



"Would it be that My people listen to me, if Israel would go in My ways, I would subdue their enemies in a instant, and turn My hand against their foes."

King David, Psalm 81

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Dedicated to Scriptural and Rabbinic Verification  
of Jewish Beliefs and Practices

# JewishTimes

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## Letter to Mesora

DR. ALAN KEYES

I write to express my solidarity with the people of Israel in this difficult time, and to assure you of what I know you cannot doubt, that millions of Americans stand with Israel as well. We will remember the truth of Israel's honorable record, insist that others treat Israel in light of that truth, and not succumb the cowardly passions of the moment.

When the European Union asserts moral authority to coerce Israel into a shameful surrender of its just claims, we will remember that many Europeans sat on their hands and did nothing while millions of Jews were

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## The Seven Headed Serpent

RABBI MOSHE BEN-CHAIM

A gemara in Kiddushin 29b, records a fantastic story of a "mazik", (damager), which plagued the bais medrash of Abaye. Rav Yaakov bar Acha, upon witnessing his son's poor talmudic skills, ventured to this place of study, as he decided that he was more fit to learn than his son. When Abaye learned of his coming arrival, he urged all townspeople not to offer Rav Yaakov hospitality, perhaps a miracle will be performed for Rav Yaakov. It was stated in this gemara, that even two people who entered, even during the day were at risk due to this mazik. Rav Yaakov therefore stayed in the bais medrash overnight, and this mazik appeared to him as a seven-headed serpent (tanina). Rav Yaakov began to pray, and on every bowing of his head (to G-d) one of the heads fell off. The next morning, Rav Yaakov stated that had it not been for a miracle, he would have been in danger.

Many questions surface:

- 1) Why couldn't Abaye himself rid the bais medrash of this mazik?
- 2) What do 7 heads represent?
- 3) Why was this mazik found in the bais medrash, as opposed to somewhere else?
- 4) Why couldn't R. Yaakov rid it all at once, instead of only one head at each a bow?
- 5) How does tfila, prayer remove this mazik?
- 6) Is a mazik a real creature, or is it a metaphor for something else?
- 7) The serpent did not attack Rav Yaakov, or anyone for that matter. What then was the danger?
- 8) Why did Rav Yaakov attribute his success to a miracle? Did he not witness his actions himself?
- 9) What is the meaning of, "even two who enter by day are at danger"?
- 10) Why was the mazik also referred to as a "tanina" serpent?

I am always interested in showing the method in learning, in addition to discussing possible explanations. To do

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### ASK YOUR CHILDREN:

"Does our prayer help God, or does it help us?"

Have your children email us with their answers: [questions@mesora.org](mailto:questions@mesora.org)

## They are Killing Us: A Reaction

JESSIE FISCHBEIN

As an American Jew, it is very easy to isolate what is happening to "them" in Israel from me. My Rabbi said (paraphrased), "Don't think that what is happening to the Jews in Israel is only happening in Israel. All Jews are at risk." As all Jews are at risk, and as this evoked a powerful emotional response in me, I am attempting to respond as is appropriate to the situation. Using "U'teshuva u'tefilla u'tzedaka ma'avirin es roa hag'zeira" as a guide. Repentance, prayer and tzedaka remove (?) the evil of the decree.

Repentance has a few components. Stop doing the sin, regret, acceptance that you will not do the sin again in the future, and verbal confession that you did the sin.

For sins that are not so easily abandoned, or character traits, I guess an approach would be introspection about whether or not your actions are in line with your values. (Prerequisite: what are your values?). If you value giving people the benefit of the doubt, are you acting accordingly?

Tefilla This is mainly what I wanted to talk about. I had a strong urge to daven for mercy after seeing this presentation. Tefilla is based on the idea that we are obligated/ have a right to ask Hashem for our needs (yes, those are contradictory).

We ask for our needs in the framework of the first three brachos (blessings) of Shemona Esrei (the silent Amida). If we do not have avana (concentration) during the first blessing, we are not yotze (did not fulfill the obligation to pray).

The theme of the first bracha is that Hashem, the One who related to the Avos (forefathers), relates to us because of them. ("remembers the kindnesses of the Patriarchs"). Because they lived their lives on a certain standard, with a certain purpose, Hashem made them into a nation to continue that purpose.

The purpose is to be a "kingdom of priests and a holy (kadosh) nation" whose way of life indicates the existence of Hashem. A nation that lives according to a set of principles that are clearly based on wisdom and truth. This does not refer merely to the laws of the Torah, but that the wisdom and truth should permeate all of our lives, in all of our actions. Hashem "brings a Redeemer" to the Patriarch's children's children, i.e., he relates to us, ultimately saving us, "for the sake of His name, with love." When we fulfill this purpose. When we live lives that reflect His existence. (the quotes are from the first blessing).

It is in this framework that we ask for all bakashos, requests. Now that we have clarified our purpose, and the framework in which Hashem redeems us (i.e., grants our requests), we hopefully underwent a change. Instead of person who is moved by desire (I regularly think of all sorts of things that I want), I have taken a moment to reflect on the purpose of all of the things that I want. What is my purpose and how do the things I want fit into that purpose? Now I am ready to ask for the things I want.

We do not change Hashem's mind with the request. When we make this change in ourselves, we have a new level of understanding and are different than we were before (hopefully). Maybe this will merit divine intervention.

We ask for mercy, that Jews stop being killed, that we will be safe, so that we can pursue the purpose He created us for. May we be able to change through our tefilla, and may Hashem help us.

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## Letter to Mesora

DR. ALAN KEYES

(continued from page 1)

slaughtered in the era that gave birth to the state of Israel.

When "the international community" asserts its moral authority to dictate Israel's security policy, we will remember what the "international community" did in 1967, when Arab forces were amassing to launch a death blow against Israel, when Egyptian President Nasser kicked out the U.N. troops from the Sinai, and the international community did precisely nothing.

We will remember how the "international community" sat and waited for those hundreds of thousands of Arab troops to deliver a deathblow to Israel, and we will remember that such a blow wasn't thwarted by international outrage, but by the unanticipated brilliance of the Israeli military. We will remember that Israel acquired the Sinai, West Bank and Gaza not in a war of conquest, but in a desperate and just defensive war for survival. We will remind the "international community" that territory acquired in a defensive war of survival can, according to universal understanding, international law, and common sense, be retained until a negotiated peace is reached. And we will proclaim the truth that the Israeli people have again and again shown their willingness to put those territories on the table in the hope of achieving just such a negotiated settlement for just peace.

Israel's friends in America will insist that the world acknowledge that the Israelis have shown that they will negotiate in good faith, and keep agreements reached in good faith. We will remember the historic Camp David accords between Israel and Egypt in 1978, which resulted in Israel's peaceful return of the Sinai to the Egyptians. An agreement made, an agreement kept. We remember that with Egypt, with Jordan, even quietly with Syria, the Israelis have proved to be a people of their word, when faced with a negotiating partner willing to meet its solemn obligations.

And because we will remember all these things, we will continue to insist that American and international policy recognize the poisonous significance of the unbroken record of murderous deceit which is the history of the PLO, the Palestinian Authority, and Yasser Arafat. While the Israelis have made concession after concession, and followed through with real and dangerous steps, such as turning over



MSNBC TV

to Yasser Arafat authority in the West Bank and Gaza, Arafat has consistently refused to honor those agreements, to make significant concessions, and to do the one needful thing – to stop killing Israelis. We remember, and see to this day, what the "international community" of appeasement refuses to see – that the Palestinian strategy remains the manipulation of all discussion through the intentional use of terrorist violence, with the ultimate goal of destroying a demoralized, intimidated and isolated Israel.

We will remember these things, and speak the truth about them, not only out of respect and solidarity with the decent and heroic people of Israel. We will do so as well because we know that peace for all people of the region cannot be built on a foundation of manipulation, deception, violence.

The first pre-requisite for peace, and for self-government, is the restraint of one's own passions and violence out of respect for justice and fairness. Israel's noble restraint is unique in the history of the world. Israel has continued, to this day, to impose on herself the rational restraints of justice and truth, under circumstances of danger and assault far exceeding those normally sufficient to entice a people to submit entirely to rage and retribution. It is difficult to find words to express the contemptibility of the moral lectures such a noble people routinely receives from the self-appointed guardians of moral smugness in Europe and elsewhere.

The people in the Middle East deserve a better fate than tragic self-immolation. They will attain such a better fate only when they understand that the plea of victimization – even if true, which in this case it is not – cannot excuse the surrender to evil in one's own soul. The friends of Israel serve the cause of the people of the entire region when we insist that the path to peace requires dismantling the Palestinian terror machine.

The truth, and the truth alone, will set the Palestinian people free, for they are imprisoned not by the Israel's just defense of its right to exist and defend its people, but by the self-imposed hatred that poisons the soul, and withers the future.

Israel is today, as Israel has always been, a sign of hope that God's children can seek to be pleasing in His sight. Israel is today, as Israel has always been, hateful in the eyes of those whose neck is stiff, and whose heart is filled with hate and falsehood. Until it shall please God to make the land of His special favor a pleasing sight to all the nations, may it please Him to continue to give all Americans the eyes to see in Israel, as is truly the case, a beacon of justice, courage, and truth.

My prayers, my heart, are with the brave people of Israel. □

□  
- Alan Keyes

## Friendship Equals Love & Compassion

RIVKA OLENICK

"A friend loves at all times and becomes as a brother in adversity." Proverbs 17:17

Who is a true friend? It is someone whose philosophical life and values we share. True friends care about each other's well-being and are happy for each others positive goals, achievements, and growth. A true friend enjoys sharing knowledge and philosophy of Judaism and Torah, since this is the essence of their friendship. One shouldn't think, "I'll keep this information to myself so I will become greater than my friend." Sharing knowledge is an important and essential part of the friendship and gives each one the strength and courage to continue in their search for truth and doing God's will. How much time can friends spend in meaningless talk? Talking about the stock market for hours doesn't provide for growth. Since growth in Torah is perfection. Stock is acquisition - growth of a different kind!

Each one is looking to find ways to help his/her friend grow by helping each other correct their thoughts by communicating and exchanging ideas. In the most ideal way we nurture our friendships this way and we prove to each other that we are loyal to the friendship by being involved in God's

wisdom together. The strongest bonds of friendship can be maintained this way and help to bring peace to each others lives. There is mutual respect and enjoyment in the good and pure traits and intentions our friend possesses. We are there for each other in good and joyful times as well as in times of sorrow and adversity. For in times of sorrow it is this friend who remains. Why? Because the friendship was cultivated by the sharing of truth to begin with. Sorrow and times of distress is also truth. Sorrow and crisis are part of reality, of life. And so our "true friend" is there for us and is willing to help us with the burdens that adversity brings. Your friend understands: "Love your neighbor as yourself." And so your friend commiserates with you and listens to you sincerely and allows you to speak freely from your heart about your sadness. There is trust between you and your friend wants to help you because he/she knows that you are feeling overwhelmed and vulnerable.

Friend equals love and compassion.

There cannot be true friendship without compassion. From the book Horeb, Rabbi Samson Raphael Hirsch says: "Compassion is the warning voice of duty, which points out to you your brother in every sufferer, and your own sufferings in his, and awakens the love which tells you that you belong to him with all his sufferings with all the powers that you have. Do not suppress this compassion! If you do it will no longer well up of itself, and you will have cut yourself off from the company of all your fellow creatures. You yourself will have destroyed the first proof of your mission as man and Israelite. Your heart becomes a stone and there no longer sounds in it the voice of God, reminding you of your mission."

In times of your distress the true face of your friend's compassion shows. This is how we know for sure if our friend is sincere - no other way can match this way. This is what to look for in a true friendship.

Compassion. Don't think that expressing compassion is a sign of weakness, it is not. On the contrary, it is the highest emotional level a person can express because it is also part of love. And what if there were no one on earth, and you were left alone; to whom would you show your compassion? Who would be your friend? So, don't say, "Well, my friend will always be there for me, no matter what." That is not always true. Be very honest with yourself and be sure about your friend. In adversity does your friend love at all times and become as a brother? □

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# What are Midrashim?

ANONYMOUS

Virtually every tractate of Talmud contains sections known as Aggadah or Midrashim. Some include various statements of our Sages and stories regarding different people and events. Others contain moral principles, and biblical exegesis. Not all Midrashim were recorded in the Talmud. Some were compiled in separate books by various Sages, such as Midrash Rabba and Pirkei d'Rabbi Eliezer. Upon close examination of the various Midrashim a common problem often arises: they do not make sense. Some Midrashim contain passages that make sense at first glance, yet careful analysis will expose many problems. Many, on the other hand, do not make sense even at first glance. They appear to be outright absurd and irrational. Others actually contradict verses in the Torah. How are we to understand these statements? Did our Sages want us to understand Midrashim literally and thereby accept nonsensical statements as true? No intelligent person will accept nonsense as truth. Perhaps, then, they had a different purpose in mind when compiling these statements. We must understand what these great minds were trying to accomplish with Midrashim and what our method should be when approaching them.

The Rambam writes in the Introduction to the Guide for the Perplexed that there are passages in the Midrash "which, if taken literally, appear to be inconsistent with truth and common sense, and must therefore be taken figuratively." Many people are drawn after the literal meaning of Midrashim. They feel that since our Sages wrote them in this form, we must accept them in that form. They do not understand that there is great wisdom behind their words. The cause of this mistake is ignorance as the Rambam states, "We have further noticed that when an ill-informed Theologian reads these Midrashim, he will find no difficulty; for possessing no knowledge of the property of things, he will not reject statements which involve impossibilities." A person that accepts impossibilities as possible cannot have true knowledge and a sound intellect. The Rambam continues to discuss the method which an intelligent person should use when confronted with a difficult Midrash,

"When, however, a person who is both religious and well educated reads them, he cannot escape the following dilemma: either he takes them literally, and questions the abilities of the author and soundness of mind, or he will acquiesce in assuming that the passages in question have some secret meaning, and he will continue to hold the author in high estimation whether he understood the allegory or not." A person has the right to accept either possibility. However, it would be irrational to accept the passages literally and at the same time hold the author in high estimation. For a person cannot be respected for making statements which are inconsistent with truth. If a noted scientist would publicly proclaim the earth to be flat, he would be ridiculed and called a fool. He would lose all honor he might have had.

The Rambam's approach to Midrashim is not unique. It is the approach of our Mesora. Rishonim such as the Meiri, Ritva Ramban and Rashba offered non-literal interpretations to numerous Midrashim. In fact, Rashba wrote a special commentary on certain Midrashim called Perushai HaAggadah. In it, he shows that Midrashim were not meant to be taken literally. They contain deep concepts, which were written by way of allegory, and only great Torah scholars will understand their true meaning. Rabbeinu Yitzchak Abohab writes in his Menoras HaMeor (Fourth 'Ner', Part 3, Chapter 2), "But a person that does not have the ability to comprehend them (Midrashim) by way of their deeper meaning and he thinks that they are literal - there isn't anything that is more separated from intelligence and further from knowledge."

Acharonim, as well, held that Midrashim have a deeper meaning and are not meant to be taken literally. The Vilna Gaon analyzed various Midrashim in a non-literal manner in a small book entitled 'A Commentary on Many Aggadah'. Rabbi Moshe Chaim Luzzatto (Ramchal) discusses the nature of Midrashim in his Essay on the Aggadah. He writes, "they would commit them to writing so that they would not be lost to succeeding generations, but [they would do so] in an obscure form or in various riddles." The Maharsha discusses in the introduction to his Commentary on Aggadah that statements of our Sages that contain wild stories and statements that do not make sense are to be explained as parables and metaphors.

Why, then, did our Sages write

Midrashim in this manner? The Rambam writes in his Introduction to the Commentary on the Mishna, "The Sages purposely arranged them in such a disguised form due to extremely weighty considerations. First of all, the purpose in this was to sharpen their disciples' wits and to broaden their minds. Another purpose was to beguile the fools so that their minds would not be able to discern their actual substance; for if you would plainly show them these brilliant truths, they would turn their faces away in scorn, because of their destitute nature." Foolish people cannot appreciate a true profound concept. Rather they prefer to understand Midrashim literally and project a mystical, supernatural quality on them. They are amazed at the literal appearance, yet if shown the underlying concept they run away from it and despise it. Even brilliant scholars may fall into the category of fools. The Ramchal writes in his essay, "As for their (Midrashim) value, it would be disrespectful towards the Creator, blessed be He, to give over His secrets to men of bad character, even if they be brilliant scholars." He continues, "only persons of clear mind, who have been well trained in correct logical analysis, will succeed in [understanding] them. Dense individuals and those untrained in correct logic, if they should come across them, would interpret these true and precious concepts as to make them erroneous and harmful." A person may be an expert in Talmud and Halacha, be in charge of a synagogue or a Yeshiva, yet be dense in areas of philosophic thinking. He will think he understands the Midrashic passage properly and proceed to teach them to others. By this he will do great harm to himself and to others. The author of the Siddur Avodas Halev states, "the aggadah according to their outward appearance without understanding their deep intentions are prone to cause the blind to go astray on the way and lead them to darkness and not light (Otzar HaTeffilos, pg. 20)." A person must be trained to think properly to begin to comprehend the hidden ideas contained in the Midrashim, otherwise he "will become snared in error and confusion" (Ramchal), and will never see the light of truth.

Amazingly, many people today will only accept Midrashim in their literal sense. They are brought up to believe that our great and wise Sages were magic men capable of performing supernatural feats. They feel that

these brilliant and sharp minded men accepted ridiculous stories as actual occurrences and passed them on to future generations. These people have either disregarded the above opinions or are ignorant of them. They are arrogant in assuming they understand the words of our Sages without even using the method of our Mesora. We must not jump to conclusions when faced with a difficult statement. We must use intelligence in all attempts to comprehend a Midrash. If we cannot understand it, we must have the courage to admit we lack the knowledge needed. Conversely, we should only tackle problems which are within our capabilities. The more true knowledge we acquire, the more we will comprehend the profound ideas of our great Sages. □

## HOW YOU CAN HELP ISRAEL

Following is a list of ways you can help Israel. Please do what you can, and get others involved:

**PURCHASE BUSINESS GOODS AND SERVICES FROM USAISRAEL.ORG:** USAIsrael.org was set up to help Israel's suffering economy. By redirecting your business spending, and replacing current vendors with Israel's, you can infuse her economy with a much needed boost. Please join the many who have already become members free, and help out Israel. If you have a business in Israel, you may create a free profile with links to your website and email so foreign business can contact you and do business with you. Help out a few Israeli businesses below: □

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Email: [simikov@zahav.net.il](mailto:simikov@zahav.net.il)



## The Seven Headed Serpent

RABBI MOSHE BEN-CHAIM

(continued from page 1)

so, I have listed the questions above, so you may think into each. I will give an example here of what I feel is the correct approach to learning in general, then I will offer my explanation.

The fact that the mazik was only found in the bais medrash should pose a question. How should we formulate it? Simply asking "why was it there" will not lead to a critical analysis. However, reformulating the question as follows will lead us towards the truth: "What is the distinction of a bais medrash, in that there is some form of damage which can occur there, as opposed to other places"?

Formulating the question this way now moves our intellect towards thinking about what a bais medrash's distinction is. We can now answer, "it is a place designated for learning". So we question further, "what danger is there when one learns, specifically when he is in the bais medrash"? (As here alone the story states is where this mazik was found) We learn from Pirkei Avos (Ethics of the Fathers) that one can learn for the sole purpose of being called a scholar, but this is an incorrect goal. It does teach us however of a motive which exists in man, the desire for self engrandizement.

I believe with this small piece of information we can open up the entire mystery of this story.

The mazik being found only in the bais medrash shows us that there is a "damaging" force alive in this place. But it is not a being. I believe this "mazik" is a metaphor for a psychological attitude - we all are well familiar with it,..."competition". Learning in Abaye's bais medrash had an effect on some students. They felt they had to be as smart as he was. This is unfortunately a common practice today, where people learn for the sake of self honor. It is even promoted. This however is not the derech ha'Torah - the way of G-d. One's learning should be for one purpose, pure curiosity and the love of uncovering insights. The appreciation of the halachik system and all true ideas in general.

In Abaye's bais medrash, somehow, there grew a competitive drive, one which caused those who could not reasonably see themselves on Abaye's level, to view themselves as failures. They did poorly at learning, and threw up their hands in surrender, and had not the same drive and desire to learn as before. This all due to their motive for learning being a egotistical one, not for the love of ideas.

Abaye knew this, and wished to remedy the situation. Upon hearing of Rav Yaakov's planned visit, he wanted a demonstration shown that one could learn successfully, if he was on a proper level, and with proper motives. He therefore told all townspeople not to let him stay overnight, so he would demonstrate that Rav Yaakov, and anyone for that matter, could learn well despite Abaye's great reputation. He would learn for

the proper reasons. But we see that the story states that this mazik even appeared to Rav Yaakov. This means that even he was under some degree of influence of this competitive emotion. But how did he combat it? He directed his energies towards Hashem, and reconfirmed his purpose for learning through tfila. By praying, he realigned his attitude for learning with the zeal for discovering G-d's wisdom. It was a slow process, therefore the story states that with each bow he removed a head. But why did the authors of this story design the creature to be a seven-headed serpent? To show that the problem, the mazik, dealt with that which involves the head - wisdom. Abaye was great in study, and he was analogous to one with many heads. Thus, the creatures form.

I also believe it is possible that the author of this medrash, (story), referred to the creature as a "tanina" for a good reason. As the tanina here represents the competitive drive which Abaye's greatness awakened, tanina is used, because it also shares the same Aramaic root relating to learning, or one who learns - "tana", means an author of a Mishna. So tanina is used in this story as a hint that the creature represents the one who learned, namely Abaye.

The reason "even two students, even by day were in danger", is to teach us that normally, when two study together, the self engrandizement of one's own ideas is belittled by the study partner's critique of his ideas, which always takes place. Two people who learn always experience their ideas being tested and opposed by their learning partner. "Even by day" teaches us that at night, emotions have the upper hand, but here, the competitive emotion was so strong, that daytime did not belittle this competitive drive. We also see that Abaye did not warn Rav Yaakov. Two possible reasons exist for this; 1) Warning would do no good, as Abaye's existence and level of learning were the cause and could not be removed, (this also explains why Abaye could not rid the bais medrash of this mazik himself) and 2) perhaps Rav Yaakov himself was coming to this very bais medrash to address the problem. Both he and Abaye were well aware of this competitive drive, as all wise men back then knew psychology well. Rav Yaakov therefore made his journey in part, perhaps, to assist in removing this problem.

Rav Yaakov, being involved in learning for the right reasons and being humble enough to pray to G-d to assist him, demonstrated his removal of self importance, and as a friend and chavrusa Benjamin Kaplan taught me, this very same humility caused Rav Yaakov to attribute his success to G-d, not himself.

Jesse Fischbein asked why Abaye didn't come out straight and tell Rav Yaakov what he was up to, instead of keeping silent? The answer is that had Abaye done so, Rav Yaakov would be on guard for this phenomena, and it would not have had the emotional impact necessary for demonstrating that one could conquer such an emotion. When one is on guard of his emotions, he is less effected by them, and the demonstration which Abaye sought to have Rav Yaakov display in order to rid the mazik, never would have occurred. □

## Notable Response

*Dov Shoham, general manager of Israeli-based Radix, which provides computer database storage and maintenance solutions, received an e-mail this week from a Danish client, canceling a major order due to "the Israeli militaire behaving so rough in the Palestinian Areas". The story was reported by Israeli daily "Yediot Aharonot" yesterday.*

*Shoham made the unusual decision to answer his Danish colleague in a long and detailed letter, explaining the Israeli position and the reasons for the current action against Palestinian Authority. The correspondence is presented below:*

### Initial Correspondence:

Name: Jens Peter Hansen Email: jh@sid.dk Phone: +45 86804050  
 Message: To the Manager Just now we're ready to buy 60 pieces off your "Radix protector net solution." But for the moment, when the Israeli militaire is behaving so rough in the Palestinian Areas, nor I or my Union feel that it's is right to make business with companies from your contry. We hope that this ugly war vil stop soon - and also we hope that Israel and Palestine will agree on peace.□

Sincerely Yours, Jens Peter Hansen  
 SID General Workers Union

### Response e-mail from Radix:□

"Dear Jens Peter Hansen,

Regardless of the fact that seven years after the Oslo agreement most of the Palestinians live under full political and economical control of Yasser Arafat, the Palestinians dare to claim that their brutal terror attacks against Israeli civilians is a result of living under Israeli occupation!!!

You buy this nonsense; you blame Israel for defending itself against the most brutal terrorism campaign against civilians the world ever saw. Your heavy pressure is aimed toward Israel instead of the terrorists.

I hate to say that my friend but you SUPPORT TERROR! Since I believe that you are a honest person and I don't really think that you mean to support terror or harm Israel, I would like to inform you few things that you might forgot but your media do not bother to remind you. 18 months ago, Palestinian leader - Mr. Yasser Arafat rejected Israel's offer to get full control on 97% of the land he claimed plus alternative land for the remain 3%. 100% of the land he claimes!! This offer is considered by most of the Israelis as far more than Israel can offer without risking its security.

The Palestinian responded breaking the peace talks and massive terror against Israeli civilians. Any Idea why did the Palestinians reject such generous offer? The answer is very simple. Yasser Arafat doesn't want a state next to Israel. He wants a Palestinian state build on the ruins of Israel. A Palestinians state instead of state of Israel!

Do you support that? Do you really

think that Israel should let the Palestinians build a state on the ruins of Israel? Would you let them build their state on the ruins of Denmark? Imagine yourself drinking beer in your lovely Tivoli gardens when a bomb exploding under the seat spreading your body all over the garden. Imagine yourself in a situation when a bus exploded in the center of Copenhagen and you know that your daughter might be on that bus. You can't reach her because thousands like you trying to reach their relatives using the same overloaded cellular network. Now imagine that this is the everyday situation in Denmark for 18 months.

Would you accept such situation? I don't think so. No mater what is the cause of the Palestinian suffer, my daughter is not responsible for that. She is not the one that has to be blamed for the Palestinian suffer and she shouldn't pay the price for Arafat's megalomania. Let me clearly state that I have no problem choose between doing business with you or support my government in its effort to protect my daughter's life. Because of your support in terror I hold you personally responsible for my daughter safety.

I really hope that the Israeli government will not bend under your unfair and unbalanced pressure and continue with the work of rooting out terror from this region. Yes, even if I lose your business. If we fail, god forbids, we are doomed and you are next in line. Yes, Palestinian civilians pays heavy price. Many killed by our military actions. Yes, we all think that this is terrible. But this is unfortunately the situation when terrorist find shelters behind civilians. Labs where bombs are manufactured are located in civilian neighborhoods. Palestinians "brave" warriors took shelters behind women and children, in schools and in ambulances. There is one person to be blamed for the Palestinians suffer - Mr. Yasser Arafat. For six years since he got the full control on the Palestinians life, all he did is building the terror infrastructure, preparing for a war instead of developing the country and improving the life of his people. By the way, I didn't notice that any of you or other peace lovers sensitive Europeans doing anything to stop the terror against Israeli civilians. Your voice was not heard when terrorist kept exploding themselves among Israelis in nightclubs, cafes, busses, schools, markets and hotels in the center of the cities taking huge number innocent lives. You people woke up only after Israel stood up and start to fight back.

We will do all it takes to defend ourselves because no one else will do it for us. Definitely not the Europeans. My mother is still alive to remind me what she has gone through in your civilized Europe 60 years ago.

We are going to defend ourselves even if it will disturb your sensitive soul in Europe and even if cost us to lose some business with you. But I advise to you to wake up. I know that you do not mean to encourage the Palestinian to go on with their brutal terror actions against civilians. Am I wrong? Best regards" □

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