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you believe one is possible or not; whether you believe the world cares about us or not; whether you believe anyone would do the same for us or not...

When you hear about the number of people in Gaza being killed, do not cheer. Do not laugh. Do not shrug coldly. I have come across people on social media laughing at the people of Gaza.

"Why shouldn't we when they will?"

Because you will defile your mouth. You will deaden a holy part of yourself. You will shape your nature in such a way that you will be unrecognizable.

After we crossed the Red Sea and the waters closed over the Egyptian army, Hashem stopped the angels from joining in our singing. He asked, "How can you sing? My people [the Egyptians] are drowning!"

It must become part of our nature to spill wine when others are in pain, regardless of who they are. It must become part of our nature to cry when the Egyptians are drowning.

Don't ever underestimate the human heart – it can hold so much more than you realize.

**Thank you,  
Sharon**

**Kew Garden Hills, NY**

**Dear Editor,**

"Yishmoel will...attempt to eradicate the name of Yisroel as if it never existed" is found in Psalm 83:5. This statement has been echoed down in Jewish history. Nimrod used the line when Avraham was the one Jew in the world. Pharaoh and Haman used the same line.

I have always associated this Psalm with World War II. It was Hitler who said those exact words. The following lines explain what happened when those words were spoken. "All the nations took counsel together. With a single mind, to strike a covenant against Hashem."

The first name on the list of nations is Edom – Christianity. This was the Holocaust. Hitler lit the match, and all countries joined him in the war against the Jews. This included countries that were conquered by Hitler, like Poland and France; countries that were neutral, like Cuba and Turkey; England, who by a miracle, stood alone against Germany for one year, and the U.S., who pledged unconditional surrender. None of these countries cared about saving Jewish lives.

The second name listed in this Psalm is Ishmaelites followed by a list of Arab countries, including Amalek. That is where we are today. Israel is attacked by violence of the worst kind and the head of

the UN condemns Israel. The president of the U.S. says that the U.S. supports Israel but speaks about a war "between" two groups, and the poor Palestinians are suffering.

The universities, who are supposedly concerned with diversity and inclusion, having "safe spaces" and not hurting the feelings of men who say they are women. They now turn the full force of verbal and physical abuse against Jewish students.

This situation makes Jews realize that we have no one but Hashem to rely on. *Ein od bilvado*. Prayer, Torah study and concentrating on mitzvos are our weapons to overcome the current Amalek.

An example of Hashem's ways is how a soldier experienced a miracle. He had been using a rifle successfully during a few days of fighting. Later, he discovered that the "good" rifle was broken. There is a Yiddish saying, "*Az G-t vil, sheest a bezem*." If Hashem wills it, a broom can shoot." That is a good general principle. We need the Iron Dome, but Hashem lets them work for our benefit.

Haman chose the 13 of Adar as a good day to destroy the Jews, but Hashem caused his plans to backfire. In 1946, on Hoshanah Rabah, ten top Nazis were hanged. Julius Streicher, the leading propaganda minister, called out "Purimfest 1946."

Hamas chose Shemini Atzeres to continue where the Nazis left off, to destroy Israel. This day was the culmination of three weeks of prayers to Hashem, proclaiming Hashem as Creator and King of the universe, doing teshuva, and asking Hashem *Hoshianu, Hatzlichonu* – save us and grant us success. Let us pray that in the darkness and destruction of that day, a seed was planted by Hashem to create the coming of Moshiach.

**Elli Epstein  
Ocean, NJ**

**Dear Editor,**

Lately, one of the books I've been reading to my son is called, *The Bad Seed*. This bad seed metamorphosizes throughout the book to become a "pretty good" seed but not a "perfect" one.

Rabbi Yaakov Harrari emphasizes that the work of our generation is to

uproot our bad seeds from within and change our behavior. Of course, this isn't a quick process, but it's the only way to become an earnest person. Exemplary external service can often cover inner failings. He says a person should chart out their middos. For instance, one should ask what don't they do that doesn't bother them and what do they do that does bother them that they want to change; also, what must they fight to overcome and what comes naturally. This is a starting point for identifying where the work is necessary. On those things that bother you and that require change, great effort must be focused on uprooting those bad seeds and replanting good ones.

Behavior change recreates the person anew, removing any judgements from his new persona. We must all become good seeds, slowly and methodically in order to change our spiritual selves and thus the spiritual balance of the world.

**Steven Genack**

**Dear Editor,**

On contentious issues, many people will claim they are on the "right side of history" or, more likely, that their opponents are on the "wrong side of history." No one can be 100% certain – only time will tell.

However, we should be 100% sure that anyone who supports, defends, or justifies the barbarism of October 7 is not just on the wrong side of history but on the wrong side of humanity and civilization. These atrocities were pure evil on Earth.

That evil is exacerbated by the antisemitism it has spawned (or perhaps released) in America. I don't mean anti-Zionism or compassion for Palestinian civilians – I mean overt Jew-hatred. We've seen it on our streets, in classrooms, and even in government offices.

Americans must not be apathetic in the face of this hatred. It is against our values, and it poisons our society. It is wrong and must be confronted.


**Paul King  
Former candidate for Congress  
Belle Harbor, NY**

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