

SHABBAT SHALOM FROM CYBERSPACE

BEHUKOTAI

Haftarah: Yirmiyahu 16:19-17:14

MAY 16-17, 2014

17 IYAR 5774

Lag Ba'omer will be celebrated on Sunday, May 18.

DEDICATIONS: In memory of Helen Dweck – 19 Iyar

SEPHARDIC CONGREGATION OF LONG BEACH

We want to welcome back Bechor Yadgarov from his trip to Israel
It's strange walking into the Synagogue and not seeing Bechor each time
He was greatly missed and we're happy to have him back

Candle lighting this Friday evening is at 7:47 p.m. Shir Hashirim 7:15 Mincha at 7:30 SHARP

Thanks to all of you who joined us at 7:30 on Friday.
Please be on time this Shabbat – we really appreciate it!
Please join us!

SHABBAT Class at 8:30, Relevant Daily Halachot based upon the teaching of HaRav Ovadia Yosef
Hashem Melech at 9:00 AM - Please say Shema at home by 8:30AM

We will endeavor to keep it to the 7 aliyot, somech, samuch and maftir each week.

Goldie and Mel Isaacs will be sponsoring the Kiddush on Shabbat as they say goodbye to the Sephardic Community and how special it is to be part of this kehilah. Mel writes: "We will miss one and all but it is time to downsize and to live closer to children" Mel will read the Haftarah on Shabbat and hopefully will give us a few words at Kiddush. Goldie and Mel will always be a part of us and we will miss their daily presence.

Shabbat Morning Children's Program 10:30 - 11:30

Ages 0-5 - in the Playroom/ Girls Ages 6-12 - In the Upstairs Library / Treats, Games, Stories, Prayers and Fun!

Children's afternoon program with the Bach at the Bach from 5:30 to 6:30

Pirkei Avot With Rav Aharon at 6:30 –
Mincha at 7:10 – Followed by Seudah Shelishi at 7:40
Class with David

Seudah Shelishi in honor of Bechor Yadgarov – welcome back!

Birkat HaMazon at 8:30
Arbit at 8:35 - Shabbat Ends – 8:47

WEEKDAY TEFILLA SCHEDULE

Shaharit Sunday 8:00, Mon-Fri at 7:00 (6:55 Mondays and Thursdays)

WEEKDAY TORAH CLASS SCHEDULE - Men and Women are Invited
Monday Night Class with Rabba Yenai 7:30

Daily class with Rabbi Colish - Weekday 6:30 AM (ADDITIONAL NEW TIME Sunday Mornings 7:30)
Kaballah as a Guide to Spiritual Growth based upon the teachings of Likutei Moharan

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Daily Minyan Mon – Thurs at 979 Third Avenue, 17th Floor, Artistic Frame. Mincha at 4PM through October 30th – Please join us! 212-289-2100

Editors Notes

A Magic Word!

If the following question appeared on your SAT or Math quiz, how would you answer? Five is to a hundred and one hundred is to BLANK. We know that we need to multiply five by twenty to get to a hundred, so assuming the same for the hundred, we would write two thousand. Mathematically we would be correct, but Biblically we would not. We see in this week's portion that the Torah tells us that "Five from among you will pursue a hundred and a hundred from among you will pursue ten thousand..."

The commentaries ask if Moshe failed his math class back when he was a little boy in palace school? The Torat Kohanim points to the fact that 5 to a 100, is not proportional as 100 to 10,000. Why does the multiple change from twenty times to a hundred times? "You cannot compare a few who perform the Torah to many who perform the Torah.". Rav Moshe Cordevero comments that all this is due to this secret of our souls intermingling. The Gemara teaches "shekol yisrael areivim zeh bazeh" - that all Jews are intermingled with or guarantors for one another.

When we come together, our strength increases not simply proportionately but exponentially. Contemporary scholars wrestle with the tremendous divide separating innumerable segments of the Jewish people and how difficult it is to come together. Last week I recalled a magic word taught to me repeatedly by my dad and my rabbi that works miracles in bringing even the most distant to remember that we are all brothers.

Last week I spent a couple of days in Denver Colorado. Because of the tight schedule, I wasn't able to take advantage of the warm invitation I received from my friend Ephraim Bulow. It was basically Synagogue, meetings, Synagogue, hotel, synagogue, meetings, and airport. Many of you can

certainly relate. Although I have spent a disproportionate number of the days of my life on airplanes, I still dislike flying. And Denver airport with its mountains, wind alleys and turbulence is one of my least favorite. A recent CBS news report noted that Denver International Airport, which is built right where thunderstorms are spawned and waves of mountain air come crashing onto the Front Range is among the worst areas for turbulence in the United States. About a half hour short of arrival, many people start praying.

Staying on the eastern side of Denver, I selected what I thought was the largest Synagogue. I arrived fifteen minutes early. There were no lights in the main sanctuary so I entered the smaller sanctuary to the right. I heard a daf yomi class finishing up in the next room and proceeded to put on my tefilin. I sat to read the beginning of the morning prayers. A man walked in, I greeted him with good morning. He took his tefilin, nodded at me sitting there and walked out. The daf yomi class ended and no one came in so I figured I was in the wrong place. I got up and saw that there were many in the main sanctuary. I took a seat towards the back, tallet overhead and followed along. Luckily there was someone near me saying Kaddish, allowing me to blend in quietly. As the tefilah ended and I sat folding me tefilin away, I was surprised that no one approached me. I said good morning to a few people but got either the same or a nod in reply. As I was exiting, I asked someone when mincha would be. He replied 7:45. I walked how thinking how strange. Aren't out of town people generally friendlier? Did I look strange to them?

I decided that for the afternoon and evening service, I would try another Synagogue. Again I arrived early. There were only two people in the Synagogue. I approached one guy who was reading, apologized and asked when they start. "When we get ten", he replied. I pulled a sefer off a shelf and was reviewing the weekly portion until we had about eight guys and then began the ketoret portion (The Sephardic Mincha service begins with several paragraphs detailing the daily offering and incense offering while the Ashkenzim begin with Ashrei from Psalms). The rabbi walked in. He nodded and walked by. After services, I walked over to the rabbi and thanked him and he nodded. I left thinking that it was great I came as with me there were exactly ten, but maybe it's the high altitude, don't people smile or say hello out west. I figured I had one more service to attend and instead of going back for more, I would try a new minyan. The DAT Minyan advertised themselves as "a friendly and welcoming environment that is dedicated to enhancing Jewish life and giving all of the members

of the community an exciting and meaningful Jewish experience”.

I again arrived early and waited in the lot for another car. Someone pulled in and as I got out he walked over to me. To my good morning, he responded with an outreached arm, introducing himself and walking me in. The Rabbi I believe his name is Asher Klein - was already there and he too greeted me warmly. As I put on my tefilin, it seemed that everybody walking in came over to me to welcome me. When we took out the Torah they gave me an Aliyah and allowed me to read for myself knowing I had just arrived and needed to say gomel. And everyone using my vernacular wished me Chazak UBaruch as opposed to the typical Yasher Koach. Finally when the minyan ended, a few guys came to talk, played Jewish geography and one degree of separation. One man mentioned that his son was Rabbi Aryeh Lightstone and how my kids probably knew him – which they do. The Torah reader, Dr. Rabinowitz is the nephew of Dr. Victor Sasson, my brother Ruby's best friend. And the Rabbi went to Flatbush and then Rambam where my son Moses goes. They all asked if I was staying for Shabbat and when I compared their warmth to another trip via Denver airport, I was certainly tempted.

What a difference a greeting makes. How magical is the word hello.

My dad never passed a person without greeting him first. He would explain that we all need recognition. Every human being needs to feel that he matters and has a natural desire to be acknowledged as significant. We fulfill this need by greeting them properly. I have said that my dad recognized and brought out the selem Elokim, the image of G-d within all people and that's why so many people who most of us walk by without ever acknowledging loved him deeply.

Rabbi Abittan, often quoted the Talmud in Berachot cautioning us against neglecting to greet someone and equating that as stealing. When we don't acknowledge the value of a person with a greeting, we steal his pride.

Let me close with a powerful story that the Rabbi would tell in his typically animated style, to bring home the point and stress that good deed of saying hello, pays back immensely. The story was written in 1982 by Dr. Yaffa Eliach – may Hashem bring her a refuah shelemah -, Chantelle's professor at Brooklyn College, in "Hassidic Tales of the Holocaust".

Near the city of Danzig lived a well-to-do Hasidic Rabbi, scion of prominent Hasidic dynasties. Dressed in a tailored black suit, wearing a top hat, and carrying a silver walking cane, the rabbi would take his daily morning stroll, accompanied by his tall, handsome son-in-law.

During his morning walk it was the rabbi's custom to greet every man, woman, and child whom he met on his way with a warm smile and a cordial "Good morning." Over the years the rabbi became acquainted with many of his fellow townspeople this way and would always greet them by their proper title and name.

Near the outskirts of town, in the fields, he would exchange greetings with Herr Mueller, a Polish Volksdeutsche (ethnic German). "Good morning, Herr Mueller!" the rabbi would hasten to greet the man who worked in the fields. "Good morning, Herr Rabbiner!" would come the response with a good-natured smile.

Then the war began. The rabbi's strolls stopped abruptly. Herr Mueller donned an S.S. uniform and disappeared from the fields. The fate of the rabbi was like that of much of the rest of Polish Jewry. He lost his family in the death camp of Treblinka, and, after great suffering, was deported to Auschwitz.

One day, during a selection at Auschwitz, the rabbi stood on line with hundreds of other Jews awaiting the moment when their fates would be decided, for life or death. Dressed in a striped camp uniform, head and beard shaven and eyes feverish from starvation and disease, the rabbi looked like a walking skeleton.

"Right! Left, left, left!" The voice in the distance drew nearer. Suddenly the rabbi had a great urge to see the face of the man with the snow-white gloves, small baton, and steely voice who played God and decide who should live and who should die. His lifted his eyes and heard his own voice speaking:

"Good morning, Herr Mueller!"

"Good morning, Herr Rabbiner!" responded a human voice beneath the S.S. cap adorned with skull and bones. "What are you doing here?" A faint smile appeared on the rabbi's lips. The baton moved to the right - to life. The following day, the rabbi was transferred to a safer camp.

The rabbi, now in his eighties, told me in his gentle voice, "This is the power of a good-morning greeting. A man must always greet his fellow man."

Hello is the magic word taught to me repeatedly by my dad and my rabbi. It's a word when used correctly works miracles in bringing even the most distant to remember that we are all brothers. May we all learn to use it and come together and may our strength increase strength exponentially.

Shabbat Shalom
David Bibi

**Boko Haram and the Kidnapped Schoolgirls
The Nigerian terror group reflects the general
Islamist hatred of women's rights. When will the
West wake up?**

by Ayaan Hirsi Ali

May 8, 2014 7:18 p.m. ET

Since the kidnapping of 276 schoolgirls in Nigeria last month, the meaning of Boko Haram—the name used by the terrorist group that seized the girls—has become more widely known. The translation from the Hausa language is usually given in English-language media as "Western Education Is Forbidden," though "Non-Muslim Teaching Is Forbidden" might be more accurate.

But little attention has been paid to the group's formal Arabic name: Jam'at Ahl as-Sunnah lid-da'wa wal-Jihad. That roughly translates as "The Fellowship of the People of the Tradition for Preaching and Holy War." That's a lot less catchy than Boko Haram but significantly more revealing about the group and its mission. Far from being an aberration among Islamist terror groups, as some observers suggest, Boko Haram in its goals and methods is in fact all too representative.

The kidnapping of the schoolgirls throws into bold relief a central part of what the jihadists are about: the oppression of women. Boko Haram sincerely believes that girls are better off enslaved than educated. The terrorists' mission is no different from that of the Taliban assassin who shot and nearly killed 15-year-old Pakistani Malala Yousafzai—as she rode a school bus home in 2012—because she advocated girls' education. As I know from experience, nothing is more anathema to the jihadists than equal and educated women.

How to explain this phenomenon to baffled Westerners, who these days seem more eager to smear the critics of jihadism as "Islamophobes" than to stand up for women's most basic rights? Where are the Muslim college-student organizations denouncing Boko Haram? Where is the outrage during Friday prayers? These girls' lives deserve more than a Twitter hashtag protest.

Boko Haram leader Abubakar Shekau, in a video released in 2012. Associated Press
Organizations like Boko Haram do not arise in isolation. The men who establish Islamist groups, whether in Africa (Nigeria, Somalia, Mali), Southeast Asia (Afghanistan, Pakistan), or even Europe (U.K., Spain and the Netherlands), are members of long-established Muslim communities, most of whose members are happy to lead peaceful lives. To understand why the jihadists are flourishing, you need to understand the dynamics within those communities.

So, imagine an angry young man in any Muslim community anywhere in the world. Imagine him trying to establish an association of men dedicated to the practice of the Sunnah (the tradition of guidance from the Prophet Muhammad). Much of the young man's preaching will address the place of women. He will recommend that girls and women be kept indoors and covered from head to toe if they are to venture outside. He will also condemn the permissiveness of Western society.

What kind of response will he meet? In the U.S. and in Europe, some moderate Muslims might quietly draw him to the attention of authorities. Women might voice concerns about the attacks on their freedoms. But in other parts of the world, where law and order are lacking, such young men and their extremist messages thrive.

Where governments are weak, corrupt or nonexistent, the message of Boko Haram and its counterparts is especially compelling. Not implausibly, they can blame poverty on official corruption and offer as an antidote the pure principles of the Prophet. And in these countries, women are more vulnerable and their options are fewer.

But why does our imaginary young zealot turn to violence? At first, he can count on some admiration for his fundamentalist message within the community where he starts out. He might encounter opposition from established Muslim leaders who feel threatened by him. But he perseveres because perseverance in the Sunnah is one of the most important keys to heaven. As he plods on from door to door, he gradually acquires a following. There comes a point when his following is as large as that of the Muslim community's established leaders. That's when the showdown happens—and the argument for "holy war" suddenly makes sense to him.

The history of Boko Haram has followed precisely this script. The group was founded in 2002 by a young Islamist called Mohammed Yusuf, who started out preaching in a Muslim community in the Borno state of northern Nigeria. He set up an educational complex, including a mosque and an Islamic school. For seven years, mostly poor families flocked to hear his message. But in 2009, the Nigerian government

investigated Boko Haram and ultimately arrested several members, including Yusuf himself. The crackdown sparked violence that left about 700 dead. Yusuf soon died in prison—the government said he was killed while trying to escape—but the seeds had been planted. Under one of Yusuf's lieutenants, Abubakar Shekau, Boko Haram turned to jihad. In 2011, Boko Haram launched its first terror attack in Borno. Four people were killed, and from then on violence became an integral part, if not the central part, of its mission. The recent kidnappings—11 more girls were abducted by Boko Haram on Sunday—join a litany of outrages, including multiple car bombings and the murder of 59 schoolboys in February. On Monday, as if to demonstrate its growing power, Boko Haram launched a 12-hour attack in the city of Gamboru Ngala, firing into market crowds, setting houses aflame and shooting down residents who ran from the burning buildings. Hundreds were killed. I am often told that the average Muslim wholeheartedly rejects the use of violence and terror, does not share the radicals' belief that a degenerate and corrupt Western culture needs to be replaced with an Islamic one, and abhors the denigration of women's most basic rights. Well, it is time for those peace-loving Muslims to do more, much more, to resist those in their midst who engage in this type of proselytizing before they proceed to the phase of holy war.

It is also time for Western liberals to wake up. If they choose to regard Boko Haram as an aberration, they do so at their peril. The kidnapping of these schoolgirls is not an isolated tragedy; their fate reflects a new wave of jihadism that extends far beyond Nigeria and poses a mortal threat to the rights of women and girls. If my pointing this out offends some people more than the odious acts of Boko Haram, then so be it.

Ms. Ali is a fellow of the Belfer Center at Harvard's Kennedy School of Government. She is the founder of the AHA Foundation.

ADL Poll of Over 100 Countries Finds More Than One-Quarter of Those Surveyed Infected With Anti-Semitic Attitudes ... Only 54 Percent of Respondents Have Heard of the Holocaust

New York, NY, May 13, 2014 ... The Anti-Defamation League (ADL) today released the results of an unprecedented worldwide survey of anti-Semitic attitudes. The ADL Global 100: An Index of Anti-Semitism surveyed 53,100 adults in 102 countries and territories in an effort to establish, for the first time, a comprehensive data-based research survey of the level and intensity of anti-Jewish sentiment across the world.

The survey found that anti-Semitic attitudes are persistent and pervasive around the world. More than one-in-four adults, 26 percent of those surveyed, are deeply infected with anti-Semitic attitudes. This figure represents an estimated 1.09 billion people around the world.

The overall ADL Global 100 Index score represents the percentage of respondents who answered "probably true" to six or more of 11 negative stereotypes about Jews. An 11-question index has been used by ADL as a key metric in measuring anti-Semitic attitudes in the United States for the last 50 years.

"For the first time we have a real sense of how pervasive and persistent anti-Semitism is today around the world," said Abraham H. Foxman, ADL National Director. "The data from the Global 100 Index enables us to look beyond anti-Semitic incidents and rhetoric and quantify the prevalence of anti-Semitic attitudes across the globe. We can now identify hotspots, as well as countries and regions of the world where hatred of Jews is essentially non-existent."

Made possible by a generous grant from the New York philanthropist Leonard Stern, the ADL Global 100 Index constitutes the most comprehensive assessment ever of anti-Semitic attitudes globally, encompassing 102 countries and territories in seven major regions of the world and accounting for about 88 percent of the world's total adult population.

Available through an interactive web site at <http://global100.adl.org>, the survey will give researchers, students, governments and members of the public direct access to a treasure trove of current data about anti-Semitic attitudes globally and how they vary widely along religious, ethnic, national and regional lines. The survey also ranks countries and territories in numerical order from the least anti-Semitic (Laos, at 0.2 percent of the adult population) to the most (West Bank and Gaza, where anti-Semitic attitudes, at 93 percent, are pervasive throughout society).

"The level of anti-Semitism in some countries and regions, even those where there are no Jews, is in many instances shocking," said Barry Curtiss-Lusher, ADL National Chair. "We hope this unprecedented effort to measure and gauge anti-Semitic attitudes globally will serve as a wake-up call to governments, to international institutions and to people of conscience that anti-Semitism is not just a relic of history, but a current event."

At the same time, there are highly encouraging notes in the ADL survey.

In majority English-speaking countries, the percentage of those with anti-Semitic attitudes is 13 percent, far lower than the overall average. Protestant majority countries in general have the lowest ratings of anti-Semitic attitudes, as compared to any other majority religious country. And 28 percent of respondents around the world do not believe that any of the 11 anti-Semitic stereotypes tested are "probably true."

ADL commissioned First International Resources to conduct the poll of attitudes and opinions toward Jews. Fieldwork and data collection for this global public opinion project were conducted and coordinated by Anzalone Liszt Grove Research. The data was culled from interviews conducted between July 2013 and February 2014 in 96 languages and dialects via landline telephones, mobile phones and face-to-face discussions. Respondents were selected at random and constituted a demographically representative sample of the adult populations.

Respondents were asked a series of 11 questions based on age-old stereotypes about Jews, including classical stereotypes about Jewish power, loyalty, money and behavior. Those who responded affirmatively to six or more negative statements about Jews are considered to hold anti-Semitic attitudes. The margin of error for most countries, where 500 respondents were selected, was +/- 4.4 percent. In various larger countries, where 1,000 interviews were conducted, the margin of error was +/- 3.2 percent.

Among the major findings of the ADL Global 100 Index:

More than one-quarter of those surveyed, 26 percent, harbor anti-Semitic attitudes, representing an estimated 1.09 billion adults around the world;

Only 54 percent of those polled globally have ever heard of the Holocaust. Two out of three people surveyed have either never heard of the Holocaust, or do not believe historical accounts to be accurate.

The most widely accepted anti-Semitic stereotype worldwide is: "Jews are more loyal to Israel than to this country/the countries they live in." Overall, 41 percent of those surveyed believe this statement to be "probably true." This is the most widely accepted stereotype in five out of the seven regions surveyed.

The second most widely accepted stereotype worldwide is "Jews have too much power in the

business world." Overall, 35 percent of those surveyed believe this statement to be "probably true." This is also the most widely held stereotype in Eastern Europe.

Among the 74 percent of those surveyed who indicated they had never met a Jewish person, 25 percent harbor anti-Semitic attitudes. Of the 26 percent overall who harbor anti-Semitic attitudes, 70 percent have never met a Jewish person.

Three out of 10 respondents, 30 percent, believe Jews make up between 1 to 10 percent of the world's population. Another 18 percent believe Jews make up more than 10 percent of the world's population. Sixteen percent (16%) responded less than 1 percent. (The actual number of Jewish people as a percentage of the world's population is 0.19 percent).

"When it comes to Holocaust awareness, while only 54 percent of those polled had heard of the Holocaust -- a disturbingly low number -- the numbers were far better in Western Europe, where 94 percent of those polled were aware of the history," Mr. Foxman said. "At the same time, the results confirm a troubling gap between older adults who know their history and younger men and women who, more than 70 years after the events of World War II, are more likely to have never heard of or learned about what happened to the six million Jews who perished."

ADL Global Index: Anti-Semitism by Region

The highest concentration of respondents holding anti-Semitic attitudes was found in Middle East and North African countries ("MENA"), where nearly three-quarters of respondents, 74 percent of those polled, agreed with a majority of the anti-Semitic stereotypes that comprise the 11-question index. Non-MENA countries have an average index score of 23 percent.

Outside MENA, the index scores by region were as follows: Eastern Europe: 34 percent

Western Europe: 24 percent

Sub-Saharan Africa: 23 percent

Asia: 22 percent

The Americas: 19 percent

Oceania: 14 percent

"While it is startling to see how high the level of anti-Semitism is in the Middle East and North African countries, the fact of the matter is even aside from those countries, close to a quarter of those polled in other parts of the world is infected with anti-Semitic attitudes," said Mr. Foxman. "There is only a three-

point difference when you take world attitudes toward Jews with the Middle East and North African countries, or consider the world without.”

Mr. Curtiss-Lusher added: “We are especially troubled that the stereotypes about Jews which received the most support worldwide were those generating dangerous political anti-Semitism, including the beliefs that Jews are more loyal to Israel than to their own countries, that Jews have too much power in the business world, or that Jews have too much influence in finance. These stereotypes are fueled by conspiracy theories on the Internet, and in some countries it is still politically expedient to scapegoat and blame Jews for social, economic and political ills by accusing them of having ‘dual loyalties’ or even of being a foreign enemy in their midst.”

Highest and Lowest Countries

The ADL Global 100 Index found that anti-Semitic attitudes vary widely by country and by region. The 16 countries with the highest index scores of anti-Semitic views are all in the Middle East and North Africa. Greece, with 69 percent of the adult population falling into the anti-Semitic category, was the highest country outside of MENA. In other countries in the index anti-Semitism was found to be virtually non-existent, particularly in the Scandinavian countries and in Vietnam, Laos and the Philippines.

Levels of anti-Semitic attitudes are particularly low in English speaking countries. According to the ADL Global 100 Index, only 13 percent of people living in English-speaking countries harbor anti-Semitic attitudes, which is half the worldwide average.

The top countries/territories in the ADL 100 Global Index are:

West Bank and Gaza – 93 percent of the adult population holds anti-Semitic views
 Iraq – 92 percent / Yemen – 88 percent
 Algeria – 87 percent / Libya – 87 percent
 Tunisia – 86 percent / Kuwait – 82 percent
 Bahrain – 81 percent / Jordan – 81 percent
 Morocco – 80 percent

The lowest-ranked countries in the ADL Global Index are:

Laos – 0.2 percent of the adult population holds anti-Semitic views
 Philippines -- 3 percent / Sweden – 4 percent
 Netherlands – 5 percent / Vietnam – 6 percent
 United Kingdom – 8 percent /
 United States – 9 percent / Denmark – 9 percent
 Tanzania – 12 percent / Thailand – 13 percent

“We were profoundly disappointed about the resilience of anti-Semitism in many countries where we had hoped to see lower numbers, particularly some in Eastern Europe that experienced the war and the Holocaust firsthand,” Mr. Foxman said. “On the other hand, there is a silver lining in countries such as Denmark, the U.K., the Netherlands and Sweden – all Protestant majority countries – where we found incredibly low levels of anti-Semitic beliefs. The Czech Republic stands out as well as being one of the lowest-ranked countries in Eastern Europe, with only 13 percent of the population manifesting anti-Semitic views. This is a testament to the high levels of tolerance and acceptance in Czech society.”

Religious Beliefs and Anti-Semitism

Nearly half of all Muslims surveyed around the world responded “probably true” to at least 6 of the 11 index stereotypes in the ADL Global 100. Likewise, Christians in Eastern Orthodox and Catholic countries are more likely to harbor anti-Semitic views than those in Protestant countries. Key findings:

Among Muslims, which comprise 22.7 percent of the world population, 49 percent harbor anti-Semitic attitudes. In MENA, the number of Muslims holding anti-Semitic attitudes is 75 percent.

There are substantially lower levels of anti-Semitic beliefs among Muslims outside of MENA: with Asia at 37 percent; Western Europe at 29 percent; Eastern Europe at 20 percent; and Sub-Saharan Africa at 18 percent.

There were substantially higher levels of anti-Semitic beliefs among Christians in MENA, at 64 percent, compared with Christians outside of MENA.

Overall, 24 percent of Christians fall into the anti-Semitic category.

Other religions polled included Hindu, at 19 percent anti-Semitic; Buddhist, at 17 percent anti-Semitic; and “no religion,” at 21 percent anti-Semitic.

Christians in Eastern Orthodox and Catholic countries are more likely to harbor anti-Semitic views than those in Protestant countries. This was true of non-Christians in these countries too, so there are likely larger factors at work.

The Anti-Defamation League, founded in 1913, is the world’s leading organization fighting anti-Semitism through programs and services that counteract hatred, prejudice and bigotry.

Summary of The Weekly Torah Reading:

1st & 2nd Aliyot: The beginning Pesukim describe the wondrous successes awaiting the nation, so long as they follow G-d's Mitzvos.

3rd Aliya This Aliya is called the Tochacha - the Rebuke. It is a lengthy description of the terrible punishments awaiting the nation, if they do not follow the Torah. It is customary for the Baal Koreh (the one reading the Torah) to have this Aliya, and to read it faster and more quietly than the rest of the Parsha.

4th Aliya: The established prices for endowments of an individual's worth, or that of an animal, are listed.

5th, 6th & 7th Aliyot The final portions deals with endowments of property to the Bais Hamikdash.

HAFTARAH: Yirmiyahu's words ring with the same urgency and fear as the Tochacha itself. Yirmiyahu was the Navi who beseeched his people to repent before the impending destruction and exile of the nation. He decried the delusions of those who used their ill begotten wealth to serve idols and foreign ideologies. They denied the benevolence of G-d and were destined to go into exile.

The acquisition of wealth through illegal means is a denial of G-d's ability to provide and protect. He who trusts in man for his strength and future is destined to be betrayed. He will be as a lone tree in the wilderness (17:6) bereft of protection or support. On the other hand, he who trusts in G-d will be blessed and secured.

Reemphasizing the message of Sefer Vayikra, Yirmiyahu exhorts the nation to beg G-d for salvation and healing, and to trust His constant love and caring.

EXCERPTS FROM THE JERSEY SHORE TORAH BULLETIN

"If you will go in My statutes...I will provide peace in the land...and a sword will not cross you." (Vayikra 26:3-6)

The perashah begins with huge promises. If you walk in My ways, which Rashi explains refers to laboring in the study of Torah, there will be prosperity and peace in the land of Israel. The Torah promises that if we study Torah diligently there will not be a sword in the land. The study of Torah protects the land.

The problem is, however, that the sword is found in Israel today. How many deaths a year are

due to terror? How many deaths on the highways in Israel? Too many. If the study of Torah is the true protector, where is the protection? Regrettably, the answer is that the study of Torah in Israel (and in the U.S.A.) is not strong enough.

Rabbi Shimshon Pincus tells a true story that occurred while he was a Rosh Yeshivah in the city of Yerushalayim in Israel. He had another associate assistant Rabbi. He was young and a man of vigor and great potential. The young Rabbi was tragically killed. As Rabbi Pincus describes his feelings, he writes, "I didn't feel sad from the tragedy as much as I felt embarrassed that I am the Rosh Yeshivah and my Torah did not protect him." The Rabbi delivered an amazing eulogy, but he felt that his job is not to give eulogies; these tragedies should not occur.

We are the true soldiers in the army. It's up to us to guard the people. Shabbat Shalom. Rabbi Reuven Semah

"If you will walk in my statutes..." (Vayikra 26:3)

The perashah begins a whole series of blessings promised to the Jewish people if they will "walk" in Hashem's statutes. Rashi tells us this means to toil in Torah study. This is the source of all the berachot, and conversely, when the section dealing with the curses begins, Rashi tells us it is because there was no toil in Torah study.

The question is asked: Why is this command called a euj - statute - which means something with no understandable reason? Isn't Torah study something which is logical, and yet the Torah calls this h©,«Eªj%©C - My statute? The answer is, to learn Torah just to know what to do is not sufficient. There is a misvah to toil in Torah study, to involve ourselves in the wisdom and beauty of Torah, regardless of whether it is relevant at this moment or not. This may not seem comprehensible to some and therefore it is called a euj. Yet here we see that this is the basis for all of the blessings and vice versa, oukau xj/

We have to ask ourselves truthfully, are we involved in Torah study? Do we have a set time to toil in the understanding of the Torah? Especially now, when the holiday of Shabuot, which reenacts the giving of the Torah to our generation, is right around the corner, we should be prepared to have an answer to this question. As we read the perashah and see how many blessings and, G-d forbid, curses are involved due to toiling in Torah study or the lack of it, we should commit ourselves to a set time of Torah learning, with toil and effort, so that we should merit all these blessings for ourselves and our families. Shabbat Shalom. Rabbi Shmuel Choueka

"Be very very humble" (Pirke Abot 4:4)

Pirke Abot is filled from beginning to end with moral lessons and advice. Yet, more emphasis ("very very") is placed on this statement than on any other. It is almost as if there is some kind of danger in being conceited or in seeking honor. Why is humility given such great importance, more than any other trait?

It is known that in this world there is no reward for misvot. Rather, the rewards are all in the next world. The reason for this is that all the benefits a person can possibly get in this world would not be enough payment for even one misvah. This is because misvot are spiritual in nature. They cannot be rewarded with material things, because the payment would not correspond to the deed. However, if one receives honor for a misvah, he is getting some compensation for his deed, since honor is spiritual in nature.

This is what this Mishnah is warning us about. If someone seeks honor and receives it, he is using up his merits for which he was to be rewarded in the World to Come. One should be exceedingly humble and run away from honor, because he has no idea how much of his future reward he may be using up for a fleeting moment of praise and honor. (Hafess Hayim al HaTorah)

Rabbi Wein
THE UNTIMED GAME

This article is being written while I am still in the United States on my extended May visit. At this time of the year the attention of many Americans is diverted from such minor issues such as Iran, North Korea, Ukraine and a very sluggish job market to concentrating on the major spring-summer-fall sport of baseball.

Baseball, like its British cousin cricket, is a game that has no time clock. There is no arbitrary time limit to any game. The game is played until it ends no matter how long that takes. The other major American sports – football, soccer, basketball and hockey – are all governed by an unforgiving clock that limits the length of the contest and even some of the plays within that time period.

The pressure of the ever-present declining time to play, forces enormous pressure on the players and makes the spectators as tense as the players. Watching such a game – governed by the clock – is rarely a relaxing event. None of this applies to a baseball game – a game always played at a gentlemanly pace, with major pauses in the game and action.

Though it is great game of individual skill and has its own mysteries, nuances and physical athleticism, it is mainly a game of grace, precision or, as it famously calls itself "a game of inches." To a great extent it may have been replaced by football as the national sport but it still draws tens of millions of people to its long seasons and many teams. It still is the family game and I believe that is partially due to its untimed nature. Patience brings well-being and a sense of serenity even when your favorite team loses. Just root for the Chicago teams and you will understand what I mean.

So, you will impatiently ask, what does all of this have to do with Judaism, the Jewish people and any semblance of serious and lasting thought? And I respond, that it has a great deal to do with the Jewish and Torah view of the world and of faith. One of the basic lessons of Judaism is how to be patient with time and events.

We have been patient for many, many centuries, waiting for the opportunity to return to the Land of Israel and to national independence and sovereignty. Every time limits were placed on the arrival of redemption and on the beginning stages of the messianic era, disappointment, if not even national disaster, occurred.

There are no time limits ever placed on Jewish destiny. We will never run out of time because Judaism is playing an untimed game. By placing arbitrary time limits on our dreams, hopes and visions demeans them and exposes them to false assessments and judgments. Time limits sap our energy and paradoxically the pressures engendered by time limits often lower our efficiencies and abilities. Judaism always emphasizes tomorrow over today. Our father Jacob insisted that "tomorrow I will arrive at my reward." And that remains the Jewish view of life generally.

We constantly hear others warning us here in Israel that time is not on our side. I have never understood the basis for that statement as regarding the Jewish people and the State of Israel. If anything, time is in our favor since there is no time limit to our game. An objective view of the story of the Jews in the Land of Israel over the past century will confirm this viewpoint.

There were six thousand Jews present here in 1900 while there are well over six million Jews present here now. Our challenges and difficulties remain as great as ever but there is no reason for us to fear what tomorrow will yet bring. In the game of baseball, the game is famously not over until it is over. Having

outlasted our countless enemies over the long story of civilization, it is undoubtedly reasonable to expect the same result regarding our current adversaries. Since there is no time limit to our contest we have to dig in for the long run and be patient to exploit the opportunities that will somehow always present themselves.

It should be clear to all by now that there are no instant solutions and no magical peace processes available. So, we can only continue to build and develop our homeland and, as in the days of Nechemia, keep one hand on the spear and the other hand on the brick trowel. There is no time limit to this game.

Chief Rabbi Sir Jonathan Sacks

In Bechukotai, in the midst of one of the most searing curses ever to have been uttered to a nation by way of warning, the sages found a fleck of pure gold.

Moses is describing a nation in flight from its enemies:

I will bring despair into the hearts of those of you who survive in enemy territory. Just the sound of a windblown leaf will put them to running, and they will run scared as if running from a sword! They will fall even when no one is chasing them! They will stumble over each other as they would before a sword, even though no one is chasing them! You will have no power to stand before your enemies. (Lev. 26: 36-37)

There is on the face of it nothing positive in this nightmare scenario. But the sages said: "They will stumble over each other" – read this as "stumble because of one another": this teaches that all Israelites are sureties [i.e. responsible] for one another."^[1]

This is an exceedingly strange passage. Why locate this principle here? Surely the whole Torah testifies to it. When Moses speaks about the reward for keeping the covenant he does so collectively. There will be rain in its due season. You will have good harvests. And so on. The principle that Jews have collective responsibility, that their fate and destiny are interlinked: this could have been found in the Torah's blessings. Why search for it among its curses?

The answer is that there is nothing unique to Judaism in the idea that we are all implicated in one another's fate. That is true of the citizens of any nation. If the economy is booming, most people benefit. If there is a recession many people suffer. If a neighbourhood is scarred by crime, people are scared to walk the

streets. If there is law and order, if people are polite to one another and come to one another's aid, there is a general sense of well-being. We are social animals, and our horizons of possibility are shaped by the society and culture within which we live.

All of this applied to the Israelites so long as they were a nation in their own land. But what when they suffered defeat and exile and were eventually scattered across the earth? They no longer had any of the conventional lineaments of a nation. They were not living in the same place. They did not share the same language of everyday life. While Rashi and his family were living in Christian northern Europe and speaking French, Maimonides was living in Muslim Egypt, speaking and writing Arabic.

Nor did Jews share a fate. While those in northern Europe were suffering persecution and massacres during the Crusades, the Jews of Spain were enjoying their golden age. While the Jews of Spain were being expelled and compelled to wander round the world as refugees, the Jews of Poland were enjoying a rare sunlit moment of tolerance. In what sense therefore were they responsible for one another? What constituted them as a nation? How – as the author of Psalm 137 put it – could they sing God's song in a strange land?

There are only two texts in the Torah that speak to this situation, namely the two sections of curses, one in our parsha, and the other in Deuteronomy in the parsha of Ki Tavo. Only these speak about a time when Israel is exiled and dispersed, scattered, as Moses later put it, "to the most distant lands under heaven." There are three major differences between the two curses, however. The passage in Leviticus is in the plural, that in Deuteronomy in the singular. The curses in Leviticus are the words of God; in Deuteronomy they are the words of Moses. And the curses in Deuteronomy do not end in hope. They conclude in a vision of unrelieved bleakness:

You will try to sell yourselves as slaves—both male and female—but no one will want to buy you. (Deut. 28: 68)

Those in Leviticus end with a momentous hope:

But despite all that, when they are in enemy territory, I will not reject them or despise them to the point of totally destroying them, breaking my covenant with them by doing so, because I am the Lord their God. But for their sake I will remember the covenant with the first generation, the ones I brought out of Egypt's land in the sight of all the nations, in order to be their God; I am the Lord. (Lev. 26: 44-45)

Even in their worst hours, according to Leviticus, the Jewish people would never be destroyed. Nor would God reject them. The covenant would still be in force and its terms still operative. That meant that Jews would still be linked to one another by the same ties of mutual responsibility that they had in the land – for it was the covenant that formed them as a nation and bound them to one another even as it bound them to God. Therefore, even when falling over one another in flight from their enemies they would still be bound by mutual responsibility. They would still be a nation with a shared fate and destiny.

This is a rare and special idea, and it is the distinctive feature of the politics of covenant. Covenant became a major element in the politics of the West following the Reformation. It shaped political discourse in Switzerland, Holland, Scotland and England in the seventeenth century as the invention of printing and the spread of literacy made people familiar for the first time with the Hebrew Bible (the “Old Testament” as they called it). There they learned that tyrants are to be resisted, that immoral orders should not be obeyed, and that kings did not rule by divine right but only by the consent of the governed.

The same convictions were held by the Pilgrim Fathers as they set sail for America, but with this difference, that they did not disappear over time as they did in Europe. The result is that the United States is the only country today whose political discourse is framed by the idea of covenant.

Two textbook examples of this are Lyndon Baines Johnson’s Inaugural of 1965, and Barack Obama’s Second Inaugural of 2013. Both use the biblical device of significant repetition (always an odd number, three or five or seven). Johnson invokes the idea of covenant five times. Obama five times begins paragraphs with a key phrase of covenant politics – words never used by British politicians – namely, “We the people.”

In covenant societies it is the people as a whole who are responsible, under God, for the fate of the nation. As Johnson put it, “Our fate as a nation and our future as a people rest not upon one citizen but upon all citizens.” In Obama’s words, “You and I, as citizens, have the power to set this country’s course.” That is the essence of covenant: we are all in this together. There is no division of the nation into rulers and ruled. We are conjointly responsible, under the sovereignty of God, for one another.

This is not open-ended responsibility. There is nothing in Judaism like the tendentious and ultimately

meaningless idea set out by Jean-Paul Sartre in Being and Nothingness of ‘absolute responsibility’:

The essential consequence of our earlier remarks is that man, being condemned to be free, carries the weight of the whole world on his shoulders, he is responsible for the world and for himself as a way of being.[2]

In Judaism we are responsible only for what we could have prevented but did not. This is how the Talmud puts it:

Whoever can forbid his household [to commit a sin] but does not, is seized for [the sins of] his household. [If he can forbid] his fellow citizens [but does not] he is seized for [the sins of] his fellow citizens. [If he can forbid] the whole world [but does not] he is seized for [the sins of] the whole world.[3]

This remains however a powerful idea and an unusual one. What made it unique to Judaism is that it applied to a people scattered throughout the world united only by the terms of a covenant our ancestors made with God at Mount Sinai. But it continues, as I have argued, to drive American political discourse likewise even today. It tells us that we are all equal citizens in the republic of faith and that responsibility cannot be delegated away to governments or presidents but belongs inalienably to each of us. We are our brothers’ and sisters’ keeper.

That is what I mean by the strange, seemingly self-contradictory idea I have argued throughout these essays: that we are all called on to be leaders. Surely this cannot be so: if everyone is a leader, then no one is. If everyone leads, who is left to follow?

The concept that resolves the contradiction is covenant. Leadership is, I have argued, the acceptance of responsibility. Therefore if we are all responsible for one another, we are all called on to be leaders, each within our sphere of influence, be it within the family, the community, the organisation or a larger grouping still.

This can sometimes make an enormous difference. In late summer of 1999 I was in Pristina making a BBC television programme about the aftermath of the Kosovo campaign. I interviewed General Sir Michael Jackson, then head of the NATO forces. To my surprise, he thanked me for what “my people” had done. The Jewish community had taken charge of the city’s twenty-three primary schools. It was, he said, the most valuable contribution to the city’s welfare. When 800, 000 people have become refugees and then return home, the most reassuring sign that life

has returned to normal is that the schools open on time. That, he said, we owe to the Jewish people.

Meeting the head of the Jewish community later that day, I asked him how many Jews were there currently in Pristina. His answer? Eleven. The story, as I later uncovered it, was this. In the early days of the conflict, Israel had along with other international aid agencies sent a field medical team to work with the Kosovan Albanian refugees. They noticed that while other agencies were concentrating on the adults, there was no one working with the children. Traumatized by the conflict and far from home, they were running wild.

The team phoned back to Israel and asked for young volunteers. Every youth movement in Israel, from the most secular to the most religious, sent out teams of youth leaders at two-week intervals. They worked with the children, organizing summer camps, sports competitions, drama and music events and whatever else they could think of to make their temporary exile less traumatic. The Kosovan Albanians were Muslims, and for many of the Israeli youth workers it was their first contact and friendship with children of another faith.

Their effort won high praise from UNICEF, the United Nations children's organisation. It was in the wake of this that "the Jewish people" – Israel, the American-based "Joint" and other Jewish agencies – were asked to supervise the return to normality of the school system in Pristina.

That episode taught me the power of hessed, acts of kindness when extended across the borders of faith. It also showed the practical difference collective responsibility makes to the scope of the Jewish deed. World Jewry is small, but the invisible strands of mutual responsibility mean that even the smallest Jewish community can turn to the Jewish people worldwide for help and achieve things that would be exceptional for a nation many times its size. When the Jewish people join hands in collective responsibility they become a formidable force for good.

AS HEARD FROM RABBI AVIGDOR MILLER Z'TL

"He (R' Hanina Ben Dosa) said, If the spirit of one's fellows is pleased with him, then the spirit of Hashem is pleased with him; but if the spirit of one's fellow is not pleased with him, the spirit of Hashem is not pleased with him" (Abot 3:13)

Rabbi Miller ZT'L would say that this Mishna provides an answer to the big question which we should all have. How can I recognize how Hashem feels about me. If He would only just send me a telegram and let me know. This knowledge would be a tremendous help in directing me to make adjustments in my life in order to serve the Creator with increased perfection.

Hashem is telling us through this Mishna, one way that we can see and affect the way Hashem is thinking about us. When People are pleased with us, by making sure that we always leave them in a happy state of mind, then Hashem is pleased with us. We are thereby demonstrating our use of the great principle that 'man was created in G-d's Image', as revealed in the beginning of our Torah. When we make it our business to make people happy through respecting them, this results in people being pleased with us, which results in Hashem being pleased with us.

Therefore, when we go into the world every day we can realize that a great purpose of life is to make it a prime objective to make sure people are pleased with us. Then, R' Hanina assures us that Hashem will be pleased with us eternally.

Rabbi Miller ZT'L explains further. Hashem revealed to us that people are created in 'the Image of G-d' in order to help us gain in our Sensory Awareness of Him. When we gain this Awareness we can think that Hashem is watching us through the eyes of mankind. "Shiviti Hashem Lenegdi Tamid", "I place Hashem before me always" (Tehillim).

A reminder of our relationship with Hashem is our relationship with people.

[1] Sifra ad loc., Sanhedrin 27b, Shavuot 39a.

[2] Jean-Paul Sartre, Being and Nothingness, trans. Hazel Barnes, New York, Washington Square Press, 1966, 707.

[3] Shabbat 54b.