

visitors to China have recorded their observations of the Chinese Jews, charting their course of assimilation into their Chinese environment over the centuries.

While some have attributed the reasons for Jewish assimilation into Chinese society to isolation from the rest of world Jewry since the Ming dynasty (1368-1644), if not before, or the lack of persecution by the Chinese government, others have posited that their assimilation was due to the fact that the Jews took and passed the Chinese civil service exam in disproportionate numbers to their population, leading to their being assigned cities other than their own, to the Confucianization of intellectuals, in-

termarriage in their newly adopted towns and the acculturation of the Kaifeng Jewish community which was still under their influence.

After first documenting three hundred years of Western contacts with the Chinese Jews, this study explores the possible reasons behind initial Jewish attraction to the civil service exam at the time they first settled in Kaifeng, during the Song dynasty (960-1279), and to the Chinese educational system which spawned it, maintaining that the educational values held by the Jews at their time of entry into China and through the time they were most likely cut off from the rest of world Jewry, were so similar to those held by the Chinese at the time that it could not

have done otherwise.

The historical and cultural basis for the development of both people's educational values, in particular the perceived link between the cultivation of individual and communal ethics through education, and national survival, is explored, as are similarities between Talmudic and Confucian educational traditions, all of which encouraged their participation and success in the civil service exam, and resultant assimilation into Chinese society.

## Join The Sino-Judaic Institute

The Sino-Judaic Institute is a non-denominational, non-profit, and non-political organization which was founded in 1985 by an international group of scholars and laypersons. Its goals and purposes are as follows:

- 1) To promote friendship and understanding between the Chinese and Jewish peoples and to encourage and develop their cooperation in matters of mutual historical and cultural interest.
- 2) To assist the descendants of the ancient Jewish community of the city of Kaifeng, Henan Province, in their efforts to preserve and maintain the artifacts and documents they have inherited from their forebears, as well as in their efforts to reconstruct the history of their community.
- 3) To support the establishment and maintenance of a Judaica section in the projected municipal museum of Kaifeng.
- 4) To promote and assist study and research in the histories of early Jewish travel in China and in the rise and fall of the various Jewish communities that were established in China in the course of the past thousand and more years.
- 5) To publish general information and scholarly materials dealing with all aspects of the Chinese-Jewish experience.
- 6) To serve as a briefing and information center for those interested in Sino-Judaica, and for travelers to Kaifeng and other centers of Jewish interest in China.
- 7) To cooperate with other groups whose interests lie in Sinitic and Judaic matters.

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# POINTS EAST

A publication of The Sino-Judaic Institute

VOL. 6, NO. 1

MARCH, 1991

## SHARING SECRETS An Encounter with the Dalai Lama: 2 Views

By Moshe Waldoks

Reprinted from *Hadassah Magazine*  
January, 1991

Greetings from near the top of the world, over the border from the Land of Snows. It is the last week of October 1990. In September of 1989, two days before the Dalai Lama won the Nobel Peace Prize and four days before Rosh Hashana, six Jewish teachers representing the spectrum of Jewish religious life sat with the leader of six million Tibetan Buddhists to discuss the Jewish "secret" of survival.

The earlier successful encounter prompted this journey to the Dalai Lama's home-in-exile in Dharamsala, India. With the help of Dr. Marc Lieberman, who was instrumental in establishing the Tibetan-Jewish Dialogue that sponsored the meeting in New Jersey, and Michael Sautman, a Buddhist activist (also of Jewish background), a remarkable weeklong encounter was set in motion.

Dr. Lieberman, a San Francisco ophthalmologist who describes himself as "having Jewish roots and Buddhist wings," obtained a grant from the Nathan Cummings Foundation to send eight Jewish teachers (four rabbis and four academics) to the Tibetan enclave in the foothills of the Himalayas, a harrowing 16-hour car ride north of Delhi on the way to Kashmir, Nepal and Tibet. (Hindu drivers really do believe in reincarnation—they drive as if they're rushing to get to their next lives.)

The Tibetans are facing the simultaneous threats of exile and modernization. The Jews had the luxury of 1,700 years from the destruction of the Second Temple (70 C.E.) to the coming of modernity after the French Revolution; the Dalai Lama has had

only 30 years since the Chinese occupation of his homeland to preserve a ravaged Tibetan-Buddhist culture.

Any interfaith dialogue that brings together Jews of different persuasions turns out to be a wonderful Jewish experience. In candid discussion you present the most coherent picture of yourself. We were provided with two such three-and-a-half-hour sessions.

We opened our first with the traditional *brakha* said on meeting a great sage from among the nations of the world. This was followed by Rabbi Zalman Schachter-Shalomi in all his hasidic finery reciting blessings in Tibetan. With the help of participant Nathan Katz, a teacher of Southeast Asian religion at the University of Southern Florida and an expert on the Jews of India, he had composed a Tibetan-language *mischebeirakh*. Schachter-Shalomi, one of our most creative liturgists and storytellers, presented the highlights of *Kabbala*, the Jewish esoteric tradition.

It was in response to this that the Dalai Lama revealed the unique position he has carved out for himself as a neotraditionalist. After conversing with the abbots of Tibet's most prestigious monasteries who sat silently behind him during our meetings, he turned to us with a wide smile and chuckled, "Well, they seem to agree with me (on this esoteric point), and they're orthodox."

The Dalai Lama is a modern orthodox thinker who constantly strives toward the Maimonidean and Buddhist "middle way," believing that while synthesis is not always easy it is always possible and preferable.

The first session continued with our own modern Orthodox Rabbi Irving Greenberg who, as head of the Center for Learning and Leadership, is a veteran of inter- and intrafaith dialogue. Greenberg spoke of the various strategies Jews have employed

(continued on page 9)

## A DHARAMSALA DIARY

By Nathan Katz

Just prior to being awarded the Nobel Peace Prize last year, His Holiness the XIVth Dalai Lama of Tibet briefly met with Jewish leaders at a Buddhist monastery near New York City. As the spiritual and temporal leader of a people who had been defeated by Communist China thirty years ago, the world's preeminent Buddhist monk wanted to learn the "Jewish secret" for surviving exile. After all, he reasoned, the Jews had the expertise: 1,900 years of living in the Diaspora, all the while preserving their distinct religion. Surely the Tibetan people could benefit from Jewish experience.

As a scholar of South Asian religions including Tibetan Buddhism, and as a committed Jew, I was invited to join a delegation of eight rabbis and scholars to meet with the Dalai Lama and Tibetan leaders in Dharamsala, a hill station in the Himalayan foothills of northern India, seat of the Tibetan government-in-exile. (Members of the Jewish delegation included: Rabbi Yitz Greenberg, Author Blu Greenberg, Rabbi Zalman Schachter, Rabbi Jonathan Omar-Man, Prof. Paul Mendes-Flohr, Rabbi Joy Leviitt, Prof. Moshe Waldocks, Prof. Nathan Katz, and reporters Rodger Kumenetz and Shoshana Edelberg.-ed.) What follows are excerpts from a diary of that historic meeting between the Jewish and the Tibetan peoples.

### October 21, 1990-en route between Delhi and Chandigarh

In a four-car convoy driving from Delhi to Dharamsala, our conversations turn to theologies of exile.

I relate an 8th century Tibetan prophecy about the destruction of Buddhism

(continued on page 10)

**From the editor:**

As I write this column, the Gulf War is being fought on the outskirts of Kuwait City; *Points East* features two accounts of a Jewish-Tibetan encounter which touch on the Tibetans' grievances with China; the Soviet Union is attempting to thwart independence movements in the Baltic nations; the peoples of Central Europe are restive; black and white South Africans remain locked in tense negotiations; and the Arab-Israeli and Israeli-Palestinian conflicts are as far from resolution as they were fifty years ago. These conflicts (and others too numerous to mention) prompt the following personal reflection.

In *Pirkei Avot*, the Sages taught: "The sword comes into the world for the delay of justice and for the perversion of justice..."

The problem with the use of the sword is that the passions it inflames rarely encourage a victor to pursue just, sensible and sensitive policies towards the vanquished. War creates a mentality of absolutes: one is either ally or enemy; one's cause good, the other's evil. Post-war policies all too often mirror this distorted mentality and that is why a peace may "fail." Peace fails when the parties fail to see that justice, in greater or lesser

degree, exists on both sides of a conflict.

True peace cannot exist except when justice is done. Conflicts can never be fully resolved unless the parties to a dispute are willing and able to discuss the relative merits (the justice) of their respective causes and come to a meeting of minds. To do otherwise is to invite the sword back into the world at a future date.

The way of the sword, however, is not the path to peace. At best, it can serve as the means to begin a process of dialogue with one's enemy; at worst, and more often, it fuels fires of hatred that may persist for generations. Such forces gain ascendancy when people despair of seeing justice done (for them) and instead begin to view their world through the absolutist prism of the extremist.

Only by pursuing justice can the sword be banished. By pursuing justice, we pursue peace. And peace becomes possible only when enemies are willing to grant the other that which they would have the other grant them. The "Golden Rule" may be the most universally-ignored universal principle ever conceived, and that, my friends, is the folly—perhaps the tragedy—of our species.

Anson Laytner

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**IN THE FIELD**

- **KAIFENG DELEGATION VISITS U.S.A.**

A delegation from Kaifeng, consisting of Sun Guanghua, acting mayor; Wang Mingxuan, vice secretary-general of the People's Government of Kaifeng; and our old friend Liu Wenqing, manager of the Dongjing Hotel; stopped in San Francisco on their way to their sister city of Wichita. Al Dien took them sightseeing and to lunch on Saturday, Nov. 17th.

- **CHINESE "ENCYCLOPEDIA JUDAICA"**

Prof. Xu Xin, who mounted the very successful exhibit on Chinese scholarship on Judaism at Nanjing University, now has a new project. This is the compilation of an encyclopedia on Judaism written in Chinese.

- **CENTER FOR ISRAEL STUDIES**

Hu Gang, the Director of this new research group in Shanghai, and

Huang Xinyi, deputy president of the Chinese Institute for Peace and Development, of which the Center for Israel Studies is a branch, visited San Francisco on their way from the East Coast back to China. Al Dien met with them on Tuesday, Nov. 20, and the discussion lasted for several hours. They explored ways in which we might cooperate: the exchange of materials, possible joint conferences, and so forth.

- **JEWISH STUDIES AT NANJING UNIVERSITY**

108 students have registered for the course "Jewish Culture" which the China Judaic Studies Association offers to the student body at Nanjing University in the coming spring semester. We were also told that some more students might be added to it since the course is open for the first two weeks when the new term begins.

- **REPORT ON VISIT TO KAIFENG**

Dean S. Schuman, who visited China recently, wrote recently to Leo Gabow about his experiences in Kaifeng. He said that the 1489 and 1552 stelae have been placed in a vertical position, while the 1679 stone is placed horizontally. Schuman does not identify the year of the stones, but from his description, it is clear which are meant. He also included a drawing of the room, which he identifies as the third floor, rather than the fourth, but he may be using the English system of numbering. At present, the room on the fourth floor of the Museum with the stelae is locked. If a group wants to see the stelae, they must make that request before arriving in Kaifeng.

- **MIRIAM PETRUCK**

Al Dien met with Miriam, who previously taught Hebrew at Beijing University. She has a Ph.D. in Linguistics from UC, Berkeley, with a major in Hebrew, and she now teaches Hebrew at UC, Davis, but lives in Berkeley. She is very enthusiastic about her experiences in China, and would like to go back to teach another class, but wants first to find a job here that she could come back to. She wants to become involved in SJI, and her first project is to compile a list of materials on Israel which would be useful to researchers in

tolerance, its slow development and its fear of anything foreign! The settlement of Jews in China began already in the second century B.C., during the Han dynasty.\*

For 105 years (from 168 to 63 B.C.) the Jews had defended themselves with incredible heroism, but tens of thousands were killed or forced to disperse in many different countries: the Greek Islands, Asia Minor, Asia — including China, in which country they were immediately granted civil rights.

In China there was never a "Jewish Problem," nor did the Chinese know what was antisemitism. In this respect, it is important to quote the

**BOOKS FOR SALE****"JEWISH LANDMARKS IN BOMBAY CITY"**

This publication was recently released by the Youth Group of the Jewish Religious Union, Bombay. It costs \$10. Make your check out to the order of Jewish Religious Union, Youth Group, and mail it directly to Mr. Elijah S. Jacob, President, Youth Group, Jewish Religious Union, Sanjana Mansion, Flat No. 6, Sussex Road, near Victoria Gardens, Bombay 400 027, India. Write a letter to Mr. Jacob giving your name and full address and request a copy of this publication.

**"A DREAM REALISED"**

On the occasion of the birth centenary of Dr. Jerusha Jhirad, ORT India published the booklet "A Dream Realised". This autobiography of Dr. Jerusha Jhirad has been expanded upon by her niece Dr. Abigail Jhirad.

**"ORT SCHOOL MAGAZINE-CUM-SOUVENIR"**

ORT India will celebrate 30 years of ORT in India. For this occasion the School Magazine-cum-Souvenir will be issued.

Money sent to ORT-India is tax deductible.

Make out a check for \$25 to the order of ORT-India and mail it directly to Mr. R. Jhirad, Director, ORT-India, P.O. Box 16233, Mazagaon, Bombay 400 010, India. Write a letter to Mr. Jhirad giving him your name and full address and request copies of both publications.

**"MARATHI KIRTANS"**

A cassette tape of Bene-Israel Kirtans is available from Mrs. Flora Samuels, 13 Itzak Sadeh Street, Azor 58011, Israel. Please write Mrs. Samuels directly if you are interested.

testimony of a very well-educated Chinese gentleman who was also familiar with Jewish culture. At the beginning of last year, the Chinese military attache in Paris, General Tchong-Ki-Tong, published in the newspaper *Le Gaulois* (February 2, 1890), an article headed "Jews in China" in which he ridicules antisemitism. In his opinion, antisemitism only proves the inferiority of European culture that regards everything Chinese with such contempt. The general compares the way Jews were treated in China with their situation in Europe.

"Jews," says General Tchong-Ki-Tong, "arrived in China during the Han dynasty in the second century B.C. They explained to the Chinese authorities that they had been compelled to flee their homelands where efforts had been made to force them to change the faith of their fathers. The Jews have Sacred Scriptures, books in which they are taught to respect their parents, to love their neighbors as much as themselves, and are categorically forbidden to do any evil. Jews are even commanded to help their enemies if they are in need. When Jews lived in their own native country, they gave — according to Jewish law — part of their harvest to widows, orphans and strangers. In China, it was found that these moral precepts had much in common with the teachings of our philosopher Confucius. Jews also told us that they believe in one God and are not idol worshippers — which is also the philosophy of Confucius. All this as well as their culinary and hygienic laws are recognized in China as being very good and logical, and that is why our forefathers in China did not delay in giving them full civil rights. Jews have lived for 2000 years in the lovely region of Honan, especially in Kaifeng-fu. We have never found any reason to complain about them and we have never done them any evil. We never enclosed them in a ghetto where they were separated from the rest of the population. They are only different from other Chinese because they follow certain special sanitary rules and celebrate holidays which remind them of the time when they were an independent nation. This does not bother us in the least. In

**BOOK NOOK**

Reprinted from *Dissertation Abstracts International* vol. 50 no. 4  
October 1989

**The Role of Confucian and Jewish Educational Values in the Assimilation of the Chinese Jews of Kaifeng, supplemented by Western observer accounts, 1605-1985.** Abraham, Wendy Robin, Ed.D. *Columbia University Teachers College*, 1989. 331 pp. Sponsor: William C. Sayres

Order Number DA 8913096

Archaeological evidence dates the existence of Jewish traders from Persia and Yemen in Chinese Territory to the 8th century C.E. Although mentioned tangentially in writings by Arab traders and European travellers since the 9th century, it was not until 1605 that the first account of a meeting between a Westerner and a Chinese Jew was recorded. Since that time scores of

Perhaps the most fruitful of all exchanges, especially from a Tibetan point of view occurs as Blu Greenberg tells the Dalai Lama about the Jewish home, the unique forms of observance and transmission reserved for the family. The Dalai Lama's fascination with our home-centered observances makes me appreciate the singularity of Jewish traditions.

Finally, Joy Levitt speaks about Jewish community institutions—the synagogue foremost among them, but also federations, Zionist alliances, religious schools and burial societies. Clearly the Tibetans are intrigued by implications for organizing their own community, which is even more attenuated than our own.

After the presentations, I raise a painful issue with the Dalai Lama; that of Jews who embrace other faiths, including Tibetan Buddhism. The Dalai Lama is taken aback somewhat by my comment. The Buddhist attitude is not to seek converts, but at the same time it makes no distinction among peoples. Anyone who wants the teachings of the Buddha is entitled to them; religion knows no national boundary. His advice, however, is both understanding and sage: "If you want to keep your people in your religion, then you must open your doors to esotericism. If you have esoteric traditions to offer them, then they will not want to leave." He is right.

Yitz sums things up: "As a result of exile, the Dalai Lama went from being a god to being a man. And he has grown enormously in the process." After dinner, we load luggage and newly-purchased Tibetan carpets into our cars for the fifteen hour overnight drive back to New Delhi.

#### October 31st - New Delhi

On our last day in India, I take Blu, Zalman and journalist Rodger Kamenetz on a whirlwind tour of religious centers. Not ancient monuments however beautiful, but living shrines are my focus. The day is as uplifting as it is exhausting; we are in India, after all!

On our last day in India, I take our delegation to meet my old friend, Ezekiel Isaac Malekar, *shamash* and lay *chaz-*

*zan* of the New Delhi's synagogue, Judah Hyam Prayer Hall. Only about a half-dozen Indian Jewish families remain in Delhi, but together with diplomats and tourists a minyan is usually attained on Friday evenings (Saturday is a working day in India) and holidays. Yitz leads prayers—Sefardi style, in deference to local custom—so beautifully that we linger over one additional prayer after another, our spiritual farewell to India.

#### November 1st - New Delhi

Everyone else has left. I am staying in New Delhi for a few days and meet with leaders of the city's Tibetan and Jewish communities to report on our dialogue—as well as to do some shopping! It also gives me some time to think about the past two weeks.

For an observant Jew, participation in this sort of dialogue must raise issues of *avodah zarah*, a derogatory term meaning "other people's worship"—something to be avoided by observant Jews. Is Tibetan Buddhism *avodah zarah*, or is it another name of G-d? Blu said that when she told her father where she was going, he was even more upset than when she had supported women's ordination, and he began studying Talmudic tractates on *avodah zarah*. What is relatively easy for a modern secularist is loaded with difficulties for someone traditionally religious. Yet the question is not simple. There are ample Halakhic authorities, from Sa'adia Gaon to Maimonides, who held quite liberal views regarding other religions. Yet somehow this liberal thread has receded into the background of Orthodoxy, and more rigid views have been foregrounded. There is no monolithic view in the texts, and Yitz and Blu are struggling to uphold a perspective that is simultaneously Orthodox and open to otherness, to the modern world. Not an easy task.

Coming out of this dialogue, we have all learned something about the Tibetan people, their remarkable culture, and their heroic efforts to maintain that culture in exile. More important, however, is that all of us now know ourselves differently than we had before. Of course, we learned a great deal from the other Jewish delegates; it was a notably learned, diverse and articulate group. Deeper than that, we

now have seen ourselves reflected by a new other, a Tibetan other, an other which knows us in respect and affection. And having seen this reflection of respect and affection, we can generate those feelings towards ourselves. We Jews have always felt ourselves to be a "light unto the nations," that we have something valuable to offer the world. How marvelous it has been to meet eager recipients of our message, and how singularly rare! Dialogue, it is said, transforms both participants; and so this one did.

Shabbat services in New Delhi are particularly lovely. During 1986-87, my wife and I spent a year with the Jews of Cochin in South India, and the haunting Indian cantillation is welcome and familiar. Community elder Ezra Kohlet blesses my return journey which spans some thirty hours from New Delhi until I alight in Tampa.

*Nathan Katz is Professor of Religious Studies at the University of South Florida. His participation in the delegation was supported by grants from the Nathan A. Cummings Foundation, New York, and from USF.*

### "JEWS IN OLD CHINA"

(The following is a condensed translation, prepared by Rena Krasno, of an article from the Russian which appeared in a recent issue of the Bulletin of the Igud Yotzei Sin {Association of Former Residents of China} in Israel, the offices of which are located at 13 Gruzenberg Str., Tel Aviv, P. O. Box 1601, 61000, Israel.)

Last winter a friend of our organization and subscriber to the Bulletin, Prof. Boris Bressler, visited our offices. He had settled in Jerusalem, studied Hebrew in an ulpan, and had given several lectures in his special field. Prof. Bressler also kindly agreed to put into order the historical documentary archives in Bet Ponve. He drew our attention to an item concerning the Kaifeng Jews from the personal archives of the late Leo Gershevich.

From the book The Misunderstanding, by Prof. M.L. Peskovsky, St. Petersburg, 1891.

The first country that accepted Jews and gave them complete equality was not one of the European kingdoms, but China, renowned for its narrow in-

China. She will be collecting reading lists from courses taught at Berkeley, to provide an initial list for this purpose.

#### • REPORT FROM A STANFORD STUDENT

Toby Myers, who has come to Stanford as a graduate student in the History Department, spent the last year or so working at the Palace Museum in Taiwan. She told two interesting things: 1) a friend of hers was visiting Kaifeng in the mid-1980's. When the driver of a taxi he was riding in learned that he was Jewish, he was taken to the home of Ai Fengmian, who greeted him and told him that he had been a delegate from the Jewish minority to Beijing in 1952. 2) While attending a seder at the Jewish Center in Taipei, Toby had sat opposite a woman who turned out to be a refugee from Russia who had fled to China after the Revolution and had settled for some years in Urumqi. That woman claimed that there was still a Jewish community in Urumqi, which is the capital of Xinjiang, in northwest China. It seems that she has a daughter in San Francisco, and may have already immigrated here.

#### • REPORT FROM PHYLLIS HORAL IN LONDON

She reports that the Bet Hatefutsoth exhibition on the Jews of Kaifeng will open in London in November at the new Liberal Jewish Synagogue. This should attract much media attention because this is the first synagogue to be built in London for many years. At her suggestion, SJI materials will be sent to London in time for the exhibit.

#### • EARLY REFERENCE TO JEWS IN A CHINESE SOURCE

Prof. Gong Fangzhen, of Shanghai, sent a reprint of an article he has recently published on the Jewish merchants along the Silk Road, in which he cites a reference to Jews in a Chinese translation of a Manichaean text, which would originally have been written in Sogdian or another Iranian dialect. The term is *shi-hu*, from the New Persian *Jahud* or *Juhud*. This text dates from the 6th to 8th centuries, and so could be the earliest such reference yet found in Chinese. Of course, it does not demonstrate that Jews were in China, only that

mention of them had reached China.

• POLLAK BOOK AVAILABLE  
Mike Pollak's book, Mandarins, Jews and Missionaries, published by the Jewish Publication Society, 1930 Chestnut Street, Philadelphia, PA 19103-4599, is on sale for \$5.00.

This is an excellent opportunity to stock up with a very nice gift for friends, bar/bat mitzvah presents, etc.

#### • FROM THE ASIA-PACIFIC JEWISH ASSOCIATION

—Asian-Jewish Dialogue

The Asia Pacific Jewish Association has published the proceedings of the Second Asian-Jewish Colloquium held over two years ago in Hong Kong. Entitled The Jews and Asia: Old Societies, New Images, the 150-page publication contains both the papers delivered and a transcription of the discussion which ensued at the conference.

Over 30 leading Jewish and Asian academics, together with distinguished political leaders and thinkers - amongst them Sir Zelman Cowen, Malcolm Fraser and Thanat Khoman (former Deputy Prime Minister of Thailand) - discussed issues relating to cultural perceptions, the emergence of stereotypes, the 'stranger' phenomenon in society, identity and national identity.

The proceedings, which contain some outstanding papers, are available from the APJA offices, P.O.B. 5402 CC, Melbourne, Victoria, Australia 3001.

—Indonesia Jewish Aid

APJA again organised the despatch of several cartons of matzot to Indonesia for use during Pesach by Jewish families in Jakarta and Surabaya.

Additionally, twenty-four Haggadot were sent to APJA's Jakarta-based contact, Mr. David Mussry who, together with Jewish members of foreign embassies and consulates, organised a communal seder.

Funding for the 'project', since its inception some three years ago, has been provided by the American Jewish Joint Distribution Committee as part of its support for small Jewish communities in the diaspora.

#### • MISCELLANEOUS

- Chiara Betta finished her dissertation on Shanghai Jews and it was accepted. Way to go, Chiara!

- Wendy Abraham obtained a list of the holdings of the Royal Ontario Museum which are associated with the Kaifeng synagogue. Al Dien will send a copy of the list to anyone who wishes to see it.

### MODERN HEBREW LITERATURE MAKING ITS WAY TO CHINA

S. Y. Agnon, the well-known modern Hebrew writer of Israel, was totally ignored in China when he was laureated with the Nobel Prize for Literature in 1966 because China just began its 10-year long cultural revolution, which was declared later by the Chinese as a catastrophe for the country and the people.

After a quarter of a century, however, Agnon cannot hide any more from the Chinese. A Chinese translation of his widely-read novella *Bil'vav Yamim (In the Heart of the Seas)* has just been published in Contemporary Foreign Literature, one of the leading literary quarterlies of foreign literature in China, with his photo on that edition's cover.

What's more, the magazine also carries a critical article on him and his works. This is the first time since 1949 that a Chinese journal has ever published articles on a modern Hebrew writer.

Both the translation and the accompanying essay are by Xu Xin, a professor of Nanjing University. This was his first effort to translate modern Hebrew literature into Chinese and to write essays on it though he has translated more than six American and British novels besides a number of short stories and published a dozen essays on western literature. His interest has shifted to modern Hebrew literature after he spent two years in the United States, where he taught English chiefly at Chicago State University. During that time he had much contact with Jewish people and Judaism. He also made a short visit to Israel on his way back to China.

The Chinese translation of Agnon came out during the time when the Liaison Office of the Israel Academy

of Science and Humanities in Beijing had its opening ceremony in the capital of China. Therefore, people are interested in knowing whether it was a sheer coincidence.

"Yes, it is," said Xu when asked. "The translation was completed almost a year ago. At that time nobody knew there would be such an office in Beijing. Of course, with the increase of the scholarly exchanges between the two countries, this kind of thing would happen sooner or later. Broad-minded Chinese could no longer ignore the literature of Israelis for political reasons. I am very glad to see the Chinese translation of Agnon come out at this time. It is a coincidence, but a very happy one."

"I have been planning," said Professor Xu when asked about his plan for introducing modern Hebrew literature to Chinese, "to compile an anthology of modern Hebrew short stories (Chinese edition). The anthology will include short stories of about 20 Israeli writers, such as S. Y. Agnon, Amos Oz, Haim Hazaz, Moshe Shamir, Uri Orlev, Yehuda Amichai, Ruth Almog, G. Shofman, Y. Shteinberg, B. Tammuz, and others. I hope that the Chinese will have a better understanding of modern Hebrew literature and the Jewish people when it appears."

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## QUESTION: ZHOU IS A JEW?

By David Dukes

Reprinted from The Jerusalem Post International Edition,  
December 29, 1990

Chinese society has generally been quite tolerant of people from minority — i.e. non-Han — ethnic groups in positions of power, provided that they worked within the system. China's minorities, as well as its neighbors, tended to accept the Han governing system, given its efficiency and the pre-eminent social status traditionally accorded bureaucrats in China.

So it is hardly surprising that Jews, who have visited or lived in China for well over 1,000 years, worked in the Chinese bureaucracy without encoun-

tering much prejudice. Marco Polo and other Western travelers recorded that Jews worked in the service of the Mongol Yuan dynasty, but little is known about them. The earliest biographies of Chinese Jewish officials unearthed by scholars have dealt with bureaucrats of the Ming dynasty (which succeeded the Mongols). These officials came from the Kaifeng community.

In fact, in a 19th-century Chinese work, *The New Yuan (Dynastic) History*, it is possible to identify a Jewish official who preceded the Ming Jewish bureaucrats by several centuries. His name was Zhou the Jew. In Chinese records, he is known as Zhou Zhuhu, Zhou being his Chinese surname and *Zhuhu* a word derived from the New Persian term for Jew — *Djuhud*. Zhou the Jew worked for the first Mongol emperor, Genghis Khan, who made it a practise of employing non-Chinese to help administer his newly conquered kingdom.

No one knows where Zhou the Jew came from, but he may have been one of the talented central Asians recruited by Genghis Khan.

Zhou appears in about the year 1227, as an official of Pingyang Prefecture (southern Shanxi Province), which had been conquered by the Mongols only a few years earlier. Pingyang was a rich, rural trading area, with a population the size of today's Jerusalem. It was on the frontier, separated by the Yellow River from the armies of the Jin Dynasty, which had been set up by another non-Han tribe.

Zhou's wife was called Cui; they had a son named Zhen. While Zhou was away on official business, the Jin army attacked and captured Pingyang, with Cui and Zhen in the town. The Jin commander ordered the families of Mongol officials to turn themselves in; those trying to hide or escape would be executed. Cui, with baby Zhen in her arms, presented herself to the Jin general. Through trickery and bribery she and Zhen fled Pingyang.

Soon after, an informer told the Jin commander of Cui's scheme and the furious general ordered her capture. Cui and Zhen hid in a storage pit for three days, until they could escape and meet up with Zhou.

Zhou died shortly after. Cui, in her

late 20s, swore never to marry again. She sent away the servants, gave away her wealth, and supported herself by spinning and weaving. When a wealthy and powerful man sought to marry her, she mutilated her face to prevent the betrothal. It is said that she lived another 40 years without uttering an improper word or even smiling. She was lauded as the perfect Confucian woman.

Cui's hometown is not recorded, unusual in the meticulous Chinese annals for someone of Chinese origin. One can speculate that she was a Jew from a distant land, and that some of her conduct can be attributed to Jewish piety rather than Confucianism. Perhaps she preferred to remain a widow rather than marry a Gentile. It was her conduct that led Chinese historians to record the existence of Zhou the Jew, servant of Genghis Khan.

The middle-17th century was a period of great respectability for the Jews of Kaifeng, with many reaching high office. This was followed by the religious, social and material decline of the community. However, at least one family of Kaifeng Jews, the Jin clan, were middle-ranking officials under the Nationalist government.

Reliable sources maintain that former Chinese premier and Communist Party general secretary Zhao Ziyang (deposed for his liberal views during the May 1989 democracy demonstrations) is of Jewish descent.

Zhao is a common Chinese surname, but it is also the family name of the traditional leaders of the Kaifeng Jewish community. Zhao Ziyang's hometown is not far from Kaifeng; it is known that many Chinese Jews settled outside Kaifeng when the community became impoverished. Zhao's reddish, curly hair also lends him a somewhat foreign look, which no doubt sparked the story about his origins.

*David Dukes is a Jerusalem-based consultant dealing with East Asia and Australia.*

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## LANDMARK JAPANESE-JEWISH MEETING

By Masha Leon

Reprinted from The Forward,  
November 9, 1990

A landmark in Jewish-Japanese relations took place last month at a

meet religious leaders around the world, and I have been blessed to meet many—some saintly, most notably not. None, however, rises to the Dalai Lama's stature. His humor and warmth are striking, but it is his mind which impresses me the most. It goes beyond the usual sort of brilliance which one often encounters around universities. His mind penetrates with lightning rapidity; he gets to the heart of the matter more directly than anyone I have ever met. Perhaps it is the Buddhist teaching of non-egotism which creates such a flexible type of intelligence.

I am the first to speak. In my halting Tibetan, I greet our hosts on behalf of the Jewish people. It is a moment of fulfillment one rarely attains; my years of study of Tibetan language and culture as well as my deep commitments to Judaism for a moment coalesce as the role *shaliach ha-am* crystallizes.

Various presentations follow, among them one on Kabbalah and esotericism, the inner dimensions of Jewish spirituality, which in this dialogue is crucial. Tibetan Buddhism is a tradition especially rich in esotericism, and Tibetans suspect that a religion which is not likewise esoteric might be superficial. Most of the overlap between our traditions lies in esotericism, and the Dalai Lama said he found Judaism to be much more "sophisticated" than he had thought—in no small part, a response to Zalman Schacter's animated descriptions of angels, of mysteries, of divine emanations and of levels of being.

Yitz Greenberg provided a counterweight to Zalman's esotericism as he discussed how the rabbis expanded the scope of Jewish religious life and conceptions of holiness in response to exile and the loss of the Temple. He reminds the Dalai Lama, and the rest of us, that while mysticism is indeed a revered part of Jewish tradition, it most definitely is "a minority opinion."

Mendes Flohr's secularism complements Yitz's Orthodoxy. The Dalai Lama is intrigued that Jews are able to embrace both secular and religious members within our family. Paul eloquently articulates the dilemma of modernity: personal fulfillment is the watchword of the modern world, whereas communal responsibility is

the hallmark of tradition. Jews are perceived as the first people to find a balance between the two—individualism and community—providing a model for any traditional people confronting the modern world.

### October 26th - Dharamasala

During the afternoon we have a rather formal dialogue with the abbots of leading monasteries. After the formal session, we invite them back to our guest house for Kablat Shabbat and dinner. It is remarkable to be greeted by one wearing the maroon monk's robe and a broad smile with a softly-spoken "Shabbat Shalom."

### October 27th - Dharamsala

Each morning we've been davening Shacharit prayers outside our guest house, overlooking the beautiful Kangra Valley, snow-capped Himalayas to our left, eagles soaring overhead. I have never so deeply enjoyed davening than with this remarkable group in this remarkable place under these remarkable circumstances.

In the afternoon we met with a group of "young, educated Tibetans." These were secularists, some advocating armed opposition to the Chinese occupation of their country in contradiction of the Dalai Lama's insistence upon nonviolence. One Jewish institution which especially interests them are our Jewish youth camps such as Ramah. Paul had spoken about his formative experiences at Camp Ramah, how it instilled a sense of solidarity with his people at an impressionable age. We decide to invite a Tibetan to observe our summer youth camps to determine how they could be adapted to the circumstances of exiled Tibetans.

### October 28th - Dharamsala

In the evening we visit the Tibetan Children's Village. More than half the population of the village comes from Tibet proper. Still, mothers make the dangerous and arduous journey across the Himalayas to deposit a child at the village so it may be raised within its cultural and religious traditions, a type of education forbidden by the Chinese rulers of Tibet. The mother is well aware of the likelihood that she may never see her child again, but even that sacrifice is not too much if her child may be raised to be proud of Tibetan heritage.

A very typical encounter: An Indian delegate to the Himalayan Conference, a government official, asks me, "Excuse me, sir, are you from Israel?" I reply that I am not, but that I am a member of the Jewish delegation. "I want to learn something about your people," he says. "All we read in the newspapers is very slanted. Can you recommend an authentic book I could read?" I offer to send him a copy of Jacob Neusner's *The Way of Torah*. His attitude is typical of many, many Buddhists and Hindus throughout Asia. Their minds are open; we need to present our case intelligently and it will be received. We need to circumvent governments and make contact with intellectuals and religious leaders directly.

### October 29th - Dharamsala

This afternoon is our second and concluding session with the Dalai Lama. Asked why he invited Jews for such intensive dialogue, he replies: "I think we are both chosen people! We don't have exactly the same idea, but we Tibetans believe we are chosen by Avalokiteshvara (the embodiment of Buddhist compassion and the protector deity of Tibet). You believe you are chosen by the Creator God. So it is almost the same idea. Another reason: When we became refugees, we knew that our struggle would not be easy. It will take a long time, generations. Very often we would refer to the Jewish people, how they kept their identity and faith despite such hardship and so much suffering. And when external conditions were ripe, they were ready to rebuild their nation. So you see, there any many things to learn from our Jewish brothers and sisters."

Jonathan describes Jewish systems of meditation, many of which have close parallels in Tibetan tradition. He tells about the strained relations between the exoteric and esoteric wings of Judaism, about how some Jewish teachers want to "open all the doors" to the esoteric, while he prefers a bit more caution.

More presentations are made and the Dalai Lama is given a gift of a replica Torah scroll.

In Buddhist tradition, these issues as well as the meditative and other techniques for achieving these states of mind are paramount. Buddhism excels in its ability to talk about issues that in most of American life are marginal. Perhaps it is this emphasis on how one is able to transcend passing moods, material attachments and fleeting circumstances that fascinates so many Westerners. The Buddhist conviction that it is a duty to reach this state of compassion and dignity belies the stereotypical view of *nirvana* as escapism.

I returned with a sense of reaffirmation, more convinced than ever of the need to make as many Jewish spiritual options as possible available to those not aware these options exist. This spiritual reawakening is important not only to hold Jewish seekers of personal transformation, but the recovery of our spiritual legacy will provide the vitality necessary for us to face the challenges of the next century. With the reality of intermarriage and cultural assimilation on the rise, it is precisely the spiritual teachings of the Jewish tradition that must re-emerge to give sustenance to Jewish life.

Jewish-Buddhist dialogue enjoys the absence of historical connection, the most painful component of Jewish-Christian dialogue. There is no anti-Semitic tradition in Buddhism for that matter, nor any real knowledge of the Jews among Tibetans. It is remarkable how the Tibetan community resembles the Jewish community at the brink of modernity. It, too, believes it is the chosen. In Dharamsala we agreed to "choose" each other.

*Tashe Delek* and *Shalom* from Dharamsala.

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## A DHARAMSALA DIARY

(continued from page 1)

in Tibet and its reestablishment in "the land of the red-faced people," taken to refer to the Americans. I tell them how, according to the law of karma, all actions in this world bear moral results, and that many Tibetans understand the loss of their homeland as a

consequence of their centuries of self-imposed isolation. Exile was justified by the law of karma, and made meaningful by the fact that the loss of Tibet led directly to the spread of Buddhism to Western countries. Did the Tibetans also consider themselves "a light unto the nations," an *or ha-goyim*? Echoes of Isaiah.

We ponder the Dalai Lama's question about the "Jewish secret." Was our survival due to our democratized emphasis upon education as a goal for all Jews? Or the development of vernacular languages, such as Yiddish or Judesmo? Or the genius of the rabbis in developing Halakhah? Or was it enforced from the outside by antisemitism and ghettoization? Most promising was the notion that the primacy of the home replaced the destroyed Temple in Jewish observance, and thus made the religion more portable and especially equipped the religion for survival in exile.

### October 23rd - Dharamsala

Our schedule, prepared by the Dalai Lama's Council for Religious and Cultural Affairs, has us meeting not only with the Dalai Lama and his senior advisors, but also with abbots of the major monasteries, with government officials, and with youth leaders. It is a well-conceived schedule, one which will put us into contact with all strata of Tibetan leadership.

That evening after dinner we discuss our presentations for the dialogue sessions with the Dalai Lama. Each of us to share our hopes and apprehensions. In our unusual setting, a Tibetan refugee community in India, is there danger of contravening Halakhah? Prior to our arrival at the Dalai Lama's guest house, the kitchen had been scoured, burners lit, and cooking surfaces washed with boiling water. Entirely new pots, pans, plates, utensils and cutlery were purchased for us, and the food was to be strictly vegetarian. Blu and her husband, Rabbi Yitz Greenberg, an Orthodox scholar from New York, inspect the kitchen with me and are satisfied with the preparations. They are touched by the Tibetans' efforts, but some apprehensions remain.

I voice my sense of the deep responsibility we carry as "emissaries of the people," as *shlichim ha-am*. As

an academic, I am used to acting and speaking as an individual, but now we are emissaries of the Jewish people to the Tibetan people. I agree with Zalman that as historic and meaningful as this week will obviously be, we must look beyond our euphoria and find ways to institutionalize Tibetan-Jewish contacts. While any number of Jews have studied Tibetan Buddhism, there are no Tibetans who have studied Judaism. I suggest that we raise funds for two Tibetans to pursue Jewish studies at the graduate level—one at Hebrew University in Jerusalem, and one at my University of South Florida.

### October 24th - Dharamsala

We are invited to attend the inaugural session of the Himalayan Conference on the Five Traditional Sciences, held at the Dalai Lama's monastery. In his remarks before hundreds of Buddhist monks and scholars, the Dalai Lama lavishly praises Jews for their "courage and great determination" in preserving their religion and culture in the face of tremendous obstacles and sufferings. He says that Tibetans greatly admire Jews because "no matter how they are scattered through all corners of the earth, they maintained their sense of unity of the people," and he tells the audience how lucky they are to have our delegation among them. His tremendous compliment brings tears to Jewish eyes.

### October 25th - Dharamsala

I meet USF's two Tibetan alumni, Jampal Chosang and Lhundup Tsering. They tell me that all of Dharamsala is buzzing about the Jewish delegation, enamored of the idea that this dialogue is such a historic event. Jampal is proud that this is not actually the first, but that he and I had engaged in a modest Tibetan-Jewish dialogue at in Tampa a year earlier. Jampal had worked with the American Jewish World Service's agricultural program at the Tibetan refugee colony at Hunsur, South India. Several Tibetans are now studying agriculture in Israel under AJWS auspices.

Finally, the meeting with the Dalai Lama in his fairly modest palace. I first met him when I was beginning graduate work back in 1973. As a professor of religious studies, part of my job to

luncheon at the Nippon Club, the 85-year-old Japanese social club in New York City. This was the first time that any Jewish group held a forum before members of the Japanese community in America.

Among the more than 200 guests were Yashuhi Hara of Asahi Shimbun (Japan's largest newspaper), Kosuke Ohashi, president of Dentsu (the world's largest advertising agency), and Yoichi Mikami, vice-consul of Japan. Mr. Mikami spent more than three years in Israel and speaks fluent Hebrew.

The conference was run by Toru Mano, coordinator of cultural affairs of the Nippon Club. The event was sponsored by the American Jewish Committee's diplomatic outreach committee under the direction of chairman Kenneth Makovsky and Diane Steinman, executive director of the New York chapter. The keynote speaker was Rabbi Marvin Tokayer, who served as rabbi of the Jewish community of Japan from 1968-1981.

The luncheon—at which sushi was served—is part of the AJC's effort to combat negative Jewish stereotypes that some Japanese have. To date, AJC members have made four official visits to Japan to meet with members of government, journalists and business leaders. The AJC also participates in an annual exchange program, set up under the auspices of the Japan Center for International Exchange, for Japanese and Jews to learn more about one another.

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## ESCAPE TO THE RISING SUN: A DOCUMENTARY FILM

By *Andres Katz*, Brussels, Belgium

Reprinted from HBF Report No. 1, July 1990  
(Hoso-Bunka Foundation, Tokyo, Japan)

Shanghai. A mythological city arising from dreams and phantasms in a young European woman's mind. "As a youngster, I had read Vicky Baum's book "Bombs on Shanghai", recalls Diane Perelsztejn. She had also heard about the story of twenty thousand Jews who fled the Nazi persecutions in Europe and took refuge in Shanghai

during World War II. By chance, she had been introduced to Laura Jarblum-Margolis, who represented the JOINT, a Jewish welfare organization, in Shanghai during that period.

After having discovered one of the surviving witnesses of this dramatic exodus, Nathan Gutwirth, who settled afterwards in Antwerp, Belgium, Diane Perelsztejn immersed herself in the subject.

As a matter of fact, she directed since 1982 the Jewish TV and Radio programmes on the Belgian network. "Escape to the Rising Sun" is her first full length documentary film, an ambitious project, which she produced, wrote and directed.

This film has been all the more difficult to realise because it is mainly based on the story of those refugees who are presently dispersed all over the world. Moreover, time has altered some of their memories. No less than four years of research were necessary to contact them, either by recommendation or by advertisement in the international edition of the Jerusalem Post. From the seventy eye-witnesses who answered positively, about fifteen were chosen to retell the amazing escape.

Amazing, because this journey meant travelling through the Soviet Union and Japan before eventually reaching Shanghai. They did not have any other opportunity: access to all the other countries was denied to them.

September 1939. German troops invaded Poland. Thousands of Polish Jews fled to Lithuania, a major centre of Jewish cultural and religious life since the late Middle Ages.

Nathan Gutwirth, of Dutch nationality, was one of the many students from all over Europe who attended "yeshivot", talmudic schools, to devote themselves to the study of biblical commentaries, in what was known as the "Jerusalem of the North". Nevertheless, it became soon quite obvious that Lithuania, as an independent state, would not maintain its privileged status, squeezed between the Soviet Union and Germany. Jews could not afford being caught by Nazi persecutions or the Russian gulag. Some of them, like Warhaftig, a Zionist in charge of the Jewish Agency representation in

Lithuania, hoped to reach Palestine and to fulfill the Zionist dream. Others merely looked for a safer place where they could spend the rest of the war. Hence, Gutwirth contacted the Dutch ambassador in Riga, according to whom he should seek refuge in Curacao or Surinam, Dutch colonies off the coast of South America. As other Jews also wished to leave Lithuania, the ambassador told Gutwirth that no visa was required for Curacao, only a "landing permit" issued by the local governor. At that point, Warhaftig advised these candidates to avoid having that specific clause mentioned on their passports. Hence, with the Dutch authorities approval, about 1600 of these supposed visas, with no juridical value, were issued.

A crucial problem needed still to be resolved: the authorisation to cross both the USSR and Japan. Thanks to the individual initiative of the late Japanese consul in Lithuania, Chiune Sugihara, the refugees were given transit visas to Japan. According to his wife, Yukiko Sugihara, the consul acted on his own authority after three consecutive refusals by his superiors at the Ministry of Foreign Affairs. Did he act under the pressure of thousands of Jews gathered day and night around his consulate? Did he adopt such a courageous attitude, driven merely by humanitarian feelings? Whatever the explanation, Chiune Sugihara's initiative enabled thousands of Jewish refugees to escape from physical eradication, a gesture for which they are still grateful today.

Eventually, having obtained Soviet authorisation to cross the USSR, between July 1940 and August 1941, more than five thousand refugees reached Vladivostok from where they crossed the sea to Japan. Nevertheless, far from all the refugees had the opportunity to leave for the Far East. For example, industrialists were denied transit visas, while the Soviets also adopted in some cases a policy of dividing families. Moreover, the journey through the USSR comprised some dangers. The NKVD (Soviet secret police) used to check the refugees on the trans-siberian train. Fortunately, thanks to the disorganised state of the Soviet administration, most people



prevented them from focusing on their own experience".

Besides stressing oral history, Diane Perelsztejn succeeded in finding unique archives never broadcast in the past. Indeed, thorough research made her discover films representing the daily life of the refugees in the Far East.

The team had to face administrative difficulties before getting the necessary authorizations to film in the Soviet Union and in China. "Chinese officials were reluctant to let us film the Hong Kew, still one of the poorest areas of the city. Moreover, the film being based on a Jewish subject, they contested our coming to Shanghai since China has no diplomatic relations with Israel. We convinced them with the fact that when those events took place, Israel did not exist yet".

One should stress the fact that the team left China shortly before the Tiananmen Square events, after which shooting would have become virtually impossible. As far as the Soviet Union was concerned, Diane Perelsztejn was denied visas on several occasions, until the Lithuanian Television created an independent department and invited the team to shoot in Vilnius and Kaunas. Obviously, the film benefited from the new local context of search for independency.

Because of the originality of the subject as well as the specificity of the film-making, the journey again with the witnesses-, "Escape to the Rising Sun" aroused the interest of different sponsors, the first of which being the Japan Hoso-Bunka Foundation, rapidly followed by the German ZDF. At a time when television networks focus on the historical events that overwhelmed the world fifty years ago, a film such as "Escape to the Rising Sun" throws a new light on Japan's attitude towards the Jewish refugees who were at least given the opportunity to escape physical extermination.

**Documentary Film — ESCAPE TO THE RISING SUN**

*Produced and directed by Diane Perelsztejn and Nadine Kasaman of Les Films De La Memoire - Belgium, 90 minute film and 55 minute TV version, in both French and English.*

## JEWISH PUBLICATIONS IN SHANGHAI DURING FIRST HALF OF 20TH CENTURY

*By Rena Krasno*

Israel Messenger (M'vasser Israel);  
English Language Publication, Founder and editor N.E. Ezra (1904). Objectives: traditional Judaism and Zionism. After N.E. Ezra's death in 1937, publication was continued by his wife until October 17, 1941. Magazine discontinued due to financial pressures of World War II.

Unser Leben (Our Life - Nasha Jhishn);  
Founder and editor: David B. Rabinovich (May 2, 1941). At first written entirely in Russian. In June 1942 an English supplement, and later a Yiddish supplement, were added for the convenience of readers who were refugees from Europe. During World War II as Jewish culture was disintegrating in Europe, the paper hoped to help Jewish culture survive in China. Objectives: maintain Jewish culture, give information about Jewish life and aspirations and the work of Jewish organizations in China, unite Jewish communities and support Zionism.

Unser Wort:  
Yiddish magazine founded in 1940 by Jewish refugees from Poland.

Unser Welt:  
Yiddish publication by Association of Jewish writers and journalists, refugees from Poland. Published weekly from Jan. 25 to Aug. 2, 1946.

In Weg:  
Yiddish magazine published by Association of Jewish writers and journalists from Poland. Only 1 issue published in November 1941.

Dos Wort:  
Agudat Israel religious publication. English and Yiddish. First Issue: 1941.

Yiddish Almanach:  
Magazine of religious thought. Published in: Yiddish, English, Russian and German.

Yiddische Stimme von Vaytn Mizrah:  
Agudat Israel Publication. 1 issue published - August 1942. Renewed in 1946 as a monthly in Yiddish and Russian.

Tora Ora:  
Novella in memory of R. Abraham

Isaac, son of Hirsch Arbus by fellow students of Yeshiva Mir.

Talpiot:  
Tora and Hassidim, by students of yeshiva in Shanghai. 1945.

Hadegal:  
Weekly, revisionist paper in Russian.

Tagar:  
Bi-weekly, revisionist paper. In English and Russian. Founded 1946.

Hashofar (The Call):  
Revisionist paper. Founded 1933.

Future:  
English monthly published in 1945.

Tikva Star:  
For Youth. English monthly (1945).

Davar:  
Clandestine monthly. German. Published by Brit Noar Zioni from July - October 1943.

Allotria Humoreus:  
German. March 1940.

Haverim News:  
April to August 1941. Zionist Youth Organisation. Typewritten.

China Daily Tribute:  
German

Die Gelbe Post:  
1939: weekly. From 1940: daily. German. Editor A.J. Storf, student of Freud. Culture as well as political and local news. High standard as a weekly but not geared to daily headlines. As weekly considered as one of the best edited papers in Asia.

Gemeindeblatt fuer die Juedische Kultus-Gemeinde:  
German weekly from Sept. 14, 1939 to Jan. 5, 1940.

Juedische Nachrichtenblatt:  
1940-1945. Continuation of Gemeindeblatt.

The Jewish Voice:  
German weekly. 1945-1946. Continuation of Nachrichtenblatt.

Journal of the Association of Central European Doctors:  
October 1939. German, English, Chinese. Changed to Shanghai Medical Journal.

Medizinisch Monatshefte:  
Monthly. German. October 1940 - March 1941.

Mitteilungen der Amerikanischen Jueden (Joint Distribution Committee, Far East Office):  
German and English. November 1946.

Mittellungen - Austrian Residents' Association:

German. 1946. Bulletin of refugees from Austria.

Mitteilungblatt:

German. 1947. Bulletin of refugees from Germany.

Die Neue Zeit:

Bi-weekly German Supplement, included in Shanghai Journal till March 1946; renamed Shanghai Herald and included in China Daily Tribune from March 1946 - May 1946. From June 1946 republished under original name.

Shanghai Jewish Chronicle:

German. May 5, 1939 to October 1945 German. Initially a weekly but later a daily morning paper. Editor Ossie Lewin. Survived until Communist take-over in 1949. Longest running German language Jewish newspaper. Name changed to Shanghai Echo following conclusion of War in the Pacific. (November 1945).

Note: This was the only daily to receive sanction from the Japanese authorities to continue publication after Pearl Harbor. Later evoked criticism from its competitors who claimed that Lewin was too cooperative with the Japanese. This despite his brief incarceration in the notorious Bridge House Jail.

Almanac:

Editor: Ossie Lewin. German. 1946-1947. Contains many articles on all aspects of Jewish life in Shanghai, including his experience in Bridge House.

The Shanghai Post:

German. Weekly. 1939-1940.

Schanghai Woche:

German weekly. 1939-1949. First daily afternoon paper.

Acht Uhr Abendblatt der Schanghai Woche:

Continuation of Schanghai Woche.

Die Tribune:

German weekly. 1940.

Unser Weg:

Publication of Zionist Labour. On occasion of 22nd Zionist Congress. October 1946. German.

S.Z. Mittag der Schanghai Post:

German. Daily. November 1939 - January 1940.

Der Querschnitt:

German. Weekly. 1939.

Der Mitarbeiter:

German weekly, 1940-1941.

Polish Publication: (Name unknown)

Appeared on December 8, 1941 - 4 pages in Yiddish, 1 in Polish. Destroyed for fear of Japanese occupation authorities.

Monitor:

B'nai B'rith Monthly. English. 1931.

The Jewish Voice:

Organ of Poalei Zion. 1935. English and Russian.

The Zionist Review:

English. Published by Kadima.

Die Laterne:

German. 1941.

Youth for Youth:

English. 1946. Monthly

Yiskor:

April 1943 till 1947. Other details unknown.

The Shanghai Jewish Youth Council:

Published once. Quarterly Bulletin of Shanghai Hebrew Mission.

If readers of *Points East* have any additional information regarding the above list of publications, it would be greatly appreciated if they could supply it for purposes of revision.

{\*\*It is to be noted that the entire collection of "Unser Leben" has been donated to the Igud Yotsei Sin (Association of Jews from China - at 13 Rehov Gruzenberg, Tel Aviv, Israel) by Rena Krasno, daughter of Editor and Founder, David B. Rabinovich. It can be perused in the library of the above organisation.}

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## **PARTY POLICY ON RELIGION**

Reprinted from China Daily,  
Dec. 6, 1990

Premier Li Peng stressed in Beijing yesterday the importance of handling religious affairs well and implementing correctly the policy of protecting the freedom of religious belief.

He described the country's overall situation concerning the work of religious affairs as good, saying that the Party's policy on religion has been carried out and normal religious activities are protected by the State.

He made the remarks at a national meeting on the work of religious affairs.

The premier said that handling the religious issue properly is significant to the country's stability, national unity, reunification and the fulfillment of the targets of socio-economic development in the 1990s, as well as world peace.

There are many people in China with varying religious affiliations, even though they account for only a small portion of the population, he noted.

Li said that people with or without religious affiliations and those with different religious affiliations should respect each other.

The premier also said exchanges between Chinese and foreign religious organizations on the basis of friendship and equality can promote mutual understanding between the Chinese and other peoples in the world.

He stressed the importance of implementing the policy of protecting the freedom of religious belief and closely scrutinizing any infringements on the right of the freedom.

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## **ISRAELI BUSINESS DELEGATION VISITS CHINA**

*By Ted Palfker*

Reprinted from the Jerusalem Post,  
December 29, 1990

Beijing—Relations between Israel and the People's Republic of China have taken another step forward with the visit here of an official delegation of Israeli businessmen.

Fourteen members of the Israel-Asia Chamber of Commerce, the first official Israeli delegation to be welcomed by the Chinese, arrived two weeks ago. Headed by chamber chairman Avraham Blass, the group has met with a wide range of officials, including top-ranking officers of China's leading foreign trade organizations.

"What is happening here is very special," Blass said. "In all our meetings, the Chinese have been very open and forthcoming."

China and Israel have no diplomatic relations, and Israelis attempting to penetrate the Chinese market