

exodus

magazine



TYRANNY, ISRAELI STYLE

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ADVICE ABOUT PEACE & WAR

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Exodus Magazine is a publication of the
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Editorial

by Izzy Greenberg

The Quest for World Peace

The term peace usually elicits images of warring nations and sworn enemies coming together to make a pact to end hostilities. But is this really peace? Perhaps a more holistic approach to the concept of peace will result in a more comprehensive, just and lasting peace; not peace as the antithesis to war, but true peace as a state of being unto itself. Perhaps if each individual was at peace with himself and herself, then this could lead to universal peace. After all, if everyone was in a state of true peace, what would they have to fight about?

In Hebrew, the word peace – *Shalom* – is the same as the word complete, or fulfillment. Peace is a state of being in which people – as well as all people together and everything on earth – reach their ultimate purpose, or at least recognize it and strive toward it. The inhabitants of the earth are divided into four general classes: Inanimates, which do not grow or move, plants, which grow but do not exhibit locomotion, animals, which grow and move, and humans, which are distinguished by their faculty of intelligent speech (at least most of us). The purpose of each one is to transcend itself by elevating and becoming part of the higher class. Thus, earth, water and minerals reach their purpose when consumed by plants, becoming part of the plant itself. Similarly, plants fulfill their mission by becoming devoured and elevated by animals, and animals are elevated when consumed by humans.

But who consumes humans? G-d, in His wisdom, left that up to us. Our purpose, like earth, plants and animals, is to transcend ourselves, utilizing the gift of consciousness to reach a transcendent state of being. Some call it rising above the ego.

Others call it spiritual enlightenment. Judaism calls it becoming G-dly. We have the ability to be consumed by G-dliness by constantly seeking to move forward and grow in our spiritual lives.

I was a little surprised to learn recently that the vast majority of North Americans believe in some kind of Supreme Being. I would venture to say, cynicism aside, that all people sense that there is some kind of higher Force at work, even those who claim atheism. As the saintly Rabbi Levi Yitzchok of Bardichev told a fellow who claimed that he was an atheist: “The god that you don’t believe in, I don’t believe in him either.”

Our G-d consciousness, or belief, should not be relegated to an abstract illusion that remains aloof from our daily lives. It is something that – like anything we want to make real – needs to be internalized intellectually and manifest in action. When G-d comes knocking on our door asking whether we are fulfilling our mission, what will we answer?

The answer will depend on how much energy we put into making peace in the world – not so that the spiritual and physical realities live in peace like enemies who merely tolerate each other, but a true peace in which they become one. And when each individual and all of us collectively begin thinking and moving in this direction, what will we possible have to fight about?



A Message from the editor:

Dear Readers,

As you know, *Exodus Magazine* is now in its third year of publication. From the comments you have made thus far, it is clear that *Exodus* has been well-received by our readers. We thank you for appreciating our hard work and upfront approach. We enjoy receiving your feedback, and hope that you will write more often. We look forward to continuing to provide you with the best source for Jewish thought out there.

While our expenses have risen significantly in the past year, our funding is shrinking. In order to continue offering you the level of quality you have grown to expect of *Exodus*, and to ensure that it continues to be delivered to 18,000 households every month, we are asking each reader to pay an annual subscription of \$18 to help cover our costs. Please use the form at the back of this issue, or contribute by phone by calling 416.222.7105 x221.

Sincerely,

Izzy Greenberg
Editor



exodus
magazine

Think! Again.



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News & Views

THE T WORD

The Independent, citing a policy of editorial neutrality, eschews the term 'terrorist' and instead refers to Islamic 'extremists,' 'assailants' 'militants'. This week, *The Independent* editors finally found some Mideast terrorists worthy of the name — the Israeli 'Bat Ayin group,' one of whom was recently convicted by an Israeli court. Their Dec. 7 headline reads: "Israeli jailed for role in terror group that attacked Arab schools."

This Jewish group's acts were reprehensible and certainly fit the definition of terrorism. But *The Independent's* bias becomes quite clear when calling this tiny gang's acts 'terror,' while continuing to euphemize away the far more systematic murder of civilians by Hamas and Al Qaeda. It seems *The Independent* never objected to the term 'terrorism' per se — just the use of it when the victims are American or Israeli.

HonestReporting

NEIL MACDONALD DOES IT AGAIN

You may remember Neil MacDonald of the Canadian Broadcasting Corporation, who suggested in May that the Israeli Mossad was behind the Abu Ghraib prison tortures in Iraq. Now Macdonald is at it again. Reporting on the deadly Al Qaeda attack on a US consulate in Saudi Arabia, Macdonald gratuitously dragged Israel into

the story, putting a pundit on the air who said: "I think the principal reason [for such attacks] is our policies on the Arab-Israeli issues. This is extremely important. We're now regarded as being very much in the pockets of Sharon. And the second reason of course is Iraq."

For an in-depth analysis of this case, see the full report on page 6.

HonestReporting

UNRWA'S HAMAS PROBLEM

In its Gaza and West Bank field offices, UNRWA has 12,916 employees, of whom only 37 are not Palestinian.

No one should have been surprised when UNRWA Commissioner Peter Hansen admitted that UNRWA employs Hamas members or sympathizers. Can anyone expect those 37 internationals to screen almost 13,000 Palestinian employees — mostly residents of the refugee camps — for Hamas affiliation, even if they wanted to?

UNRWA cannot even prevent posters of suicide bombers from being plastered on the walls of its schools or teachers from extolling suicide bombers.

That Hansen did not see the hiring of Hamas members as "a crime" is just the latest example of his unfitness for the UN post.

During Operation Defensive Shield he lent credence to Palestinian lies about Jenin:

"I had hoped that the horror stories of Jenin were exaggerated and influenced by the emotions engaged, but I am afraid these were not exaggerated and that Jenin camp residents lived through a human catastrophe that has few parallels in recent history."

Apparently, Hansen's "recent history" did not extend back three weeks to the Passover massacre in Netanya where more civilians died than in Jenin.

When the reports from Jenin, including his own, were completely refuted, Hansen offered no apology or even acknowledgement.

Peter Hansen is only part of the UNRWA problem. In addition to employing Hamas members or sympathizers, UNRWA likely feeds and loans them money, too.

The US government's General Accounting Office asked UNRWA whether it screens its beneficiaries for ties with terrorist organizations, as required by section 301(c) of the 1961 Foreign Assistance Act.

UNRWA replied that it could not, because its staff would be endangered.

Reporting on one incident, the General Accounting Office highlights the extent to which the Palestinian street, not the UN, controls UNRWA.

The houses of six Palestinian families on UNRWA's registry were "destroyed during bomb-making activities," yet UNRWA concluded there was not enough evidence to deny them benefits under the terrorist-exclusion rule.

American and European taxpayers provide those benefits via the US government's and European Union's support for roughly 75 percent of UNRWA's budget.

On December 7, UNRWA raised over \$90 million in pledges from eighteen donor countries at a conference it claims was the "best ever." But the job of a refugee organization should be to eliminate camps by helping the destitute find permanent homes.

By this measure UNRWA is a colossal failure, since by its own account the Palestinian refugee population has swelled 500 percent over fifty-five years.

It is clear that UNRWA has been instrumental in perpetuating the refugee problem it should have solved long ago.

Though UNRWA seems hopelessly far from advancing what should be its mandate, it must at least rid itself of Hamas influence, or the charade of its neutrality should end.

UNRWA's critics will stop demanding the impossible when UNRWA stops claiming the unbelievable.

James Tisch

Chairman of the Conference of Presidents of Major American Jewish Organizations





DANIEL PIPES
MIDDLE EAST FORUM

The Hysterical Professor

Others may have sympathized on learning that Hamid Dabashi, a professor of Middle East studies at Columbia University, felt threatened by a graduate student at his own university, but not me.

The incident began late on Sept. 27, 2004, when Victor Luria, a Ph.D. candidate in genetics and a former soldier in the Israel Defense Forces, wrote Dabashi an e-mail taking strong exception to what Dabashi had written about the IDF in an article, "For a Fistful of Dust: A Passage to Palestine," he published in the Egyptian newspaper, *Al-Ahram*. In response, Luria wrote to Dabashi:

I have rarely seen such a revolting excerpt of anti-semitism as your article in *Al-Ahram*. Your article implies no right of Israel to exist.... As an Israeli citizen, I welcome the right of Palestinians to have an independent state and a capital in East Jerusalem. At the same time, you clearly deny (and you are not even a Palestinian) my right to have a country.

Rather than answer Luria's critique, Dabashi early on Sept. 28 forwarded his note to several top Columbia officials, including the university's provost, Alan Brinkley. He also commented on what Luria had written:

I consider this slanderous harassment a conduct unbecoming of a student of Columbia University towards a member of the faculty whom he has never met or known. I bring this defamatory attack against a Columbia faculty to the judicious attention of your respective offices. Given the military record of this person, I also feel physically threatened. I would be grateful if Columbia Security were also to be informed of this slanderous attack against my character and appropriate measures taken to protect my person from a potential attack by a militant slanderer.

Dabashi concluded, "For the time being, and in the best interest of our university, I will refrain from contacting the New York Police Department directly."

Underwhelmed, Brinkley wrote him back the same day:

Dear Hamid,
I see nothing threatening in this message, however unfair its conclusions might be. I also see no grounds for alerting security, although you are certainly free to contact them if you feel otherwise.

I very much doubt the New York City Police would have any grounds for intervening in this matter.

I'm sorry this attack has occurred, but you are no



stranger to controversy and have encountered such ad hominem criticism before. This is one of the unhappy prices of a public life, and I would recommend ignoring Mr. Luria (whom I do not know).

Yours,
Alan

Indeed, Dabashi is "no stranger to controversy," and some of it concerns me. I report his exchange with Luria (which was first reported in the *New York Sun*) because it helps explain Dabashi's behavior two year earlier, when he claimed to be threatened by an article Jonathan Schanzer and I co-authored on June 25, 2002.

We mentioned Dabashi as one of six professors in a catalogue of academic radicalism regarding the Arab-Israeli conflict. The reference to Dabashi, replicated here in its entirety, merely noted two of his actions:

Columbia University: Hamid Dabashi, a specialist on Iran, compared Israel's military maneuvers in Jenin (to prevent future suicide bombings) with the Nazi Holocaust. When one student protested his canceling class to attend a rabidly anti-Israel sit-in, he sneeringly replied, "I apologize if canceling our class in solidarity with [Palestinian] victims of a genocide ... inconvenienced you."

Dabashi contested neither of these facts but instead bellyached how publicizing them disrupted his life by making him and his students the victims of "racist and obscene" harassment, leading his computer to be hacked, and causing spams to be sent from his Columbia account. In reply, I condemned any such actions but also requested proof that they had actually occurred. Dabashi and I went back and forth on this point, most notably on MSNBC's *Donahue* program:

HAMID DABASHI: The hacking of our computers

and the fact that our e-mails are flooded with e-mails following his attack on us and putting us on his Web site is now documented that Columbia University Security, NYPD, intelligence division of the New York Police Department, so as in Chicago and Michigan.

PHIL DONAHUE: You mean documented with the police?

DABASHI: With the police. That is, we are being attacked by hackers and by those who, following his attack on me — his initial attack on me was in the *New York Post* on June 26 [sic]. Immediately after that, I received tons of death threats, racist, obscene and threatening voice mails. And immediately after that, the last week of August, tons of e-mails — hundreds, thousands of e-mails, to the point that Columbia Security could not increase my quota enough.

DANIEL PIPES: You must send me this information. Would you prove it to me?

DABASHI: If I may just, the evidence of all this, Phil, is with Columbia University Security.

PIPES: Will you send to it me? Will you have them send it to me?

DABASHI: Mr. Ken Finnegan of Columbia Security, if I could please not be interrupted. Mr. Ken Finnegan of Columbia Security is, so far as my university is concerned, is in charge of this.

PIPES: Prove it to me. Just prove it, OK?

Two years later, despite this request on national television, Dabashi has yet to provide any proof. ■

Daniel Pipes is director of the Middle East Forum, a columnist for the New York Sun and Jerusalem Post, a member of the board of the U.S. Institute of Peace and the author of several papers and books on the Middle East, including his latest book, Miniatures (Transaction Publishers).

Say Goodbye to Neil MacDonald

Commenting in the CBC website on December 3, CBC's Neil Macdonald offered his opinion on a UN reform committee's proposal to declare that "there is nothing in the fact of occupation that justifies the targeting and killing of civilians":

"But the Israeli-Palestinian conflict is not as easy to characterize as the UN report might wish. The Israeli soldiers who enforce the occupation kill a great many Palestinian civilians. If Palestinians have committed terror, the Israelis have certainly committed war crimes.

There is also the question of whether the Jewish settlers in the West Bank and Gaza, thousands of whom are well armed and overtly bellicose, constitute civilians or combatants."

In other words, the targeting and killing of Israeli settlers may not be terrorism. Macdonald's comments bear an uncomfortable resemblance to Prof. Mohamed Elmasry's universally denounced statements legitimating attacks against all Israelis over 18 (and they will probably not comfort Jewish "settler" children living in the West Bank and Gaza, hundreds of whom have been killed by Palestinian attackers in the past four years).

But that was just a warm-up. Reporting from Washington on December 6 on the deadly al-Qaeda attack on a US consulate in Saudi Arabia, Macdonald was at it again. Allowing that "it's a familiar Bush theme that Islamists hate Americans for their values," Macdonald made his own opinion clear by adding gratuitously, "rather than for their [US] policies in the Middle East."

He then went out of his way to find someone who would blame the US relationship with Israel for the attack on the Jeddah consulate. He found a willing and agreeable partner in Allen Keiswetter at the Middle East Institute — the only person interviewed in Macdonald's entire report.

Macdonald then explained to Canadian viewers that American support for Israel is the primary cause of Arab violence against America:

Macdonald: "But some experts say other American policies provoke violence too. Allen Keiswetter has advised the administration here on foreign policy."

Keiswetter: "I think the principal reason is our policies on the Arab-Israeli issues. This is extremely important. We're now regarded as being very much in the pockets of Sharon. And the second reason of course is Iraq."

Of all the "experts" he could have used and all the directions his report could have taken, why did Macdonald specifically insert a comment about Israel, using the distasteful imagery of America "in the pockets of Sharon"?

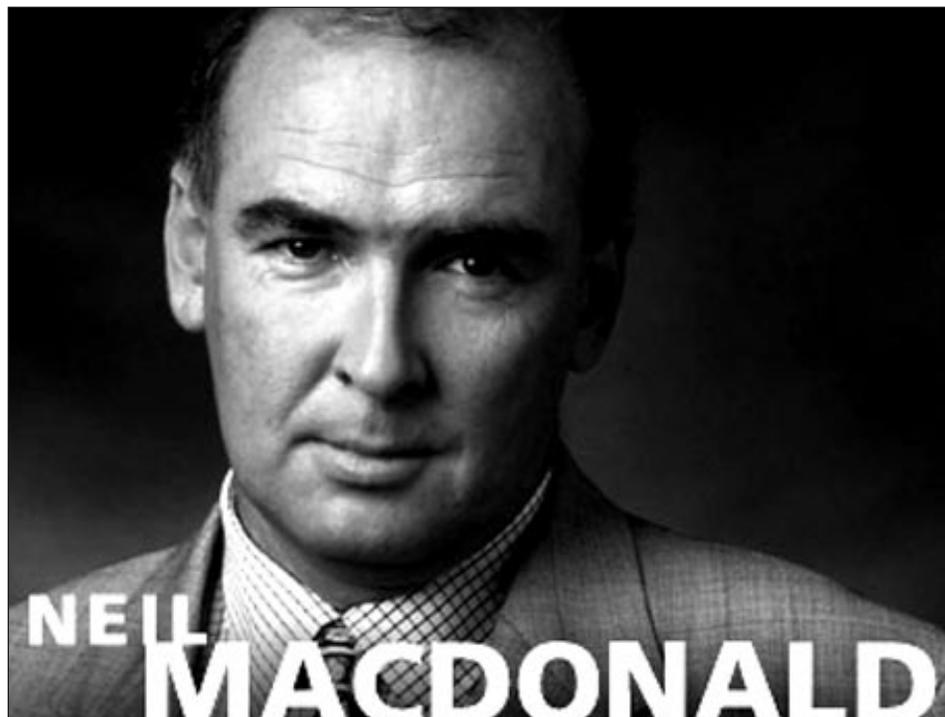
The answer lies in a May 4, 2004 report Macdonald filed for CBC's *The National*, which prompted not one but a remarkable two on-air apologies. In that report Macdonald quoted a former US diplomat turned anti-Israel lobbyist who falsely implicated Israeli agents in the Abu Ghraib prison abuses.

"We know that the Israeli intelligence was operating in Baghdad after the war was over. The question should be: Were there any foreign interrogators among those that were recommending very, very bad treatment for the prisoners?"

The CBC apologized on air for that report and CBC news editor-in-chief Tony Burman, while reassuring viewers that he had found "no evidence" of anti-Israel bias by Macdonald, conceded that

"Viewers have every right to expect more from *The National* and CBC News. More care should have been taken on this story, and — as of this week — we have modified our editorial processes and procedures to ensure that this situation is never repeated."

Yet seven months after gratuitously dragging Israel into a news story about Iraq, Macdonald has now gratuitously dragged Israel into a news story about Saudi Arabia.



CBC Ombudsman David Bazay, in response to allegations of anti-Israeli bias in the May incident, declared in his report that while Macdonald was not guilty of bias, "under CBC journalism policy reporters, editors and producers must not only avoid bias; they must avoid the appearance of bias. And, I agree, the May 4 report did expose *The National* to the appearance of bias."

In this latest episode, by going out of his way to involve Israel in a news story that had nothing to do with it, Macdonald is guilty not only of the appearance of bias, but of bias itself.

While Macdonald appears unable to resist his compulsive urges toward Israel, the CBC has promised its viewers a higher standard of journalism.

It is now time to deliver on that promise. Macdonald must go. ■

HonestReporting Canada (HRC) is an independent grass-roots organization promoting fair and accurate Canadian media coverage of Israel and the Middle East.

HRC monitors the media, recognizes excellence and exposes unfair and inaccurate reporting on the region.

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IZZY GREENBERG
CURRENTS

Tyranny, Israeli Style

Who would have thought that barely thirty years after the last of its decisive military victories against its Arab oppressors, the mighty Israel, pride of the Jewish nation and of people of justice everywhere, would cower in a corner in a state of desperation and confusion? Just two years ago, a prime minister was elected by an Israeli citizenry sick of the death and destruction that resulted from ten years of coddling terrorists because he mandated returning to the time-tested and proven strategy of aggressiveness toward Arab terror. Just two years ago, on his election campaign tour, he told the residents of Gush Katif that the future of Israel's security would be decided by their courage. Who would have thought that just two years later that same prime minister would be pressuring them, using intimidation and extortion, to abandon their homes, their communities and their lives?

In what is shaping up to be one of the greatest catastrophes in Jewish history, the entire problem stems from an inability to acknowledge the facts before taking action. Ideally, human behaviour consists of a general process: Thought, speech and action. Under ideal circumstances, they follow this order — first thought, then speech, then action — and there is a short pause for contemplation between the speech and the action; we think things over; we talk them out; we pause for a moment to reflect; and then we take action. However, under different circumstances, this order can become disturbed because of ulterior motives, and the results can sometime be disastrous.

Aside from the obvious problem of speaking or acting without thinking, there are two more subtle aberrations from this process that can be equally disastrous:

Sometimes, a person can follow the entire order properly, but nevertheless the action is not measured according to the thought — the problem of implementation. For example, entering into a certain situation, you decide that you will act a certain way, but the circumstances and your emotional response to them conspire to make you lose control and act differently. Or, because of fear or other reasons, you may end up taking no action at all.

At other times, you may forget to take the all-important pause to consider the facts and determine the proper course before taking



Who will come to Israel's rescue when terrorists donning explosive vests, emboldened by their victory in ousting the "crusading, colonial Zionist enemy" from Gaza, march on Jerusalem? These are not dystopian predictions — these are their stated goals.

action. This, I submit, is the problem that tainted the ideology of the politicians who were naive enough to negotiate with terrorists, even when it was clear that they were putting on a show and were never truly interested in peace, placing cheap peace prizes ahead of their people's lives.

The end result is that ten years later the whole world openly hates Israel, and we are entangled with an enemy that is now well-armed, well-organized, well-supported and well-entrenched. The fact that the world chooses to sympathize with a people who send their own to death rather than a people doing everything possible to protect itself from death shouldn't bother us as much as the fact that Israel is the one that gave its enemies the legitimacy and the tools to

wage war against it.

In the current debate raging in Israel, its leaders are once again making the same mistake of not pausing to consider the facts. Their fanciful thinking leads them to believe that giving up land will bring security — peace, obviously, is no longer part of the lexicon. But who will protect Tel Aviv and Haifa from rockets fired from the edge of Gaza? Who will come to Israel's rescue when terrorists donning explosive vests, emboldened by their victory in ousting the "crusading, colonial Zionist enemy" from Gaza, march on Jerusalem? These are not dystopian predictions — these are their stated goals.

The world — including Israeli MKs and human rights activists — cry out when an Arab home that is used for terrorism is demolished to protect Israeli lives. But they will not cry out against the deportation of thousands of Jews from their homes. Having exhausted all legal means at their disposal, those who will choose civil disobedience are justified in doing so — this is a legitimate form of protest in democratic societies and one that history has proven consistently effective in fighting oppression. Loyalty to the rule of law, on the other hand, is the demand of every tyranny; "we were just following orders" was the failed defense of the murderers who were hung at Nuremberg. Therefore, we cannot claim to live in a moral society unless the rule of law is secondary to the rules of morality.

After all is said and done, we may be facing a situation in which civil disobedience will be the only *modus operandi* for citizens who demand justice from a corrupt government — much like it was for Nelson Mandela, Mahatma Ghandi and Martin Luther King, Jr. The government's attempt to delegitimize its own citizenry and silence their voices may very well turn a non-violent protest into a civil war. After all, why should the 8,000 citizens of Gush Katif have to give up their homes to sworn enemies who try to kill them every day? ■

Izzy Greenberg is the editor of Exodus Magazine. A writer and filmmaker, he studied at York University in Toronto and at New York University's Tisch School of the Arts as well as the Rabbinical College of America.

NAOMI RAGEN
GUEST COLUMN

A Little Advice about Peace & War

For all those of you who think that only war poses risks for innocent people, I would like to tell you of our experiences here in Israel.

Nine years ago, we in Israel, encouraged by our own Peace-Nowers, signed a Peace Accord with a known terrorist, pulled our army out, handed him land and then sat around singing songs and painting doves because we were tired of fighting. And this is what happened: he brought in thousands of weapons, taught children to kill and be killed, set up bomb factories and encouraged religious leaders to preach suicide bombing as a way to reach paradise. And we looked on and said: He doesn't mean it. It's just talk. And anyone who said out loud: "There is no peace, just preparation for war from one side," was drowned out and vilified, called a warmonger and a traitor, told they had killed Yitzchak Rabin and told to shut up and let the party continue.

And then our buses started blowing up and our discos and our wedding halls and our Seder nights and our Bar Mitzvahs and restaurants. Babies were blown up or shot in their carriages along with their grandmothers. Our country dug hundreds of graves. Thousands wound up injured, crippled for life, sitting in wheelchairs and burn units, brain damaged on life-support, their lives destroyed.

And still the Peace-Nowers continued to preach: War is not the answer. There is no military solution.

At that point, we understood we'd been had. We started to speak out against them, to vote them out,

to pick up our guns and retake the areas we'd left, uproot the arms caches, the bomb factories, hunt down the terrorists...And then the bombings got less...and less...and less. Every day, our soldiers fought the war, and every single day, new innocent lives were saved.



But because we didn't have courage to speak out at the beginning, our lives were forever changed. Every place we go is now under armed guards. Half our restaurants closed down. The center of Jerusalem is like a ghost town. Our people are unemployed. No tourists come. Our children live with fears no child should have to endure. Thousands of families are in mourning. All because we listened to the appeasers, the peace-nowers.

All because we let ourselves be intimidated.

We let them make us think we were wrong and they were right, because we let them hijack the word "peace" until it became meaningless. Ten million British citizens signed a petition for "peace" in 1939. As a result Neville Chamberlain signed a pact with Hitler. He declared it meant "Peace in our time." And ten million people turned out to be wrong-headed idiots. And these ten million idiots brought disaster down not only on the heads of their own children but also on the heads of children whose parents understood the truth but had lacked the courage to fight for it.

And this is what I learned from living in Israel, and I would like to share with you, to prevent your countries from suffering as mine has: Anyone who tries to prevent a just war against terrorism is on the side of the terrorists, an accomplice. No, they don't have an opinion that needs to be respected. No, they don't have an equally valuable point of view. No, no, no. They are as dangerous as the terrorists themselves and will get you and your children killed just as fast.

As for the morality of war, the Bible tells us when someone comes to kill you, rise up and kill him first. As King Solomon said: "To every thing, there is a season, a time for peace, and a time for war."

And one more piece of wisdom: Those who condemn the war against terror aren't in favor of peace. They are in favor of a one-sided war in which the innocent can't defend themselves cleverly enough to win. ■

The Miracles of Gush Katif

by Rachel Saperstein

Yesterday three Kassam rockets fell in the industrial area. I was a few metres away, going in to my car, when the explosions occurred. I didn't even bother telling my husband about this non-event. Another miracle of Gush Katif.

While the Namirs were eating their Sabbath meal they heard the sound of a mortar smash through their roof. Going upstairs they found the mortar on the floor near the crib of their sleeping baby — unexploded.

Our main synagogue complex is the target of the mortars. One hit the courtyard, but the

others have skimmed over the holy site and have blown up in a nearby neighborhood. No one was ever hurt.

Miriam and Yaakov came home from their evening walk. As Miriam approached the stairs to her second floor bathroom to shower, she stopped to read a letter slipped under her door. "May your donation to our Yeshiva merit you a long and healthy life." A mortar blew up her upstairs bathroom.

A mortar blew out the windows of Avi's bedroom, scattering shards of glass on his bed. That night he had decided to sleep at

a friend's house — something he had never done before.

Irit was hanging laundry. Hearing the phone ring she went inside to answer it. A mortar blew up in her wash basket. No one was on the phone.

The girls at the Ulpana were at a commemorative ceremony for their teacher. The musician kept on singing way past his allotted time — a rocket blew up in the schoolyard.

Rachel Saperstein is a citizen of Israel living in Gush Katif.

A message from the Rebbe

The Power of Memoirs

Based on letters written by the Rebbe in Shvat 1948

Greetings and blessings,

I heard that you returned from your visit to Europe. I hope that it was fruitful in all areas. I am happy to send you a copy of *Sefer HaZichronos (Memoirs)* from my revered father-in-law, the Rebbe Shlita. If you desire to receive more copies, let us know and we will send them to you.

To add several words with regard to the significance of the *Memoirs*: In the Torah, every detail contains great importance. Indeed, even the sequence of the Torah teaches us much.

The word "Torah" relates to the word "horoah," meaning "instruction." Implied is that the Torah is not a book of stories, but rather a text that teaches. The order of the Torah is that Bereishis (Genesis) comes first, and then Shmos (Exodus), Vayikra (Leviticus) and the others. The reason for this is not merely that this was the chronological order in which these events took place. That would be sufficient for a history book, but not for a book that is intended to chart a path for our lives.

In addition, and perhaps this is most fundamental, the reason is that this reflects the pattern of instruction through which an individual, a community, and an entire nation structure their lives.

Such a pattern of instruction does not begin with positive commandments and negative commandments. Instead, it relates and presents real-life examples of individuals and entire generations, ancestors, relatives and just ordinary people who lived in the desired pattern of life. They "cleared the path," providing a clear example of how we should lead such a life, how we can overcome different challenges that arise and that this alone is the correct path in life.

Only afterwards come the directives — arise and do, abide and refrain from acting — as an almost self-understood conclusion from the previous examples of life experience.

The importance of the *Memoirs* is of a similar vein. The primary intent was not meant to be — however important that goal is — telling the life history of so-and-so and so-and-so, in order that we know the history or the personalities of the previous generations.

Instead, the primary intent is to show a living example of how a Jew — a rabbi, a student, a merchant, a craftsman or a beggar, each one in his own field a prominent Jew — carried out his life.

This will point out the proper direction for our times and make it easier to overcome the difficulties that are connected with proceeding in that path.

To conclude by again expressing a heartfelt *yasher koach* for your great efforts in this important endeavor.

With appreciation and greetings,

* * *

Greetings and blessings,

With regard to the conclusion of your letter (which came as a response to my words that one must extend himself and filter through to a colleague): "What can one do if he is enclosed in his room? How can he be taken out of his locust skin?" In that context, my revered father-in-law, the Rebbe Shlita, wrote in one of his letters (quoting his father): "When a lantern is kindled, all those who seek light gravitate to it."

To focus on his wording: He employed the term *chafeitzim* (translated as "seek"). *Chafeitz*, in contrast to *rotzeh*, refers to inner will and desire... The inner desire of every Jew is perfectly bound with G-d and His Torah, the Torah of light. As is well known, proof of this concept can be seen from the law governing a bill of divorce given under compulsion, as Maimonides writes in the *Laws of Conversion*.

With regard to your statement that perhaps the oil does not shine within himself because it is rancid: Rancid oil also permeates, and it also sheds light. It is only that its light is not that bright. Obviously, it takes one out of darkness and can also be considered as kindling a light, as obvious from the Talmud and the legal authorities and as can be seen in actual fact.

In general, of what value is it for you to write such statements if it does not bring about an



M. Schneerson

advance in Torah, Divine service or deeds of kindness? And if it prevents such service, it is forbidden.

Every person is an emissary sent to his place by Divine providence. He need only begin acting to fulfill his mission, and he will certainly be successful. Moreover, it will lead to both spiritual and material well-being.

With wishes for success and for everlasting good in all matters. ■

WHAT YOU'RE THINKING LETTERS TO THE EDITOR

Dear Editor,

I find it difficult to understand the frenzied response of the political establishment to Pinchas Wallerstein's call to civil disobedience to protest the planned eviction of Jews from their homes ("Break the law in struggle for Gaza, Wallerstein urges," December 20).

In his classical essay on the subject more than a century and half ago Henry David Thoreau wrote: "Under a government which imprisons [read: evicts] any unjustly, the true place for a just man is also a prison."

Peaceful resistance is the prerogative of citizens if they are prepared to pay the price.

The self-proclaimed defenders of the rule of

law would do well to ponder instead the "stinking maneuvers" being employed by this government — including the betrayal of the platform commitments that brought it to power — to implement a program whose consequences have hardly been the subject of dispassionate public debate.

JACK F.

Dear Mr. F,

I agree. Please see my column on page 7 of the current issue of *Exodus*.

IG

LIVING WITH THE REBBE

TRUE INSPIRATIONAL STORIES

Presented in memory of Rebbetzin Chaya Esther Zaltzman, z"l

The Passover Messenger

by Rabbi Boruch Shlomo E. Cunin

As the sun was about to set, my train broke down in the middle of the Bronx and I had to walk. Heading in the general direction of Pelham Parkway, I kept asking people where the address was. I remember one helpful soul who told me, "Son, you've got a long way to go!"

Earlier that afternoon, a group of students in Brooklyn had finished baking the last of the Passover matzah. It was 1958, and the Lubavitcher Rebbe had a custom of giving hand-baked matzah to people as a spiritual gift before Passover. He would stand for hours, greeting people and handing them matzah. The Zohar says matzah is the "bread of faith," and simply eating it nourishes the soul.

The Rebbe would give matzah first to the people who had to travel far, because riding in a car or subway is not permitted on Shabbat and Jewish holidays.

I was sixteen years old and had to get home to 167th and Jerome Avenue in the Bronx, which was pretty far away. When I approached the Rebbe, he handed me matzah and asked if I could deliver some to a certain family.

Ideally, I would have taken a taxi from the subway station, asked the driver to wait, delivered the matzah, and gotten home in time for our Seder. But life is seldom ideal. Eventually, I found the address, which turned out to be a housing project. I knocked on the door and out came a man with no shirt, tattoos and a pot belly.

"What is it?" he snapped. In the Bronx, it's proper etiquette to snap when greeting someone. "Excuse me, are you Mr. So-and-So?" I asked. "Yeah," he said.

I noticed the loaf of rye bread sitting on the table, definitely not a traditional Seder food. I said, "The Rebbe sent me."

"The Rebbe? Oh, please come in," he said. The tiny kitchen contained only a small table, some chairs and a hot plate. I didn't understand what I was doing there, delivering matzah to a family who wasn't celebrating Passover. Then I thought, perhaps that's exactly why I was there.

I asked the man if he would like to have a Seder. He agreed and called for his wife to come in. She entered, visibly pregnant, with two beautiful little girls, maybe five or six years old, trailing behind. Both girls were blind.

We cleared off the table. I put a hat on the man's head and said, "Okay, we're having a Seder!"

I tried to remember the blessings in the proper order, but it was difficult without a Haggadah.

We ate the matzah and used water and paper cups to recall the four cups of wine. I tried to think what the Rebbe would do if he was here. I

looked at the little girls and at their mother, about to have another child, and began to tell them some things I had learned from the Rebbe.

I told them that we have to have faith. On this night, G-d liberated our ancestors from slavery, and He liberates us, too. The husband and wife seemed to hang on every word, like they were getting nourishment just by listening.

I told them that on Passover, we journey through our personal Egypt to freedom, and that G-d doesn't put on our shoulders more than we can carry. Once you know that, and believe it, you're already liberated. We sang songs with the children and time flew.

At 1 a.m., the woman put the girls to bed, and it was time for me to leave, but I had to ask the man how he knew the Rebbe. It turned out he was a leather tanner and was acquainted with a rabbi who worked at another section of the meat plant. Several months ago, the man's wife had become pregnant. Since they had a disease that caused their children to be born blind, their doctor recommended an abortion. The man was very depressed and didn't know what to do. So he asked this rabbi, who suggested that he write a letter to the Lubavitcher Rebbe. The Rebbe wrote back, saying that they should have faith in G-d and have the child.

As I was about to leave, the man said, "You know, my wife and I weren't sure about this. How are we supposed to have faith? How are we supposed to forget what is and have hope? We



didn't think it was possible. But tonight, hearing about faith and how G-d gives us the strength to overcome our personal Egypt, well, now we understand."

Their son was born fully sighted. Over time, I lost track of this family, but years later I learned that the daughters had gotten married and that each had several children, all sighted.

To really describe the Rebbe's love for hundreds of thousands of Jews and non-Jews all over the world would be impossible. The best I could do is to write about a poor family in the Bronx, living in a housing project for the blind. And how the Rebbe had faith hand-delivered to their door. ■

Rabbi Boruch Shlomo E. Cunin is the director of Chabad Lubavitch of California. This article was originally published in Farbrengen Magazine.

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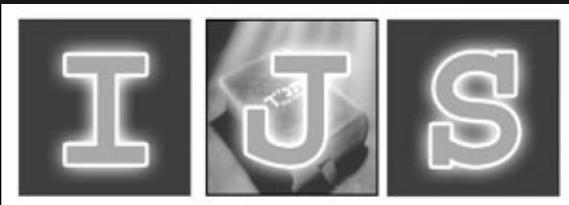
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WINTER SEMESTER 2005

See Page 18 for Details

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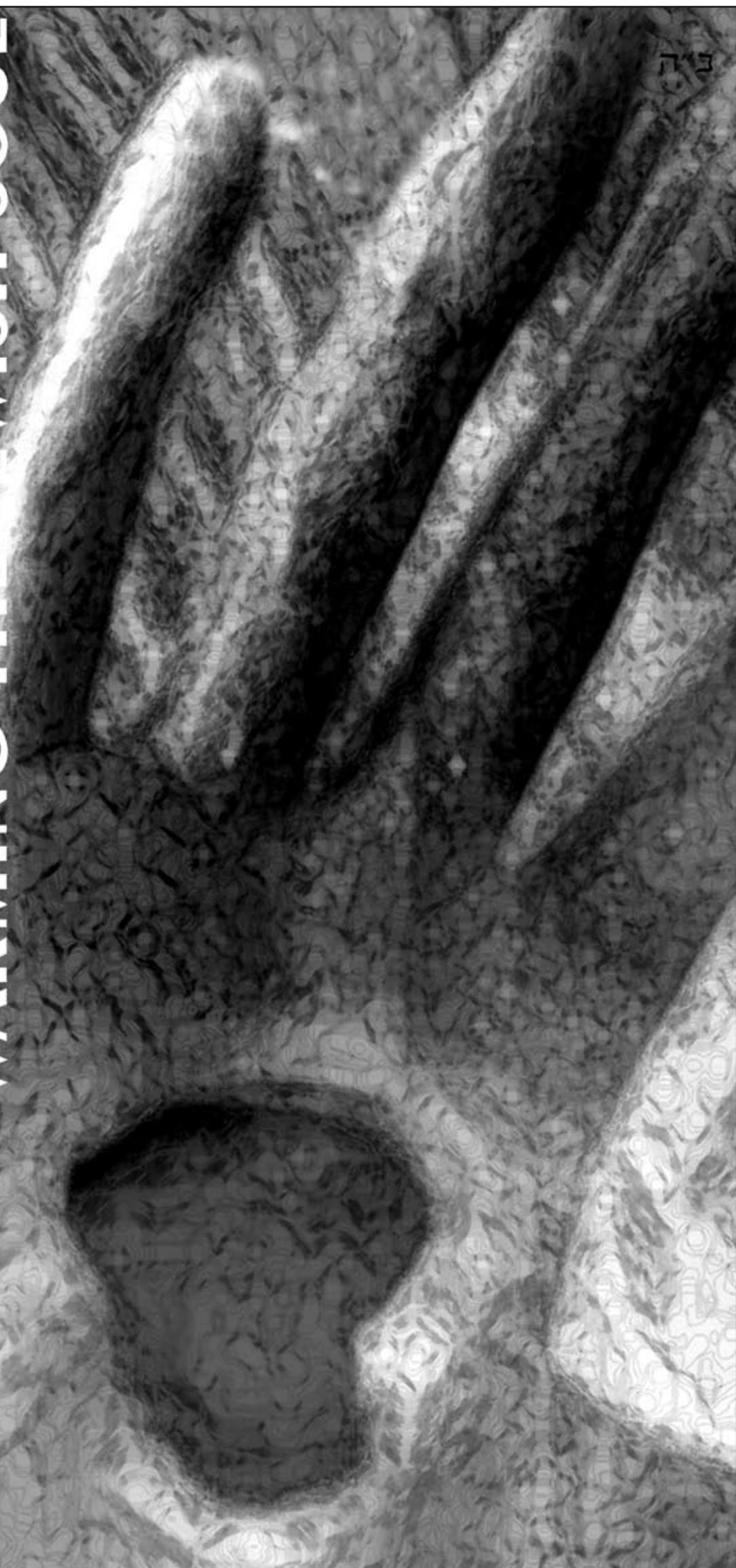
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2005 WINTER SEMESTER
WARMING THE JEWISH SOUL



Warsaw Heroin's Diary Discovered

Below are a series of excerpts written by an anonymous young woman during the hellish final days of the Warsaw Ghetto Uprising in 1943. It is the only known existing diary written during the uprising but was lost among stacks of Holocaust-era documents donated to the Ghetto Fighters' House in the 1970s. Only recently was the importance of the diary recognized. The diary, which documents ten days starting from April 23 (the fifth day of the uprising), was recently translated from Polish into English.

We are inside a shelter.... We looked out of the window of the house, and we saw the ghetto on fire, completely engulfed in flames.

It seems that disaster is fast approaching. The shelter is very crowded because of the large number of people, and the even larger number of people who want to come in to the hiding place. People are knocking to come in. Everyone wants to come in. It is hard to give [everybody] permission to come in.

I want to go to my brother, who is in another bunker, in the second courtyard, but it is too far, and also too dangerous.

The air in the bunker is horrible. People are almost choking. Many lose consciousness.... Sleep is out of the question due to the danger of suffocation.

Suddenly a horrible explosion. A hand grenade explodes nearby. A deep silence fills the room. The enemy surrounds the house, looking for us. Our sole method of defense is complete and utter silence.

This is our 10th day in the bunker. Ten days of struggle with our bloodthirsty enemy who plans to utterly destroy us. He started the war with grenades and tanks, and ends it with setting homes on fire. We must survive and we hope we will survive. We are fighting for justice, and the right to live...

It seems that we wake up from a deep sleep. We begin to think realistically about escape to the Aryan side. Whoever has a chance begins to prepare. These are realistic thoughts, but not within reach for everybody.

In our bunker, we will not be able to survive for long. The air is terrible, lice and overcrowding reign supreme. What is left for us to do? To go out and risk our lives or die here? Whoever has a chance, whoever has the courage to do this, must do this. But one must wait a couple of days. If the enemy ceases its attacks on us, the chance for escape will be greater and this is what we expect.

The enemy is searching for us all over. Suddenly a huge explosion, the walls shake, everybody



jumps out of bed but nothing happens.

Grenades are thrown at the house. People inside behave bravely. With complete tranquility they look death in the eye.

The Germans are shooting every Jew they find ... carrying out everything in accordance with the order that by 1945 there will not be one Jew left in Europe.

In my imagination it seems to me at times that our bunker is a sinking ship. We are cut off from the world, completely hopeless, being supported by our own strength alone. We do not talk of rescue. With great effort we cling on... but to tell the truth we are but a little boat, with no hope of rescue.... I myself am stunned that in these conditions we have managed to survive for three weeks....

I go out to the street, around me everything is on fire... factories, apartments, shops, whole houses. The whole ghetto is nothing but a sea of flames ... the fire is spreading so quickly that people do not have time to flee their homes and perish tragically.

Because of the fire, there is a lot of movement on the road. There is no salvation. People do not know where to hide. Out of desperation they search, but there is no rescue. No hiding. Death reigns everywhere. The walls of the ghetto are surrounded. There is no entry and no exit.

The houses and bunkers are on fire. People are choking because of the smoke. Everybody is pleading for help. Many — almost all — are crying out to God. 'God, show your strength and have mercy on us.' God is silent like a sphinx and does not answer. And you, the nations, why are you silent? It seems that the end of the world has arrived. Hell has come to earth. Dante's Inferno. It

is unbelievable and indescribable....

The enemy continues his destruction. A new day begins. With the new day, the silence of death prevails.

In our thoughts we go back to the past ... we have lost many things which we have accomplished over the years, and the only thing that is left is our hiding place, and of course this is not secure in the long term.

We are living by the day, the hour, the moment....■

Historical background: After the Nazi invasion of Poland in 1939, more than 450,000 Jews from Warsaw and its environs were forced into the squalid confines of the ghetto. By July 1942, nearly 100,000 people had died there of disease, cold and starvation. Beginning that summer, some 300,000 Jews were deported from the ghetto to death camps throughout Poland, 265,000 of them to Treblinka.

The Warsaw Ghetto Uprising — the first urban insurrection in Nazi-occupied Europe and the war's most famous incidence of Jewish resistance — broke out on Pessach eve, April 19, 1943. Despite the Nazis' overwhelming military superiority, the struggle lasted nearly four weeks. In the end, most of the roughly 200 heroic fighters, along with the tens of thousands of remaining Jewish inhabitants, were killed as the Nazis systematically burned down the ghetto block by block, before razing it to the ground in mid-May. Only a few dozen Jews escaped to the other side of the wall and went into hiding.

To learn more visit www.yadvashem.org.

YITZCHAK GINSBURGH
THE INNER DIMENSION

Rectifying the Present to Manifest the Future

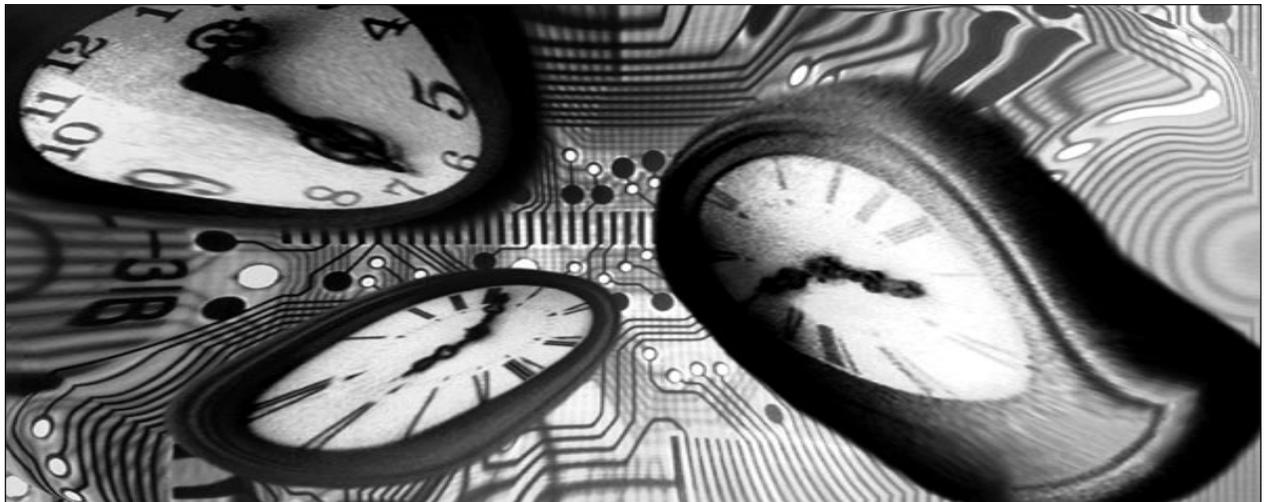
There exists within the Jewish vision of redemption a basic existential paradox. No matter how hard we try to manifest a perfected future within an unrectified present, the fact remains that the present is not the future. The only way of reaching the future is by coming to grips with and repairing the present. Within this dilemma lies the importance of understanding vision as a process in progress, one that grows out of the present and ultimately gives birth to the future.

In order to further understand this process it is important to return to the intrinsic connection of vision to *hod*, the *sefirah* (the Divine radiance or powers upon which all reality is constructed), which exemplifies the power of acknowledgment in the soul. This sense is represented in the Talmudic statement: “The sages acknowledged the logic of Rebbe Meir.” Although the sages could barely grasp the intricate and dazzling argumentation of Rebbe Meir, they nonetheless had a sense of his logic’s inherent truth and acknowledged it accordingly. The same is true for the vision of redemption, which though ethereal and hard to always imagine, nevertheless strikes an innate cord of truth, resonating deep within the Jewish soul.

Another meaning derived from the root of the word *hod* is to “give thanks.” If one lacks a rudimentary sense of gratitude and the accompanying ability to express it, he has no viable gateway to relate to G-d. Even more basic than this is the awareness that showing appreciation to G-d begins first by expressing thankfulness to other people, especially our closest loved ones. Jewish tradition instills an attitude of being thankful for whatever we have, no matter what the circumstance, as it says: “Who is rich? — he who rejoices in his portion.”

These two companion meanings of *hod* — acknowledgment and thanksgiving — when applied to a vision of redemption, relate to the future and the present respectively. By acknowledging the promise of a glorious future, even though at times it may seem incomprehensible in terms of existing reality, we help to manifest its possibility of occurring. By giving thanks and being joyous in the present moment we open the heart and mind to experience higher dimensions of future consciousness already seeded in the present.

A third meaning of the root-word of *hod* is “to confess.” It is recorded in the Talmud that judges would prod the accused with the words: “Sinner — confess.” It is most interesting to note that the word for “confess” (*todeh*) in this statement is spelled exactly as the word “to give thanks.” Confessing one’s sins and relieving oneself from the burden of guilt is the first step of repentance. When the process of repentance and atonement is



complete, one’s natural response is indeed a deep sense of gratitude and thanksgiving.

The root of the word “sin” (*averah*) is the same as the word “past” (*avar*). On a certain spiritual level, everything that is done in the past — even good deeds — in relation to the present or the future is a “sin” if one is lulled into complacency, making no attempt to improve or strive harder each succeeding day. This confirms the spiritual principle that on the “ladder of life” if one is not ascending, he is by definition descending.

Saadya Gaon, a great Torah scholar and community leader in Babylonia a thousand years ago, wrote that everyone should “repent” for yesterday, no matter how good it was, for in relation to today it is already confined and limited. He related the following true story that happened to him.

Once he visited a city and was hosted extremely graciously by a perfect stranger who did not know the status of his guest. Soon after he left his house the host found out that his guest had been the great Saadya Gaon. He ran after him in great consternation and upon finding him begged for forgiveness. Saadya Gaon was quite puzzled and reassured his host that his hospitality was truly wonderful and he could not think of anything more he could have done for him. His host replied: “Had I known who you were I would have treated you a thousand times better.”

This story, which had a great effect on him, served in his writings as an example of how we should relate today to the manifold possibilities of yesterday. The response, like the gracious host, should be: Had I known the tremendous opportunities yesterday presented I would have tried a thousand times more to have converted that potential into actuality. The sense of confession and *teshuvah*, repentance, when dealt with in a positive light, becomes the fuel thrusting one forward in the present towards the future.

This attitude relates as well to our relation to G-d. Each day when one realizes anew how little he

recognized G-d yesterday, he is impelled to reach a new understanding today. The great and enigmatic Chassidic leader, the Kotzker Rebbe, went as far as to say that if one’s concept of G-d today is exactly as it was yesterday, it is tantamount to worshipping idols.

The three meanings of *hod* — acknowledgment, thanksgiving and confession — relate as well to the three stages of Divine service — submission, separation and sweetening. The response of the soul to the past — confession and repentance — both depend on the qualities of submission and surrender. Being grateful and giving thanks to G-d for all the manifold blessings experienced in the present moment rests on the ability to separate the mind and heart from yesterday’s anxiety and tomorrow’s unsureness, feeling instead G-d’s presence and Divine assistance in the present moment. Acknowledging an infinitely better future reveals glimpses of a sweetened reality even now in an unrectified world. Although the vision of redemption is but a means and process, its reward is the experience of all future levels of spiritual attainment in some measure in the present.

The expression “coming into days” from the verse: “And Abraham grew old, coming into days, and G-d blessed Abraham with all,” alludes to Abraham’s ability to draw ever higher dimensions of reality into his daily life. A visionary who walks before his generation, inventing, revealing and initiating new insights of reality is termed “ahead of his time.” He is in fact a bridge above time, drawing not only the future into the present but leading the past and the present into the future. ■

Rabbi Yitzchak Ginsburgh is a renowned Kabbalist, author and composer. He is founder of Gal Einai Institute in Israel and the head of yeshivas in Shechem, Jericho, Hebron and Jerusalem. His books include The Hebrew Letters and The Mystery of Marriage. His teachings are available at www.inner.org.



TZVI FREEMAN
LIFE ON EARTH

The Pharaoh Syndrome

People knock educational psychologists and their euphemisms, but I often wonder if we wouldn't be better off borrowing some of their political correctness when dealing with Torah issues. The four sons, for example, might be better understood as the Gifted Child, the Difficult Child, the Well-Balanced Child and the Inquisitively Challenged Child. Those intolerant of "the Desecrators of the Holy Shabbat" might be more inclined towards meaningful dialogue if they modified their terminology to "the Sabbatically Challenged." I'm sure you can think of many other applications yourself ... the list goes on and on to "the Chassidically Challenged," "the Authentistically Challenged," etcetera.

There are also some major aspects of the Exodus story that could be better understood if we would just use the right terminology. Take the event of the splitting of the Red Sea, which occurred on the seventh day of Passover. It's easy to be derogatory about Pharaoh when you consider matters superficially. Here he sees a whole nation being led by a pillar of fire over the sea floor on dry land between two pillars of water that stand as stone walls — even Indiana Jones would have thought twice — and like a madman rushes in with his entire army. And it wasn't like he hadn't any precedent to learn from.

One might be tempted to describe Pharaoh in this situation as a little lacking up there, to be polite. But here is a case where one of those PC terminologies comes in useful. You see, Pharaoh was actually quite intellectually capable. It was just that he was Monotheistically Challenged.

To be more specific, Pharaoh belonged to a subset of the monotheistically challenged that have a fixation with a perceived natural order ("Ma'at" in Ancient Egyptian. Similar to the Buddhist concept of Karma. In modernese, "Physics"). When a conflict arises between natural order and perceived reality (i.e., a miracle), the subject experiences anxiety. Whereas this anxiety could be easily resolved through the assumption of an Omnipotent Force behind and beyond nature, our subject prefers to simply ignore the obvious reality before his eyes in favor for the world concept of natural order that he has previously integrated into his personality. This could result in extreme drowning under the crashing waves of the Red Sea.

See, now that I've provided a more sympathetic view of Pharaoh's personal difficulties, he becomes so much easier to relate to. After all, we do the same thing all the time. At least, I do.

It's called "worry."

Worry is a state where we ignore the obvious, perceived reality in favor of a warped, unsubstantiated view of how we imagine the natural order to be. We imagine our life as a struggle between our own competency and the laws of physics, commerce and social acceptance. Personally, that would mean I have a lot to worry about.

The obvious reality is that our daily life is full of miracles straight from Above. We have very little control over where we end up and what we have to do there. Physics doesn't have much say, either. We can just do our best with whatever we are given and have confidence in the Director Of It All that He knows what He's doing.

But instead, we worry.

Why do we worry? Because we don't perceive the miracles. Why don't we perceive the miracles? Because we see this natural order going on all around us, and if there is a natural order, then miracles could not have happened, right? After all, don't miracles mean that nature's laws are temporarily trashed, that life becomes totally weird, and G-d's voice is heard bellowing, "Tzvi Freeman, take note! This is a miracle!"?

Wrong. That's just Pharaoh all over again. Perhaps somewhat more subtle, but Pharaoh nonetheless.

Monotheism means that the natural order is not an absolute set of rules to either play by or break. Believing there is One Infinite Force behind all things means acknowledging that He can be found doing His thing anywhere — by the rules or not by the rules. Nothing stops Him from getting His way — no supervising committee, no appeal board, no shareholders, no mother-in-law. Not even the Natural Order.

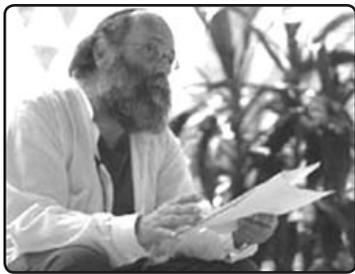


The prognosis? According to the prophets, we eventually grow out of this. Like we read in the haftorah for the last day of Passover: "As the days when you left Egypt, so I will make you see miracles" (Isaiah 10:32).

Rabbi Menachem Mendel of Lubavitch (the "Tzemach Tzedek," 1745–1826) explained, "As the days when you pointed at the Red Sea splitting and said, 'This is my G-d doing this!' so then, in those times, I will let you see the even more wondrous miracles that are happening in your daily life."

We can open our minds and try to start now. ■

Tzvi Freeman, author of Heaven Exposed, 365 Meditations and Be Within Stay Above, is a philosopher, writer and teacher of Jewish Mysticism based in Toronto. You can sample his writings and thoughts on-line at www.therebbe.com.



SIMON JACOBSON
THE MEANING OF LIFE

Ownership of the Land

Said Rabbi Yitzchak: The Torah should not have started anywhere but [with the verse,] “This month shall be to you...”, which is the first mitzvah commanded to the people of Israel. Why, then, does it begin with, “In the beginning [G-d created the heavens and the earth]”? So that if the nations of the world say to Israel, “You are thieves, for having conquered the lands of the seven nations,” they would reply to them: “The entire world is G-d’s; He created it, and He grants it to whoever He desires. It was His will to give it to them, and it was His will to take it from them and give it to us.”

Rashi on Genesis 1:1

Torah means “law” and “instruction.” Yet the book of Genesis and the first part of the book of Exodus read more like a history book than a law book. It is only in the twelfth chapter of Exodus that the Torah gets down to the business of conveying to us the 613 divine commandments (mitzvot) that instruct our lives.

Hence Rabbi Yitzchak’s question: Why does the Torah begin with “In the beginning G-d created the heavens and the earth”? Certainly, the story of creation; the lives of Abraham, Isaac and Jacob; and the account of the Exodus are of great historical and educational value, but why begin the Torah with these stories, if the Torah’s basic function is to legislate the mitzvot?

Rabbi Yitzchak’s answer is less easily understood. If the Torah’s account of creation and the history of Israel are required to establish the Jewish right over the Holy Land, this still does not explain why they must come before the mitzvot. Our claim to the Land of Israel—namely, that “the entire world is G-d’s; He created it, and He grants it to whoever He desires”—would have been equally valid wherever it appeared in the Torah. In any case, should the internal structure of the Torah be dictated by what the nations of the world might or might not say to the people of Israel?

Obviously, the accusation “You are thieves, for having conquered the lands of the seven nations,” and the response to it implicit in the verse “In the beginning G-d created the heavens and the earth,” does not only relate to our confrontation with the nations of the world. It also addresses an internal dialogue relating to the very essence of Torah and its place in our own lives.

THE CHALLENGE

As mentioned above, the Torah includes 613 mitzvot—divine commandments—relating to

every area of life. There are mitzvot that pertain to how we eat, dress, conduct our marital life, do business and to virtually every human activity and endeavor from the womb to the grave.

The mitzvot pertain to every area of life, but not everything we do is a mitzvah. Eating matzah on the first night of Passover fulfills a divine commandment, and refraining from eating meat with milk avoids a divine prohibition, but to eat an ordinary piece of bread on an ordinary Wednesday is neither obligatory nor proscribed by Torah law. When we wear tzitzit, we observe a mitzvah, as we do when we avoid mixing wool and linen in a garment; but most of the clothes we wear involve neither a commandment nor a prohibition. The Torah commands us to give 10 percent of our earnings to charity and forbids us to steal, lie or cheat, but countless decisions and actions taken in the course of a business day are completely “neutral” by the standards of Torah law.

Hence our lives might be seen as divided into two domains: the domain of mitzvah, and the domain of reshut (“permissible” or “optional”)—acts that neither fulfill nor violate a divine command.

But the Torah tells us that “All your deeds should be for the sake of Heaven,” and that we are to “Know Him in all your ways.” That everything we do can, and should, become an integral part of our relationship with G-d.

(There are two basic ways in which this is achieved, corresponding to the two maxims quoted above. “All your deeds should be for the sake of Heaven” means that everything one does is done as a means to that end: one eats in order to have the energy to do a mitzvah; one earns money in order to eat in order to have the energy to do a mitzvah and so on. “Know Him in all your ways” means that our “mundane” activities are not only a means to a G-dly end but are themselves ways of experiencing G-d. For example, one’s business activities are not only a means of earning money, which will in turn be used to do a mitzvah, but an opportunity to observe the hand of G-d in the dozens of “lucky coincidences” that add up to a single business deal and gain a deeper appreciation of His providence.)

Here, we are often confronted with the challenge, “You are thieves, for having conquered the lands of the seven nations!” — a challenge that might come from without but which most often comes from one’s own secular self, from the “nations of the world” within oneself. A challenge that says: Enough is enough! When you are acting in fulfillment of a divine command, that is fine;



after all, G-d Himself told you to act this way. But what business have you commandeering the secular, “non-Jewish” areas of life? Must you turn everything into a religious issue? Serve G-d in the ways He has told us to serve Him, and leave the rest to their rightful, worldly owners!

THE REPLY

But the Torah does not begin with its first mitzvah, but with the statement: “In the beginning G-d created the heavens and the earth.” Everything was created by G-d — not just the matzah eaten on Passover or that percentage of the one’s income given to charity.

With its opening statement, the Torah is establishing that it is more than a “rulebook,” more than a list of things to do or not to do. It is G-d’s blueprint for creation, our guide for realizing the purpose for which everything in heaven and earth was made. Every creature, object and element; every force, phenomenon and potential, every moment of time was created by G-d toward a purpose. Our mission in life is to “conquer the lands of the seven nations” and transform them into a “Holy Land” — a world permeated with the goodness and perfection of its Creator. ■

*Rabbi Simon Jacobson is a teacher and writer, the author of *Toward a Meaningful Life: The Wisdom of the Rebbe*, and the director of the *Meaningful Life Center* (www.meaningfullife.org).*

Based on an address by the Rebbe, Nissan 5, 5740 (March 22, 1980).



RABBI YOSEPH Y. ZALTZMAN
ASK THE RABBI

Peace and Jewish Law

Dear Rabbi,

Is it really worth holding on to some parcels of land at the expense of peace in Israel? What does Jewish Law say about this?

Jewish law says (Shulchan Aruch, Orach Chaim, ch. 329) that if an enemy comes to a border city and demands “[only] straw and hay,” we are obligated to take up arms (even on the Shabbat) and wage battle against them. For once the border city is conquered; it is easier to overrun the rest of the country.

Today we are dealing with avowed enemies who are demanding nothing less than the border city itself! Unfortunately we are witnessing today the tragic results of those misguided “peace efforts,” by politicians who did not heed the word of Jewish law.

The issue which is currently facing the Israelis is not, as many mistakenly believe, a religious problem. The “Israeli occupation” is not being justified (only) because of a Biblical claim on the land. Rather, the Israeli people are waging a war for their very survival. They are dealing with a people who, on the most part, want nothing less than the total destruction of the State of Israel.

Every time that the Israeli government has tried to appease the Palestinians with offers of land for peace, they have been met with further terrorism, bombings and murder.

Israel’s battle against terrorism is very similar to the American war against Al Qaida.

It is the right and obligation of the Israeli people to defend themselves until the day when the Palestinian people will truly be interested in making peace with a secure Israel.

Unfortunately, this means that people will be killed, and this includes the occasional innocent civilian who gets caught in the cross-fire. But this is the nature of war.

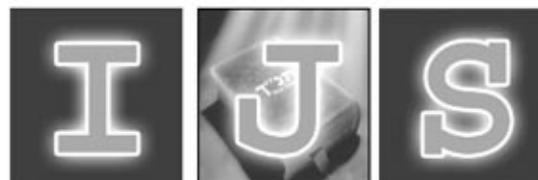
No one likes war, but the Israelis did not ask to be put into this situation.

It is the same world who stood by idly during the Holocaust, and did nothing to prevent the genocide that was happening in front of their eyes that is now demanding — in the name of peace — that the Jews again allow themselves to be killed without putting up a fight!

It is the height of hypocrisy. ■

Rabbi Yoseph Zaltzman is the Senior Rabbi and founder of the Jewish Russian Community Centre of Greater Toronto. You can Ask the Rabbi at www.jrcc.org or fax to 416.222.7812.

To meet with Rabbi Zaltzman in person, feel free to call 416.222.7105 x221 to book an appointment. Appointments are generally available on Monday and Wednesday evenings after 7 p.m.



JRCC Institute of Jewish Studies

CURRENT ONGOING CLASSES

For featured classes see page A2

Sundays:

- 8:30am Tanya (Chassidic Philosophy)* — Rabbi C. Hildeshaim (English)
- 9:30am The Parsha of the Week* — Mr. Roman Goldstein (Russian)
- 10:20am The Parsha of the Week — Rabbi Y. Karpilovsky (Russian)
- 11:30am The Parsha of the Week* — Mr. Roman Goldstein (Russian)

Mondays:

- 9:00pm Jewish Wisdom & Talmud — Rabbi Y. Karpilovsky (Russian)

Tuesdays:

- 7:00pm Prayer & Jewish Philosophy — Mr. Asher Alper (Russian)
- 8:00pm Chassidic Philosophy — Rabbi Y. Karpilovsky (Russian)
- 9:00pm The Rebbe’s Teachings* — Rabbi Yoseph Y. Zaltzman (Russian)

Wednesdays:

- 1:00pm The Parsha in Kabbalah* — Rabbi Chaim Hildeshaim (English)
- 8:00pm The Laws of Shabbat — Rabbi Y. Karpilovsky (Russian)
- 8:30pm The Parsha in Kabbalah* — Rabbi Y. Dookman (English)
- 9:00pm Tanya (Chassidic Philosophy)* — Rabbi Levi Jacobson (English)

Thursdays:

- 9:30am Mommy & Me Torah Class — Mrs. Chana Weisberg (English)
- 8:00pm Prayer & Jewish History* — Mr. Alex Yusfin (Russian)
- 9:00pm The Parsha in Kabbalah — Rabbi Levi Jacobson (English)

Shabbat:

- 7:00am Chassidic Philosophy* — Rabbi Yoseph Y. Zaltzman (Russian)
- 9:00am Chassidic Philosophy — Rabbi Y. Karpilovsky (Russian)
- 9:00am Chassidic Philosophy* — Rabbi Levi Jacobson (English)
- 9:00am Chassidic Philosophy* — Rabbi Y. Dookman (English)

Ask your rabbi about the selection of Shabbat classes and social events at your Community Synagogue and around your neighbourhood.

* Classes marked with an asterisk take place at locations other than the JRCC at 18 Rockford Road. For updated location information, please call 416.222.7105 x221.

Would you like to add a new class? Call 416.222.7105 x230.

We can also bring a class to you! Host a Lunch & Learn session in your office or an evening class in your home.

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 www.chabadisrael.com

*Providing Moral Support and Social Services to Families in Need in Israel
 All Donations are sent directly to support victims of terror in Israel.*

CTVP and IAF Join Forces for Boy's Bar Mitzvah

Shortly after a bombing at a bus stop, which took the lives of nine soldiers and injured thirty people, the staff of the Holon Chabad House, led by Rabbi Yerachmiel Gurlick, quickly responded, providing immediate support to families during their difficult time. Rabbi Bitton, a member of the Chabad House staff, was with the Gergo family every day following the attack, in which they lost their daughter Mazi, and assisted in making all funeral and shiva arrangements.

During the shiva, the rabbi learned of their son Ben's upcoming bar mitzvah. However, in the midst of the family's tragedy and grief, the parents could not imagine how they could continue making arrangements for a bar mitzvah and party, and were considering canceling their plans.

Upon learning of the situation, Rabbi Menachem Kuttner, head of CTVP, met with the family and told them that CTVP would make all arrangements as part of its Bar Mitzvah program. He explained that CTVP would organize the ceremony and party, give Ben his tallis and tefillin and make all other preparations. They spoke about the importance of Ben's bar mitzvah and the need for it to be a joyous occasion in which Ben and the family could take pride.

Upon learning that Chabad would organize the bar mitzvah, Rav Seren Yitzchok Kriger, the Air

Force chief rabbi at Tzerifin, contacted CTVP and it was agreed that the bar mitzvah would be a joint effort between Chabad and the Israeli Air Force.

Shortly before the bar mitzvah, Ben was given his tallis and tefillin, which were presented by Rabbi Shmuel Shai Azimov, of the Chabad House in Paris, during his visit to Israel. Rabbi Azimov's community has donated over 50 pairs of Tefillin to CTVP's bar mitzvah project.

The bar mitzvah, consisting of Ben's aliyah to the Torah, and a festive meal, was attended by Ben's family and friends, Tzerifin Air Force Base Commander Arie Vanunu, Captain Uri Haik, head of the unit in which Ben's sister Mazi served, Rav Kriger, and fifty of Ben's classmates from the Golda Meir Public School in Holon.

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This semester's "Everything You wanted to Know about Judaism" course explored a range of provocative topics including the important question of "Mom, why can't we have an X-mas Tree" with Rabbi Michael Skobac, scholar of Jews for Judaism. According to Rabbi Isser Weisberg who presented the Biblical Prophecies Lecture, "The Rebbe declared in 1990 that we are moments before the Geulah. All the pieces of the puzzle are now fitting together to clearly indicate that we are living through these very special 'End Times,' prophesied by the Prophets centuries ago." Rabbi Weisberg continues his prophecy course in

our upcoming winter semester. Rabbi Levi Jacobson, JRCC community rabbi lectured on the provocative topic of Satan, Ghosts and Spirits, clarifying that Judaism does indeed believe in such beings. In the Institute's "With Honour and Dignity," series, Rabbi Yoseph Y. Zaltzman, senior Rabbi of the JRCC described why flowers were not appropriate at Jewish funerals and how all the "many and intricate procedures performed according to Jewish law at a funeral had in mind the honour and dignity of the deceased." Aside from the big January 16 event, upcoming courses for the

Institute's winter semester include The Art of Communicating, the Kabbalah of Moshiach as well as lectures as diverse as what does Judaism say about Red Strings, the Evil Eye, Destiny versus Free Choice, or Scientific Carbon Dating. According to Masha Rutitsky, regular participant at the Institute, "Every class I attend at the Institute leaves me enriched with new knowledge, having gained more spirituality." Courses at the Institute are for men and women and take place at 18 Rockford. Call Chana Weisberg at 416-222-7105 x230 or visit jrcc.org/ijs for more information.



Commencement Ceremony

Sunday, February 20 at 7:30 pm

at B'nei Torah Congregation

GUEST SPEAKER:

Rabbi Berel Zaltzman, Fair Lawn, NJ

All participants will have the opportunity to write a letter in the new Torah scroll.

Light refreshments served.

Why a Torah Scroll?

Our Sages teach that a Jew is compared to a letter in the Torah. Just as each letter is an essential part of the Torah, so too every single Jew is a vital and integral part of the Jewish people.

As an expression of this unity, and in memory of Chaya Esther Zaltzman, z"l, the Zaltzman family has commissioned a scribe to write a beautiful Torah scroll for our community in which every person can participate. It is considered both an honour and a mitzvah to participate in the writing of a Torah scroll. It will also serve as a merit for the late Chaya Esther Zaltzman, z"l, a perpetual expression of her dedication to the Torah and the Jewish Community.

Please call 416.222.7105 x221 or visit www.jrcc.org/unity for more information.

Dedication Options

Please fill out this form and return it to the JRCC office.

- | | |
|--------------------------------|----------------------------------------------|
| Pledge | Dedication |
| <input type="checkbox"/> \$500 | One Chapter |
| <input type="checkbox"/> \$360 | One Aliyah |
| <input type="checkbox"/> \$180 | One Paragraph |
| <input type="checkbox"/> \$90 | One Verse |
| <input type="checkbox"/> \$36 | One Word |
| <input type="checkbox"/> \$1 | One Letter
for each family member |

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City: _____

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SEMESTER LAUNCHING EVENT:

Sunday, January 16, 2005 at 7:30PM
REVOLUTIONS IN JEWISH THOUGHT



with Rabbi Z. Zilberstein, Montreal at Congregation Shaarei Tefillah, 3600 Bathurst St. (just south of Wilson) Discover how the Rebbe revolutionized Jewish thinking and philosophy--and what these teachings can contribute to your life. Cost \$18 or sponsor a table of 10 for \$150. Dessert Reception.

JEWISH LITERACY SERIES:



Tuesday, March 1-29 at 8:00PM
SWIMMING IN THE SEA OF TALMUD
with Rabbi D. Chaiken
You've always wanted to dive into the world of Talmud. Here is your chance for an exposure to this ancient yet timeless wisdom.

EVERYTHING YOU WANTED TO KNOW ABOUT JUDAISM

Sundays, January 30 until March 6, 8:00PM

JAN. 30 - Judaism and Technology with Rabbi Levi Jacobson, acclaimed educator

FEB. 6 - Judaism and Carbon Dating with Dr. Arnie Gotfryd, professor and author

FEB. 13 - Judaism, Red Strings and the Evil Eye with Rabbi Chaim Hildesheim, community rabbi

FEB. 20 - Judaism and Finding Faith in Turbulent Times with Chana Weisberg, acclaimed author, dean of IJS

FEB. 27 - Judaism and Destiny versus Free Choice with Rabbi Levi Jacobson, acclaimed educator

MAR. 6 - Judaism and Meditation with Izzy Greenberg, editor of Exodus

MANY ONGOING CLASSES, VISIT US AT JRCC.ORG/IJS

MEANINGFUL LIFE SERIES:



Mondays, Feb. 14-March 7, 7:45PM

THE ART OF COMMUNICATING

Communicating with your Spouse-

Feb. 14, 21 Kabbalistic theories providing down to earth solutions for bridging the communication gaps between the genders with Chana Weisberg

With your Children and Teens - Feb. 28, Mar. 7 How to raise a mentch and how to handle the turbulent teen years with Chavi Rappaport

FEATURED COURSE:



Sundays, March 13-Apr. 3, 8:00PM

THE KABBALAH OF MOSHIACH

with Rabbi Levi Jacobson

We are living in a very unique and auspicious time at the threshold of Moshiach's arrival. Learn what this means and how it can impact positively upon your life. Preregistration required. Professional student textbook provided. \$15/course.

BIBLICAL PROPHECIES SERIES

Due to popular demand, Rabbi Isser Weisberg, noted researcher and educator continues his fascinating series with three new topics:

THE CIRCLE CLOSES--Thurs. Feb. 17 at 8:00PM

Saddam Hussein's humiliating defeat was clearly prophesied over 2000 years ago. What's next?

THE SECRET OF MOSHIACH BEN YOSEF - Thurs.

Mar. 3 at 8:00PM- Does Judaism recognize more than one Messiah?

JERUSALEM, THE CENTER OF THE UNIVERSE-Thurs.

Mar. 17 at 8:00PM- Learn the secret of the most disputed area on earth.

All classes take place at the JRCC at
18 ROCKFORD RD.,
unless otherwise indicated.
Men and women welcome.

Tax-deductible donations are welcome to help offset our costs. Please consider sponsoring a class or lecture in memory of a loved one or in honour of a special occasion.

For more information, or if you have any suggestions for new courses, please call Chana Weisberg at 416-222-7105 x 230



**В субботу
вечером,
15 января**
**ДУХОВНЫЙ
СМЫСЛ
ФОРМУЛЫ
E=MC²**
Мелаве Малка
Лектор:
Раввин И. Рапапорт
Духовное и матери-
альное всегда связаны
между собой, но мы не
всегда обращаем на это
внимание...



**По четвергам,
с 20 января до
10 февраля, 19:30**
**СТРОЕНИЕ
ИУДАИЗМА**
**Понимание Торы,
Веры и Молитв**
Лектор:
Алекс Юсфин

Кто написал Тору - 20 января
Почему две Торы - 27 января
Нужны ли Б-гу наши молитвы? - 3 фев-
раля
Где же справедливость в нашем мире?
10 февраля
Серия лекций о нескольких фундамен-
тальных принципах Иудаизма



**В субботу
вечером,
22 января**
Викторина
**“Что? Где?
Когда?”**
Весёлая игра, много
нового и интересного
ПРИГЛАШАЮТСЯ ВСЕ!



**В Субботу вечером,
29 января**
**Как вырастить
ЧЕЛОВЕКА?**
Лектор: Раввин
Шломо Ворович
Дети – это наше будущее.
Как построить «Сегодня»
так, что «Завтра» оправда-
ет наши надежды.



Еврейская Суббота – ШАББАТ **это остов нашей веры.**

Сказали мудрецы: «На протяжении столетий не евреи хранили субботу, но суббота – евреев». Субботу встречают в кругу семьи, в кругу родных, в кругу друзей.

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LEVI JACOBSON
FROM THE DEPTHS

Are Jews Ungrateful?

A grandmother buys a beautiful sailor suit for her grandson, hat and all. They go to the beach one day and take a lovely walk together along the shoreline. Suddenly, a large wave comes out of nowhere and sucks the grandson into the ocean. The grandmother looks to heaven and screams, "G-d, I can't believe this! Where is Your justice? A young child? A voice comes back, "OK, OK," and a minute later another wave comes and brings the grandson back to the exact spot where he was standing before. The grandmother shouts back to heaven, "Nu, where is his hat?"

THE FOREFATHERS

One of the major tenets in Judaism is the importance of thanking G-d for whatever we have. Being happy with your lot is a virtue extolled by our sages to no end. Yet, in the Torah portion of *Vayigash*, we read something very peculiar about our forefather Jacob.

Now, as a prefatory remark I want to note that, contrary to what some people might insist, in their desire to protect and celebrate our tradition and teachings, that all our heroes were sinners. This, they say, is the point Judaism is trying to convey to us, to know that, despite our shortcomings, we are still obligated and are able to reach the greatest heights. While this is the truth, that everything we go through every single one of us could and should strive to transcend, the lesson is not derived from the supposed follies of our Biblical heroes. Rather, it is a basic fundamental principle in Judaism that if you can break it you can fix it.

The Biblical figures are not a bunch of "I's and you's" that happened to have been in the right place at the right time.

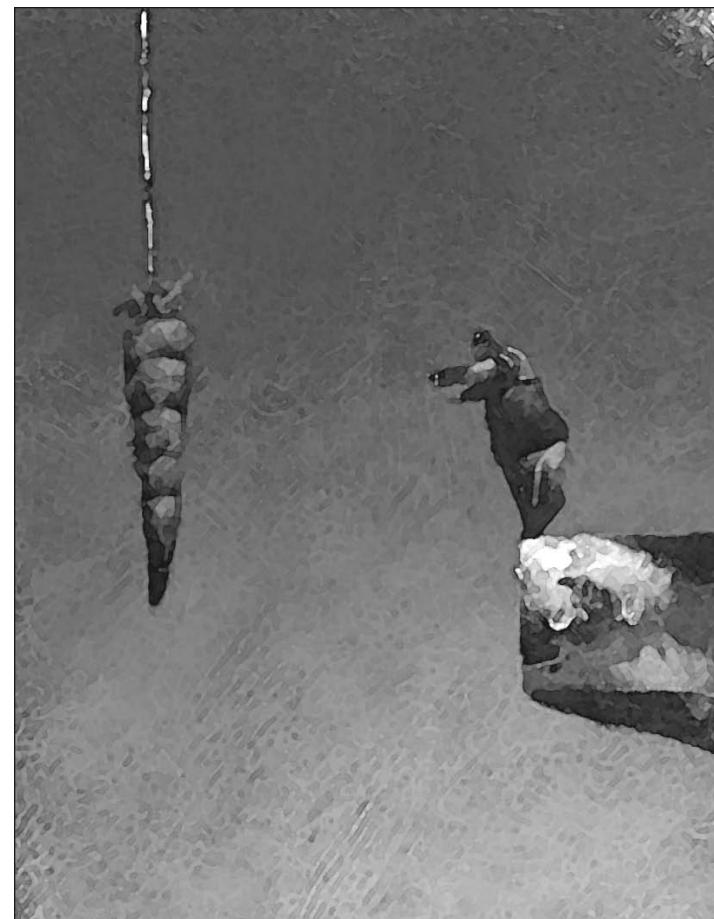
Rather, these people were charged with a different mission than you and I. While you and I must battle our personal demons and inner darkness, waging war against our ugly cravings and our predisposition to depression and pessimism, these Biblical giants are here to show us that it is possible to transcend; they are here to show us what it means to live a life of G-dliness and holiness. They are humans of flesh and blood accomplishing this and therefore enabling us to attain similar accomplishments.

JACOB'S ANSWER

With this perspective, and especially considering that Jacob is the b'chir sheb'ovos, we encounter a disturbing episode in this week's Torah portion. Let me try and set the stage for you.

Jacob, our third forefather, lived a life full of tragedy and trauma. He is at odds with his brother, who eventually wants to kill him. This forces him to flee to his uncle Laban, but before he even gets there his nephew Elifaz hunts him down and is ready to kill him. In a last minute manoeuver Jacob convinces him to take all his money instead. From there Jacob slaves away for his deceitful uncle, who cheats him every chance he gets. He wrestles with an angel and gets injured. His beloved wife Rachel passes away. His most beloved son Josef is reported killed by a wild beast, which throws him into extreme mourning with nothing or nobody that can comfort him.

Finally, in a beautiful turn of events that we read in this week's Torah portion, everything seems to fall into place. Jacob finds out that his beloved son Josef is not only alive, but is the viceroy of Egypt. Not only that, but he also maintained the traditions



of his home and was not influenced or perverted by the corrupt Egyptian culture. And finally, all of Jacob's sons are finally getting along, and they are living the best that Egypt has to offer. What more could a father ask for? Any father would be exalted to no end at this point in life, forget the past pains and enjoy the moment.

Yet, when Jacob goes before Pharaoh and is asked a courtesy question (47:8-9): "How many are the days of the years of your life?" Jacob responds to Pharaoh: "The days of the years of my sojournings are a hundred and thirty years; few and evil have been the days of the years of my life." This seems to be a strange answer.

What would you have answered to Pharaoh's question? In good Jewish style, you would think he should have answered, "Thank G-d, one hundred and thirty years, kenaine hora...." If



this goal, he was empty. Nothing was good and his days were short because he did not bring about redemption. His personal joys and achievements were nothing to celebrate if the world was still suffering.

This is what Jacob was telling Pharaoh: Do not think that I will be satisfied with the fact that you have given me the fat of the land in which to live in tranquility with my family. Do not think that I finally got what I was looking for and I that am now ready to retire. NO! My purpose of being here in Egypt is only temporary, in order to bring about the redemption; it is only a stepping stone to get to my true destination — and only then will I truly live.

This statement has a profound lesson for us today. Thank G-d, we live in a good world, a world that is only getting better. Materially speaking, we are living in the fat of the land more so than any other time in history. All the opportunities are open to us. Jews are accomplishing many good things in all the arenas of life, both public and private, and may they continue to do so. However, while we thank G-d for all the blessings and opportunities that He gives us, we must also learn from Jacob's attitude: Until we have the complete redemption, we really have nothing at all. We can never stop yearning, demanding and badgering G-d to end this bitter exile, expressing our feeling that we are not satisfied until he brings us back home. Until that time, everything we have is empty. All our "years" and accomplishments "are few."

There was a student of the Baal Shem Tov who asked to travel to Eretz Yisroel. The Baal Shem Tov gave him his blessing, but left him with a strange instruction: Make sure to be honest with

anyone who asks him anything. The student is traveling on the way by boat, when he encounters a severe storm and is forced onto an island. On the island, he meets an older Jew who asks him where he is from. He answers him, and the old man asks him how the Jewish community there is doing. The student answers in good Jewish fashion, thank G-d, everything is wonderful. "Are you sure?" the man asks. "Yes, everything is great, thank G-d," the student replies. "Couldn't be better." The man repeats the question a few more times and the student repeats the same answer. Eventually, the student makes it back to the Baal Shem Tov, who asks him if he fulfilled his instructions regarding being honest? "Of course," replied the student. "Someone asked you how the Jewish community is doing — what did you answer him? This person was sent from heaven to see how the Jews are doing. If you would have answered the truth and said that they are suffering and therefore need Moshiach, it would have happened then."

We must count our own blessings, but, like Jacob and the grandmother in our earlier story, we must demand that which was promised to us, that which belongs to us. No matter how good things get, we can never lose sight of the true meaning of life and why this world was created at all — for the purpose of us bringing about its actual redemption. May it happen right now. ■

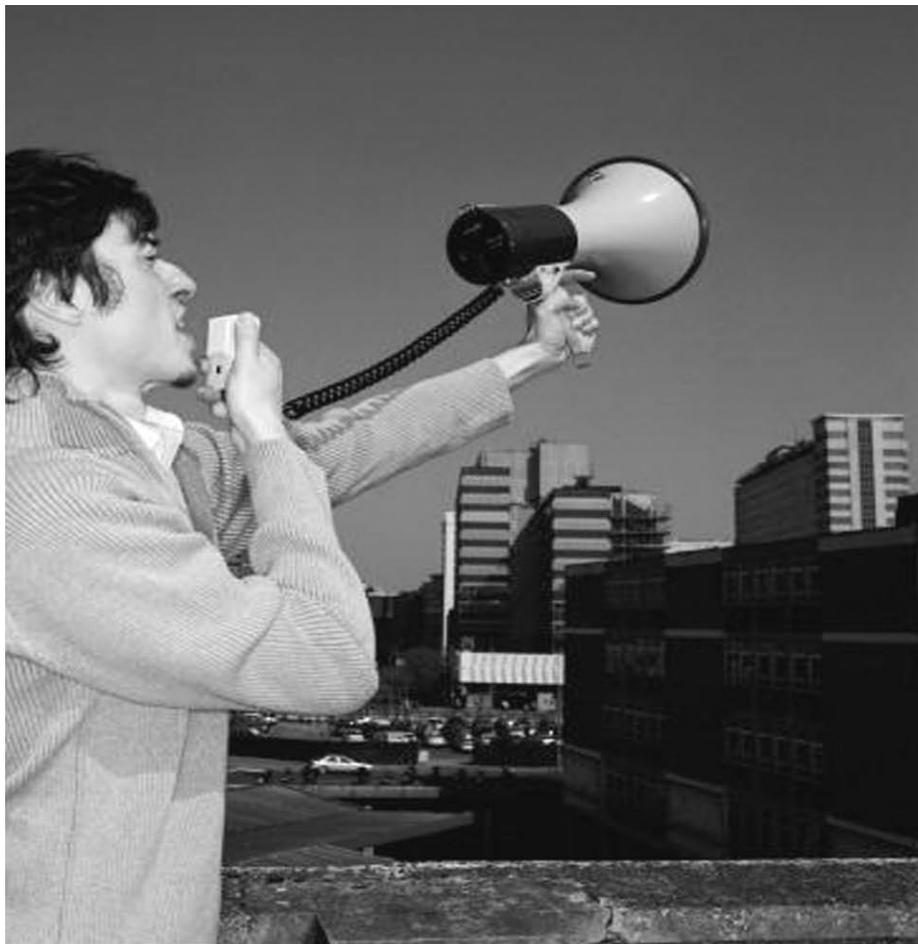
Rabbi Levi Jacobson is a teacher, scholar and community rabbi in Thornhill, as well as the Director of Programs at the JRCC. To find out about upcoming classes by Rabbi Jacobson, visit www.jrcc.org/ijs or call 416.222.7105 x221. This article is from a sermon prepared by Rabbi Jacobson for the Torah portion of Vayigash.

he was more boisterous, perhaps he would say, "One hundred and thirty years, can you imagine? Who lives so long today?" Everybody is living much shorter lives, and yet he answers I lived so long but really the years were few and bad. Why is Jacob so unhappy? What is bothering this seasoned and saintly warrior?

And in general, why does he emphasize that his years were few? One hundred and thirty years are certainly not a few — even in biblical terms of that period. And why bother commenting on his age at all — let him answer the question he was asked and leave the conclusions to Pharaoh?

NOT LOSING SIGHT

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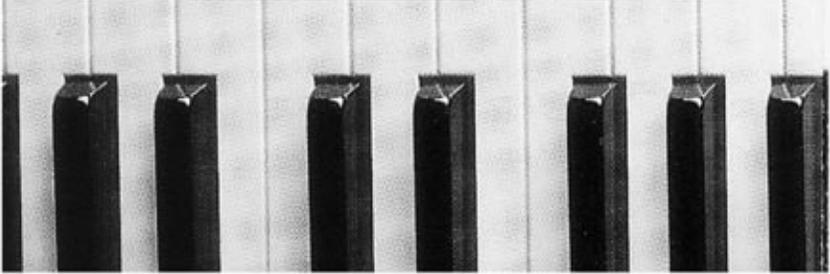


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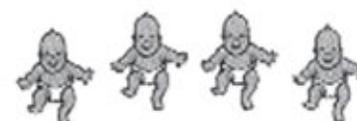
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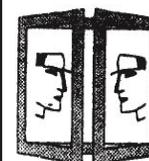


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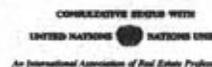
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CBC Reporter Starring in New Series

Rather than giving their beleaguered star reporter Neil Macdonald the big boot out of the field of journalism that he deserves, CBC has decided to offer him a starring role in a new reality series titled *Blame it on Israel*. In the series, Macdonald will investigate tragic events throughout the world, from trail derailments in Bali to forest fires in San Fernando, and demonstrate how Israel or American support for Israel are to blame.

Asked for his analysis of the negative reaction to the show with test audiences, Macdonald was quick to reply, "Obviously, the Mossad got to them."

In the pilot episode of the series, Macdonald interviews an expert who hypothesizes that a plane crash in Columbia was not the result of pilot error but due to the malfunctioning of a Pentium processor in the onboard computer that was manufactured in Israel.

Responding to criticism that the show is anti-Israel, CBC ombudsman Snuf Alopogus said, "The bias people see in the show is not bias per se but merely the appearance of bias. Besides, since the show is for entertainment purposes only, we are not obligated to abide by journalistic standards and are entitled to provide the masses with what they want — totally uncensored, gratuitous Israel bashing ... uh, I mean the appearance of Israel bashing."

Izzy Greenberg

THE GREENSPAN EFFECT

Anheuser-Busch, America's largest alcoholic beverage producer, filed for Chapter 11 bankruptcy yesterday after Federal Reserve Board Chairman Alan Greenspan reportedly switched his drink order from a Michelob Lite to a dry martini while at a Georgetown restaurant. Olive futures soared on the news.

In related news, Geffen Records signed the always controversial James Brown, to a \$94 million, two-album deal, after published reports claimed Federal Reserve Board Chairman Alan Greenspan got out of the shower Tuesday morning and told his wife, "I feel good."

Satirewire

AIRLINE CUTS COCKPIT CHATTER

Continental Airlines, concerned over studies linking car phone use to traffic accidents, today moved to preempt similar incidents in the sky by banning the use of all communications devices in cockpits. According to Continental, an internal study revealed that its flight crews were "continually on the radio," most often with air traffic controllers, and particularly before takeoff and landing when, said a spokesman, "they should be concentrating the most."

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