

# SHABBAT SHALOM FROM CYBERSPACE KI TESSE

SEPTEMBER 5-6, 2014

11 ELUL 5774

## SEPHARDIC CONGREGATION OF LONG BEACH

Candle lighting Friday evening 7:03 p.m. Shir Hashirim 6:45 Mincha at 7:00

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 8:57 AM

Kiddush sponsored by Jack and Patti Azizo in memory  
of Jack's mother Lillian (Latifah bat Miriam) Azizo.

Please sponsor a Kiddush or Seudah Shelishi or breakfast in memory or in honor of a loved one

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 5:45

Mincha at 6:25 – Followed by Seudah Shelishi at 7:00

Seudah Shelishi Class with R' David

Birkat HaMazon at 7:45 .... Arbit at 7:50 - Shabbat Ends – 8:02

### WEEKDAY TEFILLA SCHEDULE

Selihot 6:15AM and on Sunday at 7:15AM

Shaharit Sunday 8:00AM, Mon and Thurs at 6:55, Tues, Weds and Fri at 7:00

Rosh Chodesh – Tuesday and Wednesday at 6:50 am

We have been having a great Sunday morning class with Sam Yusupov 9AM  
Looking for Breakfast sponsors

WEEKDAY TORAH CLASS SCHEDULE - Men and Women are Invited  
WEDNESDAY Night Class with Rabba Yenai 7:30 – CHANGE IN SCHEDULE

Daily class with Rabbi Colish - Weekday 5:45AM Sunday Mornings 6:45AM  
Kaballah as a Guide to Spiritual Growth based upon the teachings of Likutei Moharan

Thursday Nights 8:30-9:30 Virtual\* Class facilitated by Rabbi Yosef Colish.  
Practical Laws of Shabbat for Sephardim

Krav Maga Israeli Self Defense Course for the Long Beach Jewish Community:  
Sundays at 11 at the Sephardic Congregation of Long Beach.  
12 sessions. 1 hour each. Men only. 16 yrs old and up.

Cost: \$300 payable in 3 installments.

To join or for more information please text/call Yosef Colish @ 516-589-6102.  
Start date to be announced shortly.

Nash Kestenbaum Bikkur Cholim Dinner  
Wednesday, September 10, 2014 at 6:30 p.m.  
The White Shul in Far Rockaway @ 728 Empire Blvd.  
Mincha at 6:30 p.m.

The guest speaker is Rabbi David Fohrman  
The schedule of contributions for the dinner is

Diamond Supporter	\$ 5000
Gold	2000
Silver	1000
Patron	500
Benefactor	250
Sponsor	180 * allows 2 dinner reservations

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

### Editors Notes - The First Step

“And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month”. The Zohar Chadash suggests that this month of weeping corresponds to the month of Elul when we beseech Hashem for forgiveness. .

Before Times Square became the home of dueling Spider men, battling Betty Boops and pushy Sponge Bobs, all hoping to share a photo with you for a generous tip, there were other characters there. I remember the guy who stood on a box with a sign that read “Judgment Day is here”! He would yell out towards you as you passed by and if that didn’t work and he was close enough, he might grab you, warning you to, “repent because judgment day is coming”. Crazy we would think as we pulled away and made sure to avoid him in the future.

I was imagining that scene as we begin the month of Elul where for the past week or so, depending upon where we live and which community we find ourselves in we have been either getting up early to say Selihot, blowing the Shofar or concluding our prayer service with chapter 27 of Tehillim -Psalms - which begins with the words, “L’david Hashem Ori” – “ G-d is my light”. Some do a combination of these and some do all three. And what is the behind these customs? It’s to send us a message and make sure we know that Judgment Day is here. The question here as with our crazy man in Times Square is do we heed the call, or do we pull away and make sure to avoid that call in the future.

Rabbeinu Ovadia Yosef zt”l writes that Hashem bestowed a great kindness upon his Jewish nation by revealing to them that the Day of Judgment is on the First of Tishrei or Rosh Hashana. Not only are the Jewish people being judged on that day, but the entire world stands before the magistrate of the universe. Those who do not realize they are being

judged cannot prepare themselves accordingly and certainly miss out on a substantial benefit. Rabbi Yaakov Sasson writes that one who is suspected of breaking the law and is caught by a police officer might be immediately brought to the court to be judged in a swift manner. It is almost certain that the defendant will not be able to cope with the charges being leveled against him. If, however, he is told in advance of his court date and given the chance to seek legal counsel and prepare a case with his lawyers who will represent him, he certainly has a hope, not to be found guilty of the charges. The call of Elul is the call to us to prepare.

The Talmud teaches us that kings are judged prior to their subjects, and one reason for this is that the earlier one is judged the better. The later it gets, the angrier the Judge becomes, so to speak.

The Toldot Adam, zt”l, explains that the monarch refers to a righteous man. He works very hard to prepare himself for judgment, and starts long before the appointed day. Because he is more sensitive to the ramifications of being judged, he is prepared earlier, is judged earlier, and fares that much better for it!

Rav Chaim Solevetchik, zt”l, the Rav of Brisk, told a parable to illustrate this point. “Once, a man wanted to smuggle some merchandise across the border. He met with a wagon driver who specialized in such operations and made all the necessary arrangements. Although there was time until the appointed day, the merchant was anxious from the first moment. His nerves were so bad, and his conscience so guilty, that he literally had to stop himself from looking over his shoulder for the long arm of the law even though, as yet, he hadn’t done anything illegal.

“The wagon driver was not disconcerted in the slightest. For him, it was all business as usual. Even so, when the day finally arrived to more the merchandise, he too was also petrified. He kept looking over his shoulder for anyone who might be guarding the little known path that he had chosen. He was startled by the slightest sound and was ready to bolt at any provocation.

Rav Chaim concluded: “The only ones who had a good trip were the horses!”

Rabbi Zvi Akiva Fleisher comments. The lesson is readily understood. Like the illegal importer, some take the upcoming of the "days of awe" with seriousness and with the advent of Elul they take to the situation in earnest, doing true soul-searching, etc. Others are like the wagon driver, and only "get to

work" on Rosh Hashanah itself. Last, and least, unfortunately there are those who are like the team of horses, who feel absolutely nothing. Their Rosh Hashanah and Yom Kippur, even when spent in the synagogue are a cantorial entertainment. The "days of awe" come and go and their life goes on untouched.

So what should we be doing in Elul? Maimonides makes it sound very easy in his four steps which he outlines as follows:

1. Recognize and discontinue the improper action.
2. Verbally confess the action before HaShem 3. Genuine regret.
4. Determine never to repeat the action.

Based on this it seems that anyone with ease can find a quiet spot; think, confess and commit and in so doing perform the positive mitzvah of teshuba.

But it's easier said than done.

White might be more realistic and more attainable at least as a start is perhaps simply starting with the very first step.

Rabbi Yosef Bitton suggests we begin with the Viduy or "confession" of our sins.

He writes that, "The feelings of guilt and remorse, in Hebrew "harata", are naturally a prerequisite for Teshuba, but they are not the essence of Teshuba. Teshuba takes place only when we perform the verbal confession of our wrongdoings.

"Psychologists explain that a patient begins his mental healing when he or she is able to verbalize his trauma (catharsis). Similarly, in the process of Teshuba we reach the definitive admission of our sins only when we are able to articulate our transgressions with words, not with thoughts.

"Anyone familiar with the process of Teshuba (repentance) delineated by Maimonides, would not be surprised to learn how the A.A. (Alcoholics Anonymous) or other agencies who help people with all type of addictions, developed a 12 steps recovery program in which the first step of this program is to admit that you have a problem.

"When someone is criticized of having an alcohol problem he would probably excuse himself saying: 'I'm NOT an alcoholic. I just like to have a few drinks a day, like everyone else. I'm in control. I can stop whenever I want'.

"The biggest challenge an alcoholic needs to overcome, if he wants to get cured, is to do away with all his excuses and admit his problem. That is why when one attends A.A. meetings, the first step toward a cure is for the person to say loud and clear his "viduy": 'My name is Joe, and I'm an alcoholic.'

"Notice that, same as required on the Viduy, the addict must articulate and verbalize his problem, not just think about it. This articulation is an indispensable prerequisite to overcome his conscious and subconscious denial.

"In the process of Teshuba the most critical step is the Viduy: stopping our denial and articulating our misdeeds and flaws."

Elul is here. The Shofar is blowing. The Selichot are being sung. Rosh Hashana is fast approaching. Judgment day is here.

I find it overwhelming.

But perhaps if I set aside the big picture for a moment and set aside the journey through Rosh Hashana to Yom Kippur and beyond and think only about that first step, it will be something easier to swallow.

So forget the marathon, forget the run, and forget even the walk. Just start with a step, a first and crucial step. Be Modeh and admit and be very specific.

And with that you will be on the road.

King Solomon teaches us in Mishlei, "A Saddik falls seven times and gets up." Hashem never expects us to succeed after our first attempt, in fact He expects us to fall multiple times! And so, all we have to do is, "Make for Me an opening of teshuva – repentance - no bigger than the size of a needle, and I will make it into an opening through which wagons and carriages can pass." (Shir HaShirim Raba). All we have to do is make that first move, take that first step and with Hashem's help, Naasheh VeNasliach – we will do and we will succeed.

### **Summary of The Weekly Torah Reading:**

In the course of history mankind's most ignoble times have been during war and conflict. It is almost as if we suspend our humanity and regress to our lowest common denominator; that of the wild beast. Murder, rape, and plunder accompany the soldier as he is given license to destroy that which should be most precious. It confirms, as the Torah teaches, that all morals and values rest upon the sanctity of human

life. Devalue the priceless life, and you undermine the foundation upon which all values and morals rest. The private domain of person and property then becomes subject to the unleashed amorality of the human animal.

Following the instructions at the end of last week's Parsha as to how the Jew is to wage war, Moshe, in Parshas Ki Seitsei, presented 74 Mitzvos which highlight the value that the Torah places on the private domain of person and property.

1st Aliya: In an illuminating sequence of emotional and legal circumstances, Moshe forewarned us of the moral and familial dangers of warfare. A soldier brings home a non-Jewish female captive. Disregarding rational and obvious differences, he marries her, has his 1st son with her, and eventually resents the discord he has fostered upon himself, his "captive wife", and his extended family. Attempting to deny his responsibility in the "resentment turned to hatred" breaking apart his family, he attempts to deny his 1st born son's rights. This is illegal.

This can produce the "Rebellious Son"; a child who does not value the private rights of person or property and will eventually be executed for his crimes against society. It's a tragedy that begs us to consider the long range consequences of our actions before giving legal license to the wild beast within each of us.

2nd Aliya: The laws regarding: hanging and burial; returning lost articles; the fallen animal; transvestitism; and the birds nest are detailed.

3rd Aliya: The laws regarding: guard rails; mixed agriculture; forbidden combinations; Tzitzit; the defamed wife; if the accusations against the wife are true; the penalty for adultery; the rape of a betrothed or unmarried girl; the prohibition against marrying a father's wife; the Mamzer; and the prohibition against marrying an Ammonite or Moabite are detailed.

4th Aliya: The laws regarding: marriage to Edomites or Egyptians; the sanctity of the army camp; sheltering run away slaves; prostitution; deducted interest; and keeping vows are commanded.

5th and 6th Aliyot: The laws regarding: workers eating while they harvest; divorce and remarriage; military exemptions for a new husband; taking a millstone as security for a loan; the punishment for kidnapping; leprosy; general laws regarding security for loans, are detailed.

7th Aliya: The laws regarding paying wages on time; the testimony of close relatives; concern for the

widowed and orphaned; forgotten sheaves of grain; leftover fruit from the harvest; Malkos - flogging; the childless sister-in-law; the assailant and the wife who comes to the rescue; honest weights and measures; and remembering Amalek are commanded.

Isaiah 54:1-10 The Haftorah for this week's Parsha, Ki Sietzei, was taken from chapter 54 in Yishayahu. It describes Israel as afflicted barren, and inconsolable in the aftermath of the Temple's destruction. The Navi assured the People that Hashem's kindness and love for them is ever present, protecting and sustaining them at all times.

### EXCERPTS FROM THE JERSEY SHORE TORAH BULLETIN

**"If a man has a wayward, rebellious son...and should say to the elders of the city, 'Our son here is wayward and rebellious.'" (Debarim 21:18-20)**

When the Torah describes the ben sorer umoreh, the word "moreh" is written in the long form, with a vav. However, when the pasuk relates the parents' description of their son, the word "moreh" is written in an abbreviated form (chaser) without a vav. What is the reason for this?

Hagaon Rav Chaim Kanievsky Shlita (quoted in Torah Ladaat) answers that the Torah wished to point out a basic character trait: parents tend to overlook and minimize the faults of their children (hence the abbreviated form of moreh). If they would take preventive actions when they see a problem developing and nip it in the bud, before it blossoms into a major crisis, they would save themselves much heartache and aggravation.

Today we don't have the law of ben sorer umoreh, but we can apply its lessons to today's upbringing and education of our children. There is a partnership between parents and the Yeshivah. Both the parents and the educators should use early detection of potential problems in the education process. A child must be set up from the beginning to be able to succeed in school. It's not good to use wishful thinking that it will be good, if there are any potential weaknesses. It is far better to give the child extra support when he starts and only later remove it if it is shown to be unnecessary. Both parents and schools should be aware of early signs of potential extra needs to guarantee success. Shabbat Shalom.

Rabbi Reuven Semah

**“When you will go out to war against your enemies” (Debarim 21:10)**

The Torah tells us that when you go out to war G-d will give the enemy in your hands and you will take captives. Is that always the case that when we go to war we will win over our enemies?

The Rabbis tell us this refers to the constant wars we have with out arch-enemy, the yeser hara, the evil inclination. The Torah is teaching us an amazing lesson. If we only go to war with him, already we have won the battle because we know to be aware of his tricks and we are therefore committed to win him. Our problem with the evil inclination is that we let him take over our lives and don't put up any resistance. That's because we feel we don't stand a chance with him. But the truth is that if we attempt to fight him, we are more than halfway there and then Hashem will give him to us in our hands. As the Selihot season begins, we should know that by coming to Selihot and minyan or classes, we are going out to war with the yeser hara. Then Hashem will help us by giving him into our hands even in other areas so that we can truly better our lives. Shabbat Shalom. Rabbi Shmuel Choueka

**Rabbi Wein  
BACK TO SCHOOL**

This week marks the return of millions of our children to the regular routine of school. The yeshivot and seminaries of this and other countries have also begun their classroom schedules and study patterns. I think that even though we can all agree that school today is a very necessary part of our society, nevertheless we are also all aware that school contains a downside as well.

Not all children and students do well in school and many times this is not a true indication of their abilities and talents. School oftentimes fosters a sense of inadequacy, frustration and lethargy in many of its students. Having a large number of students in one classroom almost automatically guarantees that some of them will not do well in such an atmosphere and that their learning abilities will be compromised.

Inspirational teachers, perfect classroom settings and size, and elite and motivated student bodies are not easily found in the mass educational systems that comprise modern society. This is true not only in the area of general studies – mathematics, literature, science, communication skills, etc. – but it is especially true in the area of Torah studies.

Not only knowledge needs to be transmitted, but more abstract and extremely vital goals such as faith

and life values must be learned as well. And for those abstract goals there is no set curriculum and no perfect text that can help the teacher and the student in achieving success in these areas of the mind and soul.

In striving for this achievement, we are attempting to avoid the tragedy as expressed by Ramban of creating a person who is a naval - wicked and obscene – and who nevertheless has Torah knowledge and lives within Jewish society.

To be a Torah Jew requires study and knowledge. Those who are ignorant of Torah are incapable of being reckoned amongst the truly pious. Yet knowledge alone is no guarantee of being a Torah personality. The great religious movements of Chasidut and Mussar had as their goal the supplementing of Torah knowledge with a societal value system that would create a whole person, formed in the image of one's Creator.

There were, and still are, many in the observant Jewish world who maintained that knowledge and study are sufficient enough to form a pious and holy person. Therefore, there was great opposition in the past to the ideas and new curriculums of Chasidut and Mussar. That opposition in our time has become more subdued and less public, partly because those movements have in themselves changed and even waned.

Though Mussar, for instance, is still taught in many if not most yeshivot, there is no truly Mussar yeshivot as existed in pre-World War II Eastern Europe. Chasidut, as well, has become much more a matter of form, political ideology, dress and custom than of strong spiritual substance and personal development and inspiration.

A certain sense of atrophy and conformity has invaded observant Jewish society and has naturally spilled over into its school systems and classrooms. This is not the sole reason for the “children at risk” syndrome which plagues so many of our families and our society, but it certainly has a causative effect in creating that troubling situation.

The fact that the new school year has started should impress upon parents their pivotal role in educating and raising the next generation. Many times, the values and inspiration that somehow are not found in the school can yet be found and taught and transmitted at home.

A great person, who was clever, astute and practical to the nth degree, who I knew, always counseled

parents to keep their children at home even if the local school was judged inferior to other schools that were out of town. He often told me that children need parents even when the children are fifty and sixty years old, and certainly when they are still in their formative teenage years.

He was going against the grain of the accepted norms of his and our generations. Yet I believe that in most circumstances he was correct. Parents impart not only knowledge but a sense of values, tradition, family, continuity and confidence which no school, no matter how well run and educationally advanced, can ever provide.

In our time, when the Lord has blessed many of our families with grandparents and even great-grandparents it is the task of this older generation to provide for their offspring the necessary sense of the values of Torah and the continuity of families and of generations. By so doing, we reunite the young child wearing his first backpack to school with the experience of Sinai and the eternity of Israel.

### Chief Rabbi Sir Jonathan Sacks

Ki Tetzei contains more laws than any other parsha in the Torah, and it is possible to be overwhelmed by this embarrass de richesse of detail. One verse, however, stands out by its sheer counter-intuitiveness:

Do not despise an Edomite, because he is your brother.

Do not despise the Egyptian, because you were a stranger in his land. (Deut. 23: 8)

These are very unexpected commands. Understanding them will teach us an important lesson about leadership.

First, a general point. Jews have been subjected to racism more and longer than any other nation on earth. Therefore we should be doubly careful never to be guilty of it ourselves. We believe that God created each of us, regardless of colour, class, culture or creed, in His image. If we look down on other people because of their race, then we are demeaning God's image and failing to respect kavod ha-briyot, human dignity.

If we think less of a person because of the colour of his or her skin, we are repeating the sin of Aaron and Miriam – "Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman" (Num.

12: 1). There are midrashic interpretations that read this passage differently but the plain sense is that they looked down on Moses' wife because, like Cushite women generally, she had dark skin, making this one of the first recorded instances of colour prejudice. For this sin Miriam was struck with leprosy.

Instead we should remember the lovely line from The Song of Songs: "I am black but beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. Do not stare at me because I am dark, because the sun has looked upon me" (Song 1: 5).

Jews cannot complain that others have racist attitudes toward them if they hold racist attitudes toward others. "First correct yourself then [seek to] correct others," says the Talmud.[1] Tanakh contains negative evaluations of some other nations, but always and only because of their moral failures, never because of ethnicity or skin colour.

Now to Moses' two commands against hate,[2] both of which are surprising. "Do not despise the Egyptian, because you were a stranger in his land." This is extraordinary. The Egyptians enslaved the Israelites, planned a programme against them of slow genocide, and then refused to let them go despite the plagues that were devastating the land. Are these reasons not to hate?

True: but the Egyptians had initially provided a refuge for the Israelites at a time of famine. They had honoured Joseph and made him second-in-command. The evils they committed against them under "a new king who did not know of Joseph" (Ex. 1: 8) were at the instigation of Pharaoh himself, not the people as a whole. Besides which it was the daughter of that Pharaoh who had rescued Moses and adopted him.

The Torah makes a clear distinction between the Egyptians and the Amalekites. The latter were destined to be perennial enemies of Israel, but not the former. In a later age Isaiah would make a remarkable prophecy, that a day would come when the Egyptians would suffer their own oppression. They would cry out to God, who would rescue them just as he had rescued the Israelites:

When they cry out to the Lord because of their oppressors, he will send them a saviour and defender, and he will rescue them. So the Lord will make himself known to the Egyptians, and in that day they will acknowledge the Lord. (Isaiah 19: 20-21)

The wisdom of Moses' command not to despise

Egyptians still shines through today. If the people continued to hate their erstwhile oppressors, Moses would have taken the Israelites out of Egypt but would have failed to take Egypt out of the Israelites. They would still be slaves, not physically but psychologically. They would be slaves to the past, held captive by the chains of resentment, unable to build the future. To be free, you have to let go of hate. That is a difficult truth but a necessary one.

No less surprising is Moses' insistence: "Do not despise an Edomite, because he is your brother." Edom was, of course, the other name of Esau. There was a time when Esau hated Jacob and vowed to kill him. Besides which, before the twins were born, Rebecca received an oracle telling her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the elder will serve the younger" (Gen. 25: 23). Whatever these words mean, they seem to imply that there will be eternal conflict between the two brothers and their descendants.

At a much later age, during the Second Temple period, the prophet Malachi said: "Was not Esau Jacob's brother?" declares the Lord. 'Yet I have loved Jacob, but Esau I have hated ...' (Malachi 1: 2-3). Centuries later still, Rabbi Shimon bar Yochai said, "It is a halakhah [rule, law, inescapable truth] that Esau hates Jacob." [3] Why then does Moses tell us not to despise Esau's descendants?

The answer is simple. Esau may hate Jacob. It does not follow that Jacob should hate Esau. To answer hate with hate is to be dragged down to the level of your opponent. When, in the course of a television programme, I asked Judea Pearl, father of the murdered journalist Daniel Pearl, why he was working for reconciliation between Jews and Muslims, he replied with heartbreaking lucidity, "Hate killed my son. Therefore I am determined to fight hate." As Martin Luther King said: "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." Or as Kohelet said, there is "a time to love and a time to hate, a time for war and a time for peace" (Eccl. 3: 8).

It was none other than Rabbi Shimon bar Yochai who said that when Esau met Jacob for the last time, he kissed and embraced him "with a full heart." [4] Hate, especially between brothers, is not eternal and inexorable. Always be ready, Moses seems to have implied, for reconciliation between enemies.

Contemporary Games Theory suggests the same. Martin Nowak's programme "Generous Tit-for-Tat" is a winning strategy in the scenario known as the

Iterated Prisoner's Dilemma. Tit-for-tat says: start by being nice to your opponent, then do to him what he does to you (in Hebrew, middah kneged middah). Generous Tit-for-Tat says, don't always do to him what he does to you or you may find yourself locked into a mutually destructive cycle of retaliation. Every so often ignore (i.e. forgive) your opponent's last harmful move. That, roughly speaking, is what the sages meant when they said that God originally created the world under the attribute of strict justice but saw that it could not survive. Therefore He built into it the principle of compassion. [5]

Moses' two commands against hate are testimony to his greatness as a leader. It is the easiest thing in the world to become a leader by mobilising the forces of hate. That is what Radovan Karadzic and Slobodan Milosevic did in the former Yugoslavia and it less to mass murder and ethnic cleansing. It is what the state controlled media did – describing Tutsis as *inyenzi*, "cockroaches" – before the 1994 genocide in Rwanda. It is what dozens of preachers of hate are doing today, often using the Internet to communicate paranoia and incite acts of terror.

This was the technique mastered by Hitler as a prelude to the worst-ever crime of man against man. The language of hate is capable of creating enmity between people of different faiths and ethnicities who have lived peaceably together for centuries. It has consistently been the most destructive force in history, and even knowledge of the Holocaust has not put an end to it, even in Europe. It is the unmistakable mark of toxic leadership.

In his classic work, *Leadership*, James MacGregor Burns distinguishes between transactional and transformational leaders. The former address people's interests. The latter attempt to raise their sights. "Transforming leadership is elevating. It is moral but not moralistic. Leaders engage with followers, but from higher levels of morality; in the enmeshing of goals and values both leaders and followers are raised to more principled levels of judgement." [6]

Leadership at its highest transforms those who exercise it and those who are influenced by it. The great leaders make people better, kinder, nobler than they would otherwise be. That was the achievement of Washington, Lincoln, Churchill, Gandhi and Mandela. The paradigm case was Moses, the man who had more lasting influence than any other leader in history.

He did it by teaching the Israelites not to hate. Hate the sin but not the sinner. Do not forget the past but

do not be held captive by it. Be willing to fight your enemies but never allow yourself to be defined by them or become like them. Learn to love and forgive. Acknowledge the evil men do, but stay focused on the good that is in our power to do. Only thus do we raise the moral sights of humankind and help redeem the world we share.

[1] *Baba Metsia 107b.*

[2] *Whenever I refer, here and elsewhere, to "Moses' commands," I mean, of course, to imply that these were given by Divine instruction and revelation. This, in a deep sense, is why God chose Moses, a man who said repeatedly of himself that he was not a man of words. The words he spoke were those of God. That, and that alone, is what gives them timeless authority for the people of the covenant.*

[3] *Sifri, Bamidbar, Behaalotecha, 69.*

[4] *Sifri ad loc.*

[5] *See Rashi to Genesis 1: 1, s.v. bara.*

[6] *James MacGregor Burns, Leadership, Harper Perennial, 2010, 455.*

### **AS HEARD FROM RABBI AVIGDOR MILLER Z'TL "For it is an abomination to Hashem your G-d all that do these." (25:16)**

Deceit in money matters, even if done by error such as by incorrect measuring vessels, is impossible of restitution because the sinner does not know how many persons he has wronged. "The punishment for (wrong) measures is worse than the punishment for incest" (Baba Batra 88B). Not because incest is less serious. Although very severe penalties result from incest, yet with heavy penance and suffering it can be atoned.

But thievery can never be fully atoned unless full restitution is made to each victim, even if cheated for a penny. This is therefore an abomination. Aside from the impossibility of full restitution, this verse states that "anyone that does injustice" to a fellow man is an abomination. To wrong your brother in money matters is thus extremely displeasing to Hashem. But, to wrong him with hurtful words is even worse (Baba Metzia 58B).

We see how very important is Repentance. Teshuba is not possible for a sin against a fellow man (whether deceit in money or hurtful words), unless he forgives you.

However, an extremely heinous crime of *Ervah*/immorality requires only that Hashem should forgive. Therefore it is less fearsome than sins against our fellow man whose forgiveness is not always available.

Quoted from "Fortunate Nation" by R' Miller

### **An Unhappy Summer for Liberty By Judge Andrew P. Napolitano**

At the root of the chaos in the Middle East and here at home are governments that respect no limits on their exercise of power. Public officials — who are supposed to be our public servants — routinely behave as if they are our masters. They reject the confines of the Constitution, they don't believe that our rights are inalienable, and they fail to see the dangerous path down which they are leading us.

It is a path to an authoritarian America, predicted by the British writer George Orwell in his dark and terrifying novel "1984," in which governmental power was fortified by fear at home and war abroad.

President Obama has dispatched 60,000 NSA spies to monitor the cellphone and landline calls, as well as the emails, texts, bank statements and utility bills, of nearly all Americans, in utter disregard for the constitutional standard required for doing so: probable cause of criminal acts by the persons spied upon. Yet his spies somehow missed the Boston marathon bombing, Russia's invasion of Ukraine and theft of Crimea, the downing of the Malaysian civilian airliner and the growth of ISIS in the Middle East.

ISIS was fomented by the tragic, immoral and illegal American invasion of Iraq. That invasion was carried out under the false pretenses that the United States needed to find the weapons of mass destruction we had sold to Saddam Hussein. The Iraq war cost the lives of 650,000 Iraqis and 4,500 Americans. It displaced more than 2,000,000 Iraqis and, because it was paid for by borrowed funds, added \$2 trillion to the U.S. government's debt.

The consequence of American Middle Eastern imperialism has become the virulently anti-American and viciously efficient fighting force called ISIS. President Bush and his generals and Obama and his spies knew or ought to have known about it. This disciplined group of fanatics is the latest American bogeyman at whom the warmongers are aiming their cries for more American military action and thus more American blood.

Bush was reckless to have fought an unjust war, and Obama is reckless to have misguided our intelligence resources toward Americans and then feign surprise at the growth of this foreign disease right under his nose. But this is a disease that he and the military-industrial complex will use to terrify us into another useless war. By their standards, any group or government — except for the U.S. and our allies — that uses violence to get its way should be eliminated



by more violence. That will literally bring war without end.

Congress is a potted plant. It has permitted Obama — in defiance of the Constitution — to destroy Libya, bomb innocents in Pakistan and kill Americans in Yemen. There is a reason only Congress can declare war: to ensure debate about war, to discover whether there is a legal basis for it, to explore all options to it, and to prepare for its human, geopolitical and financial consequences.

The next domestic political battle will be a fight between the Senate and the CIA, as the Senate Intelligence Committee releases its report on CIA torture. Sen. Dianne Feinstein, D-Calif., the committee chair, has accused the CIA of spying on her and her staff, and just as Congress began its summer break, CIA Director John Brennan admitted the spying. That spying is a felony, and Brennan's job and his personal freedom are at stake, even as he and Feinstein argue about how much of the report should be released.

Why is this report important? According to those who have seen it, it will demonstrate not only that the U.S. government tortured victims all over the world, but that its techniques were not those revealed and approved by congressional regulators, that the CIA repeatedly lied to its own congressional supporters and, most importantly, that the torture did not produce any material actionable intelligence, including the whereabouts of Osama bin Laden.

The report is also important because in a democracy, all persons have a fundamental right to know what the government is doing. Transparency is a disinfectant for political corruption, and a people cannot be free when the government gets away with law breaking and lying about it.

The other coming domestic issue is the militarization of the police. We learned this summer that in New York City, you can be choked to death by cops while selling untaxed cigarettes, and in Ferguson, Mo., you can be shot in the head by a cop while unarmed — and none of the killers has yet been arrested, charged or prosecuted. This is the result of recent Supreme Court opinions that give the police qualified immunity. That doctrine makes it nearly impossible to sue or prosecute cops who kill innocents so long as they can claim that a reasonable cop would have done as they did. That is no protection from thugs in uniform; it is a license to kill.

And speaking of killing, why do the police in America now have grenade throwers, a weapon that kills

indiscriminately and is banned from use against the civilian population by international law? They have them because of a lack of transparency. The Department of Defense in secret gave or sold these weapons of mass destruction to American police departments in secret and thus without the consent of the public, whom the police are supposed to protect.

Locally and nationally, we live under governments that prefer to rule rather than to serve, that choose not to tell us the truth but to keep it from us, and that have enacted laws that purport to make their behavior legal.

In 1949, when he wrote "1984," Orwell predicted all this, including the secret torture, the perpetual warfare, the continuous spying and the fear of the government. His predictions were right on the mark — he was only mistaken by 30 years.

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