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Continued from page 8

When I finish reading TJH, I am not stressed, my anxiety levels are not increased, I am not thinking about abominations that are taking place in other people's homes. There is no gossip; it's clean, kosher material.

Your Year in Review section highlighted that even more. Where else can you come upon a year in review section without barely a mention of Trump? That shows your chochma – you manage to entertain and inform and educate without having to fall upon trite and tired pieces of news.

Yasher kochem on a wonderful publication!

Yarom Berger

Dear Editor,

I am writing to express my thoughts on your recent "2022 Year in Review" issue. As a dedicated reader of your publication, I must say that I love your paper and I especially enjoy the annual "Year in Review" section, which is always thorough, informative and entertaining.

However, I believe it is important to remind ourselves that "New Year's" is an arbitrary, secular institution, and we should be focusing on the Jewish year rather than the secular one. According to Judaism, the events of any given year are decreed and determined in the "Beis Din Shel Maylah" from one Rosh Hashanah to the next, not from January to January. By marking the year as 2022, we are prioritizing a secular calendar over our own rich and meaningful tradition.

I understand that it may be easier to organize and present information using the secular calendar, but as Jews, it is our responsibility to prioritize our own traditions and values. Perhaps in the future, your newspaper will consider using the Jewish calendar as the primary means of marking the passage of time and publish a "5783 Year in Review" section instead. It would be a meaningful and respectful way to acknowledge and celebrate our rich calendar.

Natan Farber
North Woodmere

Dear Editor,

A few weeks ago, around Chanukah time, a reader wrote in about Chanukah "lights" that they saw around town and how it rubbed them the wrong way.

I still am thinking about that letter (I know it's from weeks ago), and I figured that since Chanukah is long gone and I am still thinking about it, maybe I should write in to you.

I agree with the writer. There is something that rubs me the wrong way when I see huge blow-up figurines of "Chanukah figurines." Add in "Chanukah lights," and my antennae go up.

Holiday lights and figurines on lawns have – for many, many years – been a symbol of a very non-Jewish holiday. Why do some people feel that they need to copy those non-Jewish practices and use them for a very Jewish holiday? What's next? Chanukah Maccabee scenes on people's lawns to mimic the scenes we see on the lawns of churches around this time, chas v'shalom?

We are living in a wonderfully free time in history, b"H. It is at this time when we should be very proud of our heritage and our traditions. There is no need to take "traditions" from non-Jews and make them ours.

R. Kurtz

Dear Editor,

It's true that Elon Musk must be taken with a grain of salt. But his success, revolutionary thinking, and barrier-breaking ability in business is not debatable. He recently delivered a quote on a podcast where he summed up his thinking behind how he decided to fire or retain personnel in relation to the recent Twitter shakeup. He said, "Anyone who is exceptional at what they do, where the role is critical and they have a positive effect on others, and they are trusted, meaning they've put the company's interests before their own, should stay."

I worked at some companies that were very team-oriented. Everyone felt they wanted to succeed for the good of the company's mission. In such an environment, personal aspirations take a backseat to achieving the company's goals. However, if you're not in the right role to use your talents, you won't be able to advance the mission.

Judaism is the same. We must be exceptional in our individual roles, but it must be for the purpose of advancing the nation. If we're using our utmost abilities and talents, then we are perfecting the klal's mission to the highest degree. The common understanding of using Vayechi as the name of the parsha is because Yaakov in his death is still alive, as tzaddikim never die. Perhaps another explanation is that Yaakov gave his kids purpose and life in his blessings to them. He defined what each one stood for and what their destiny should look like. In this way, each had a path in knowing where they must deliver perfection.

Steven Genack