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of master race started civilization. They concluded that the Germans were this Aryan, light-skinned, blond, blue-eyed master race. The word "Aryan" just happens to be coined from the Hebrew word *or*, light. This false idea became the basis for the Gestapo terror.

During the 1930's, Nazi sympathizers were welcomed in Columbia and Harvard Universities. After the war, Arafat was welcomed there.

Long before there was a Jewish State, anti-Semitism existed in the universities. Theodore Herzl discovered this in the 1880's. He was a member of a fraternity. At that time, the German musician Richard Wagner died. Since he was an extreme anti-Semite, this event caused a big explosion of anti-Semitism from his fraternity friends. Herzl then left the university.

Unfortunately, the enlightenment concept was very attractive to many Jews over the years. The degree was also necessary to become a doctor or lawyer. One example that explains this is the biography of Norman Podhoritz. The book is called *Making It*. He grew up in Brownsville, Brooklyn, in the 1930's. He received a scholarship to Columbia University. As a favor to his father, he took

some courses in the Jewish Theological Seminary which was nearby. His reaction was a kind of "conversion." Columbia seemed like a bright, open experience, due to the wonderful English professors who were also authors. Judaism, in contrast, seemed like a dark, narrow, Eastern European system. Today no one has ever heard of these bright wonderful authors. Podhoritz did teshuva later in life. That is why he wrote the book.

In June 1934, there were 21 graduates in Yeshiva University. There were over 500 graduates at the City University of NY, which was nearby. I can only guess that most of the City graduates were Jews.

In the 1930's, some Jews in Germany thought that the world wouldn't let Hitler's threats be realized. Baruch Hashem, things are different today. There are more Jews going to yeshivas on all levels. Today, we can clearly see that it is only Hashem that we can pray to, to help us. The more the world complains about our message, the more we realize that our only answer is to turn to Hashem. In Psalm 81: "Hashem who took us out of Egypt said, 'Open wide your mouth and I will fill it.'" The ArtScroll footnote: Hashem urges Israel to ask all that its heart desires (Ibn Ezra). We have to serve Hashem by Torah study and continuing to do

mitzvos. United in that effort, we will conquer all forms of anti-Semitism and bring the coming of Moshiach.

Elli Epstein
Ocean, NJ

Dear Editor,

The book of Shemos is about seeing the miraculous in the mundane. It points towards the Rambam's first principle of faith which contains two facets: to have emunah that G-d created everything, and second, bitachon, to trust that G-d is the overseer of the world, involved in every detail of our human existence.

These two guiding principles: emunah and bitachon are the keys to fixing middot, to which the Vilna Gaon says is our sole purpose in the world.

Shlomo beautifully encapsulated the core idea of trusting in G-d with his deeply poetic words, "Trust in the L-rd with all your heart and do not rely upon your understanding" (Mishlei 3:5).

Man's reliance upon his own wisdom has jeopardized our nation from the beginning of time until the present. (According to one opinion, Adam calculated that by eating from the Tree of Knowledge, he would come closer to G-d. We find logical considerations adapted by the episode of the *Egel*, Korach and the adoption of *sinas chinam*, with a strong likelihood that it was justified based on human trappings.)

When one fully trusts in G-d, there is an acknowledgement that only G-d has the power to effect change and that every detail in one's life is being overseen by the Creator of the world.

The son of the Rambam emphasized that every person is exactly where they are supposed to be. This heightens the notion that our lives are connected to G-d on a moment-to-moment basis and that no other human being has the ability to affect our lot.

This is what David said (Psalms 118:6), "The L-rd is for me; I shall not fear. What can man do to me?" The idea is that every person has exactly what is suited for them

and therefore there's no need to fear that others might steal your talents or that you need to steal others' talents.

Considering that one can rely on the principles of emunah and bitachon to be *metaken middot*, it's worthy to always have a specific verse in mind enunciated by Dovid as well. The verse proclaims (Psalms 116:10), "I believed so that I spoke; I humble myself exceedingly." Permeate in the mind the words, "I believed that I spoke," to instruct that one must always be talking about emunah, as it leads to the path of *tikkun ha'middot*.

Steven Genack

Dear Editor,

To those American-Jews who believe that President Biden stands with Israel, consider the fact that oil sanctions against Iran are not implemented and have resulted in Iran having billions of dollars to fund terrorism. Additionally, I think the record clearly shows that the Biden Administration is at all levels from the President to the National Security Advisor, Secretary of State, Secretary of War, etc. are making it clear that Israel needs to pursue a cease-fire that may bring additional hostages home and align Israel for a two-state solution. They have also come out and stated that Prime Minister Netanyahu should effect changes in his government to allow for this to occur.

With the publication of the *New York Times* article that explicitly depicts the violence of October 7, 2023, I am happy that the PM and his war cabinet have not allowed themselves to be dissuaded from their three goals of freeing the remaining hostages, eradicating Hamas, and ensuring that Gaza never again poses a threat to Israel. Anything short of these goals would be a travesty not only to those who died on October 7, 2023, but also to the subsequent number of IDF soldiers and civilians who died or were maimed since that time.

Jan Henock
Woodmere, NY



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