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ARAB VERSION OF "IR MIKLAT" — ('CITY OF REFUGE')

Q&A

Readers are invited to submit questions. All questions must be submitted in writing and should be of a general nature. The purpose of this column conducted by Rabbi Sholom Klass is NOT to decide matters of Halacha (Torah law) but ONLY to discuss the issues in question. Consult your competent Orthodox rabbi for a decision.

By Rabbi Sholom Klass

Three Hundred High Priests Died On Yom Kippur

QUESTION: In these troubled times, when the Jewish people need every bit of comfort, guidance and knowledge that one can acquire, we turn to THE JEWISH PRESS for that security. THE JEWISH PRESS is still the light on which one can depend. I say this in all sincerity. Thank you for being the staunch speaker of truth in every way.

Rabbi Klass, several years ago you promptly answered a very important question for me. I would like to ask another question.

Some while back, I read (but can't recall where) that only 35% of the priests who entered the Holy of Holies came out alive. A friend who was sitting at the table where we were discussing this recalled that she had read that either a string or a rope was tied around the waists of the priests who entered the Holy of Holies, and if the rope or string broke, then the priest to whom the rope was attached did not return.

Can you please set us straight on this? Thank you very much.

Millie Goldstein
Huntsville, Alabama

ANSWER: Thank you for your kind words and blessing. We are taught (*Bava Kamma* 92a) that G-d hearkens to the prayers of a person who prays and blesses others, and you will be blessed.

The *Gemara* (*Yoma* 9a) states that the first Holy Temple, which stood for 410 years, only had 18 High Priests who served in it. *Tosafot* state that *Divrei Hayamim* (*I Chronicles* 5:36) itemizes only eight High Priests who served.

In the second Holy Temple, which abided for 420 years, more than 300 High

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Arafat' Deadly Land Policy

Yasir Arafat's dark prescription of death for anyone selling West Bank land to Israeli Jews and yet another denunciation of the "Judaization of Jerusalem" are chilling reminders about his view of Oslo's "final status" negotiations. Plainly, he is concerned that Israel will acquire land and change the "facts" on the ground. But what is now reflected more loudly than ever is that Arafat has a preconceived notion about where he wants to be after the negotiations and will do anything to achieve his goals.

This development is all the more ominous in light of the reports that Prime Minister Netanyahu is about to make concessions on Har Homa to get the stalled Oslo talks going again. The idea that Jerusalem will remain "the undivided capital of Israel" is hardly consistent with Arafat's pronouncements or posture regarding Har Homa. And given his latest threat to Palestinians, the idea that Arafat will be satisfied with what he can get from negotiations is becoming more and more a matter of wishful thinking.

To be sure, Israel's insistence on an undivided Jerusalem under its control also reflects a non-negotiable attitude. But for us that is a given, and the only relevant issue is what has to be done to ensure that Arafat's recalcitrance remains unavailing.

A Missed Opportunity

When all of the self-righteous sound and fury over the Orthodox shunning of the Yom Hashoa commemoration held at the Reform Temple Emanuel this past Sunday dies down, it will become clear that an important opportunity has been squandered. There are precious few opportunities for demonstrations of unity in the Jewish community these days, given the concerted effort of some to upset the religious *status quo* in Israel and the Orthodox response. Certainly, remembering the Holocaust is one such occasion. To be sure, there were many non-controversial such ceremonies held in New York City this past Sunday. Unfortunately, the largest, sponsored by the Warsaw Ghetto Resistance Organization, which could have drawn from the entire Jewish community, instead became the source for increased discord.

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Letters to the Editor...

(Note: Letters, in order to be considered for publication, must be typed and double spaced. All letters must be signed, although names will be withheld upon request. Due to the large volume of mail, we regret that we cannot acknowledge or return any letters).

High Praise For Julius Liebb's Balanced Commentaries

Dear Mr. Fine:

The news that my long-time friend and colleague, Julius Liebb, will no longer be writing his regular commentary column in THE JEWISH PRESS came as a stunning blow to those of us who looked forward eagerly to his wise and scholarly essays. Julius Liebb's writings reflected good sense, sanity, honesty and, above all, a deep and profound commitment to Torah values. I'm convinced that Julius' balanced writings brought great respect and honor for the Orthodox community.

We'll miss his writings and his comments, and we hope that he and his wife, Rose, will be blessed with many, many years of good health.

Dr. Samuel I. Cohen
Sr. V.P. Jewish National Fund

Another Christian View Of The Status Of Jerusalem

As some church groups are calling for a "shared" or divided Jerusalem, I would like to present another Christian perspective.

It might be beneficial to examine the 19 years from 1948 to 1967, when Arab Jordan occupied East Jerusalem and the West Bank, and Jerusalem was a divided city for the first time in 3,000 years.

Jews, according to Article 8 of the armistice agreement between Jordan and Israel, were to have free access to the Jewish Holy Places and cultural institutions under Jordan's control.

This was violated. Jews were forbidden to visit the Western Wall, the Mount of Olives Cemetery, Rachel's Tomb near Bethlehem, The Tomb of the Patriarchs in Hebron and from using Mount Scopus'

medical and educational institutions: Hadassah Hospital and Hebrew University.

Israeli Muslims were not permitted to visit the Old City. Israeli Christians were allowed to visit the Holy Places in the Old City, but only on Christmas and Easter.

During those 19 years of a divided Jerusalem, 55 synagogues in the Old City were destroyed, the Western Wall area became a slum, and many Jewish gravestones were removed by the Arab Legion from the Mount of Olives Cemetery and used to build foundation walls and latrines of a military camp.

During those 19 years, there were NO calls for internationalization, "sharing," on the part of the United Nations. The opposite was true; this brutally divided hostile Holy City was shamefully tolerated.

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Priests served. If you take off therefrom the 40 years which Shimeon the Righteous served, the 80 years which Yochanan the High Priest served, the 10 years which Yishmael b. Fabi served or, as some say, the 11 years of Rabbi Eleazar b. Charsum, and then count the number of High Priests from then on — you will find that none of them completed his year in office. They all died when they entered the Holy of Holies on Yom Kippur to pray for a good year for all Jews. This happened because they were corrupt. They bought the high priestly office for money and also accepted bribes. The people were so accustomed to see the priests die that they tied a rope around them and, when they didn't walk out from the Holy of Holies, the people knew they had died and they were then pulled out, for no one else was allowed to enter the Holy of Holies.

Adelson

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The cost to the Jewish people of the lack of foresight, and the unwillingness to act decisively on their own behalf, was paid for in the most horrible manner possible. It is, indeed, unlikely that the British would have taken action to prevent Jews from entering the Holy Land in 1920, so soon after receiving the mandate. It is certainly obvious that the Arabs were unable to do anything to stop such a Jewish mass immigration. It is not unlikely that the Jewish State would have come into existence much earlier, and that the British would have been unable to carry out the first partition of the mandate by cutting off all of Transjordan from the mandate.

Had the Nordau agenda been implemented, the consequences for the future of Jewry in the 20th century would have been enormous. A place of refuge would have existed at the critical moment, and Jewry would have dealt with the British during the Second World War on a completely different basis. Of all of the Jewish leaders, however, it was apparently only Jabotinsky who learned from the experience. In the 1930's it was Jabotinsky who argued that Zionists had no right to apply any device to restrict free immigration of Jews into the national homeland. The others continued to place their faith in the good will of the British and to apply the principle of absorptive capacity, seeking a path which they regarded as less fraught with danger. They were unwilling to face the dangers with a determination that was worthy of Jews.

Chained

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show it to their husbands because their husbands wouldn't listen. Others said that the article made the men look like wimps. Unfortunately the point was missed. The article stated that the home is the wife's domain and that a husband should defer to his wife. But where, today, is a woman's pride and joy? The world is pulling her away from the home. "Barefoot and pregnant" has a negative connotation. Motherhood is not praised. However, we know the importance of the mother and the home. This is the foundation of all life. A town can do without a lawyer and a doctor, but can't exist without mothers. A mother needs a place where she feels important and in a position of authority. The rug, curtains and surroundings are her choice. In bringing up the children, she needs the husband's full confidence and encouragement. The home, being her domain, raises her above the pressures of the outside world. Paying careful heed to her in home matters will contribute to building the home.

But is the husband a wimp? Encouraging the wife and listening to her needs does not indicate weakness in a man. If he comes into the home with little to give, then his need to be "boss" is strong. In such a case, he can't take listening. But, if the husband has a good job, has guidance in his marriage from a Rebbe, and is learning, he can thus bring into the home the beauty of Jewish life. If he comes home confident, giving, and with a positive, happy attitude, he'll be glad to listen to his wife's opinions, requests, etc. His overall state of mind will influence all in his home to follow the positive dictates of good values and consideration. By deferring to his wife his ego is not diminished. But the man must have something positive to give. If he doesn't, she loses respect, he in turn, becomes disappointed at her lack of respect and, unfortunately, quarrels follow. Women and men are all equal in the eyes of Hashem, but they are not identical. Do your job; be the best husband you can be.

Tales Of The Gaonim

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Torah, end of chap. 4. Also Responsa of Rama (chap. 7). "When the host threw him out in front of all the rabbis, who kept quiet and apparently approved of his actions, the poor man then complained to the King of kings, G-d. "Lord of the Universe!" he cried, "The Jews have revolted against Your Torah. As proof send them a sacrifice — ed against Your Torah. For today a poor person represents a sacrifice as our sages tell us in the Gemara Chagiga 27a: When the Holy Temple was in existence, it was the altar which forgave the sins of the person; today it is his table which forgives his sins (Rashi explains "table" to mean inviting guests (hachnasat orchim). "When the sacrifice, the poor person, comes to refering to them and they felt ashamed of their behavior and they vowed to mend their ways."

Braitot — A Domestic Violence Alternative

By CHARLES J. HYNES
Brooklyn District Attorney

Domestic violence afflicts all segments of our society — every socio-economic, cultural, religious and ethnic group. It is even found in the Jewish Orthodox and Hasidic communities. In response, my office is helping to foster a special program designed to meet the unique challenges this devastating problem presents in these Brooklyn communities. Among secular, non-Orthodox offenders, one of the ways we approach the problem is to require them to attend classes for men who have been abusive. This has not been a viable option for men in the Orthodox and Hasidic communities because these men have refused to go. Their reason: they do not feel comfortable in a class with secular, non-Orthodox men. We have developed an alternative. With the assistance of Orthodox professionals who specialize in this field, a special program has been developed. It is called Braitot. Braitot (Hebrew for choices or alternatives) speaks the "language" of the frum participants. Moreover, the instructors are Orthodox themselves; they fully understand and are sensitive to the abuser's religion and cultural background. Braitot is not therapy. This program consists of classes that help abusers learn about their abusive behavior, what is wrong with it, and the attitudes underlying it. At the same time, attendance is used to hold men accountable for their actions. Attendance is mandated by the courts; jail is the other option. Failure to comply with attendance requirements results in serious repercussions.

Participants are closely supervised and penalties are imposed for failure to attend classes. Abusers are accountable in ways they cannot avoid. Abusers can be very manipulative; this is part of their desire for power and control. It is common for them to try and avoid classes, or other interventions people try in an effort to address their abusiveness. In the past, efforts at trying to mandate abusers into secular programs were avoided by claiming some religious imperative. This will not be possible here, as the instructors and other participants will be frum. In addition, instructors are specifically trained in the area of domestic violence. Every rabbi and Jewish community leader with whom I have discussed the issue of domestic violence wants to see this behavior rooted out of the frum community. I have no reservation about sending an abuser to prison in an appropriate case. When an abuser goes to jail, the abuse stops, but, too often, so does the support of the family. Punishment must be imposed for criminal conduct, but the criminal justice system also must help the family, and not by relinquishing the responsibility of holding men accountable for their abusive behavior.

Domestic violence is a terrible problem. It can afflict any family in any circumstance, rich or poor. Its scars take a lifetime to heal. I know. My mother was a victim, and in her memory I will do everything in my power to fight this plague as long as I live.

Tzion And Yerushalayim Mentioned
738 Times
Yerushalayim is mentioned in the Tanach 587 times. A similar name, Zion, occurs 151 times. Thus, together they are mentioned 738 times.

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Of course, that was nothing more than a postponement of decisive action. Nevertheless, the Christian leaders thanked him for his diligence and "emphasized that the whole Christian world backed him in this matter. The mayor of Jerusalem, Ehud Olmert, merely stated that a court order has already been issued to halt construction. He did not suggest that action had been taken to restore conditions to what they had been. Nowhere did the Israelis take notice of the fact that these Muslim Religious Authorities are made up of individuals who are controlled by Arafat. Nowhere did they point out how the Christian population of Jerusalem declined under Jordanian control. While Netanyahu is trying desperately to rescue the Oslo process, most scholars of the Middle East are already in agreement that it is not merely in a "coma", but it is effectively dead. It was killed by the failure of the PLO and the Palestinian (Arab) Authority to carry out their obligations in good faith. There is no reason for Israel to make any further concessions. While Yossi Beilin, the arch-appeaser, is arguing that even the Jordan Valley must be surrendered to the minions of Arafat, recent publications by the Begin-Sadat Institute at Bar Ilan University point specifically to the danger of such a further concession. It will weaken Israel and effectively destabilize Jordan. It will also bring an Egyptian government that is increasingly hostile to the United States to renew efforts to establish its hegemony in the east. Israel truly requires a government that is prepared to face the future bravely and with determination. It must be a government that eschews the least signs of appeasement. It must consult the needs of the State of Israel and of Jewry and only those needs. It must revive a spirit of determination that has been absent since the Begin Government lost its nerve in "Operation Peace for the Galilee."

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