewish state and the Jewish people for money to our enemies. There is absolutely nothing worse than a human being, if he can be called a human being, can do'.

Lapid, later a member of Sharon's cabinet, makes it very clear: to be a Jew is a deep commitment that goes far beyond any legal or moral order. Clearly, for Lapid, Jewishness is not a spiritual or religious stand, it is a political commitment. It is a worldview that applies to every last Jew on this planet. As he says: the Mossad can't really kill Ostrovsky, thus it is down to a 'decent Jew in Canada' to do the job.

An Israeli journalist and later an Israeli Minister of Law is here expressing the most outrageous of views. He encourages a fellow Jew to commit a murder in the name of Jewish brotherhood. In short, not only does Lapid affirm Ostrovsky's report about the world of *sayanim*, he also confirms Weizmann's view that, from a Zionist point of view, there are no Canadian Jews but only Jews who live in Canada. However, he also states that a Jew who lives in Canada would act as an assassin, serving what he regards as the Jewish cause. In Zionist eyes Jewishness is an

international network operation.

In his book, Ostrovsky refers to it as racial solidarity; I call it third category brotherhood and Weizmann calls it Zionism. But it all means the same thing. It is all about commitment, one that pulls more and more Jews into an obscure, dangerous and unethical fellowship. Apparently, Zionism is not about Israel. Israel is just a volatile territorial asset, violently maintained by a mission force composed of Hebrew-speaking, third category Jews. In fact, there is no geographical centre to the Zionist endeavor. It is hard to determine where 'Zionist decisions' are made. Is it in Jerusalem? In the Knesset, in the Israeli PM office, in the Mossad, or maybe in the ADL<sup>12</sup> offices in America? It could be in Bernie Madoff's<sup>13</sup> office or somewhere else in Wall Street.

### The Organism

It is of course possible that there is no decision-making process at all. It is more than likely that 'Jews' do not have a centre or headquarters. It is more than likely that they aren't aware of their particular role within the entire system, the way an organ is not aware of its role within the complexity of the organism.<sup>14</sup> No single operator within the collective is fully familiar with the collective's operative mode but is only aware of his or her personal and limited role, function or duties within it. This is probably the Zionist movement's greatest strength. It transformed the Jewish tribal mode into a collective functioning system.

Looking at Zionism as an *organismus* would lead to a major shift in our perspective of current world affairs. The Palestinians, for instance, aren't just the victims of the Israeli occupation, they are actually the victims of a unique global political identity, namely the third category people who transformed the Holy Land into a Jewish bunker. The Iraqis are better seen as the victims of those third category infiltrators within British and