

1. Dr. Willie Abraham, Why are Israelis still not ready to buy German products? Mako TV, April 7 '13
<http://www.mako.co.il/news-israel/education/Article-51a3f47f2a5ed31004.htm>

Only 24% of Israelis are ready to purchase products made in Germany; so emerges from one recent study I ran in University of Manchester.

Amalek, Egypt, Spain, Germany?

2. Susan Slyomovics, How to Accept German Reparations, pg. 3

My mother, who together with my grandmother survived the Auschwitz Concentration Camp, long refused to file for reparations, calling it "blood money." She was not alone in her views. Many Jews from Israel's community of Holocaust survivors, estimated at a third of the immediate postwar population, refused negotiations with West Germany. Joseph Sprinzak, then the Speaker of Israel's Knesset, maintained "the honor of the Jewish people precluded any acceptance of restitution from Germany even if it were voluntary and spontaneously offered."...

3. Rabbi Chaim Jachter, describing Rabbi Joseph B. Soloveitchik, The Rav as an Aging Giant (1983-1985)

<https://books.google.ca/books?id=sa06PAem-SgC&pg=PA331&lpg=PA331>

In the midst of privately discussing the propriety of purchasing a German-manufactured automobile, the Rav displayed one of the innumerable facets of his greatness. He said to me that perhaps he had erred when he strongly urged Israeli Prime Minister David Ben-Gurion not to accept reparations from the West German government. Israel's politicians and citizens were embroiled in a searing debate in the 1950's about whether to accept compensation from the German government for the Nazi atrocities. In a relatively rare public expression of his views regarding matters of public policy, the Rav at that time expressed his forceful opposition to accepting the proposed reparations. Astonishingly, thirty years later, the Rav said to me that perhaps history had proved him wrong, as the State of Israel would not have developed economically as it had done in the past three decades had it not accepted money from the West Germans. How many older people have the courage and integrity to state, upon reflection, that they regard a major position that they fought for in years gone by as mistaken?

4. David Ben-Gurion (apparently based on Kings I 21:17-19)

...so that the murderers do not become the heirs as well.

5. Deuteronomy 25:17-18

Remember what Amalek did to you on the road, when you left Egypt. He happened upon you on the way, and he attacked those of you at the back, the weak behind you, and you were tired and exhausted, and he did not fear Gd.

6. Rabbi Moses Maimonides (12th century Egypt), Laws of Kings 5:7

One may dwell anywhere in the world, other than Egypt – west from the Mediterranean, 400 parasangs by 400 parasangs opposite Cush and the desert. One may not dwell in any of it. In three places the Torah warned not to return to Egypt, as Deuteronomy 17:16 says, "Never again shall you return by this path," Deuteronomy 28:68 says, "You would never again see her," and Exodus 14:13 says, "You shall not see them again, ever." And this prohibition includes Alexandria.

7. Numbers 11:5

We recall the fish which we ate in Egypt for free, the cucumbers and the melons and the leek and the onions and the garlic.

8. Rabbi Abraham Isaac Kook, Letters, 2:632

Regarding living in Spain: I have not yet found a clear statement of whether it was a decree or an oath. Presumably, they were not stricter than the rule regarding living in Egypt, which prohibited only established life. It did not prohibit living there for business, planning to leave.

9. Cecil Roth, cited in Rabbi J. David Bleich, Contemporary Halakhic Problems, I pg. 208

Professor Cecil Roth, *Jewish Life*, Adar 5717, cites religious sanctions imposed upon visitors to Spain and Portugal. These sanctions were incorporated in the regulations of the "Society for Dowering the Brides" promulgated in Leghorn in 1727. In 1785 similar sanctions were included in the "*Ascamot*" of Congregation Sahar Asamaim of London. Roth states that such sanctions were based upon earlier regulations of the Sephardic communities of Amsterdam and Venice.

10. Rabbi Meshulam Roth (20th century Israel), Kol Mevasser 1:13

Regarding the proposal in the Council of Rabbis to declare a ban in the name of the Rabbis of Israel, prohibiting Jews from walking the earth of Germany. Some of the rabbis agreed with the proposal. In truth, from a political, logical and ethical perspective, this proposal is quite correct. There is no doubt that after the upheaval and destruction the Germany brought upon us with such great and entirely unprecedented cruelty, even without a rabbinic declaration, every Jew would keep himself away, and his heart would trouble him in stepping foot on their impure earth.

Nonetheless, I must object that the declaration of a rabbinic ban, as proposed, would be inappropriate from a legal perspective, and would even be against halachah, for two reasons...

11. Rabbi Menachem Mendel Schneerson (The Lubavitcher Rebbe), <http://www.lchaimweekly.org/lchaim/5772/1225.htm>

I am in receipt of your letter in which you ask my opinion "as to whether it is a weakness or impropriety" to avoid the purchase of goods made in Germany. You add that you ask this question as a Jew, in light of Jewish law and custom. Surely this is more a matter of feeling rather than a question of Jewish law and custom. Consequently, as in all matters of sentiment, it is difficult to express an opinion that would have universal application.

At any rate it certainly cannot be categorized as a "weakness." On the contrary, a decision of this kind bespeaks strength of will, all the more so since it entails some inconvenience.

Nor can it be considered an "impropriety," since it is based on a principle which may be considered to come under the category of "Remember what Amalek did unto you." For, as is well known, the inhuman atrocities, etc., against our defenseless and innocent brethren were not perpetrated by a small group, but were carried out with the knowledge, consent and even cooperation of the vast majority of the German nation. Moreover, I do not think that anyone seriously believes that the Germany of today is entirely different from the Germany of two decades ago...

Sudan

12. Mishnah, Avodah Zarah 1:7 (16a)

We do not sell them bears or lions, or anything which could harm the masses. We do not build with them courthouses, stadiums and execution platforms...

13. Rabbi Moses Maimonides (12th century Egypt), Laws of Theft 5:1

One may not purchase stolen goods from a thief... Doing such things strengthens the hands of sinners and violates "Do not put a stumbling block before the blind. (Leviticus 19:14)"