**SHABBOS STORIES FOR**

**PARSHAS VAYIKRA 5769**

**Good Shabbos Everyone.**

**All Because of Some**

**Stale Hamentaschen**

 In our portion this week Vayikra, the Torah describes the various korbanos - sacrifices which were brought in the tabernacle and later in the Holy Temple in Jerusalem. The root of the word korban - (sacrifice) is karov which means close.

 The essence of the korbanos was that they brought Jews closer to Hashem. The korbanos are sacrifices for Hashem. Our lesson this week is therefore the following: Whenever we make sacrifices for Hashem, we grow closer to Hashem and His Holiness. The following amazing and touching true story illustrates how one Jew grew closer to Hashem through an amazing "twist" of circumstances.

 Our story begins shortly after the Six-Day war. A young yeshiva student, a Chassid from Australia came to visit America. One Erev Shabbos, the Australian student joined his fellow yeshiva students who went out to put on tefillin on under- affiliated Jews.

 The Australian fellow, who we will call Avroham, announced that he would buy some refreshments for the road. He ran to the nearby grocery store, bought some Kosher cookies, fruit and drinks and jumped into the car with a bunch of fellows that were going to a nearby hospital and they were off. No one had eaten breakfast so he began pulling out food from his bag.

 But to his chagrin one thing he bought; a small box of Hamantashin (triangular cookies filled with fruit that are traditionally eaten on Purim) was avoided by everyone. Purim had passed almost three months ago! Needless to say no one even opened the box and the Hamantashin were left behind in the car untouched while they went to do the work of putting on Teffilin.

 They met with much success; many of Jews in the hospital agreed to put on Tefillin, some for the first time in years, and some for the first time since they had left concentration camps in Poland. But then they came up against Max. Max must have been close to ninety and as soon as they entered his room he shouted, "What do you want here? Get out! Go jump in the lake!!" etc.

 They explained that they were only asking people to put on Tefillin ....." But he didn't let them finish. "I'm just as close to G-d as you! I don't need your boxes and your rituals!! I have my own commandments. Now get out!!" And he rolled over with his back to them."

 The young Chassidim didn't want to leave on such a bad note so one of them held out some of the fruit the Australian had bought and said in the most friendly way he could muster up, "Hey, no hard feelings. We're leaving, we're leaving! Okay? But maybe you'd like a piece of fruit before we leave?"

 "Fruit?" The old man turned to them and scoffed. "What, you think they don't have fruit here? Why don't you bring me something good? You know what? You want me to put on Tefillin? Well then" he said mockingly, "bring me Hamantashen!! I haven't had a Hamantashen for forty years!! That's right! A Hamantashen from Purim."

 He was sure that the last thing they would have was a three month old cookie. All the fellows stared silently and unbelievingly at Avroham who got the hint and ran from the room like a jet.

 Less than five minutes later he returned, out of breath, with the box of old Purim cookies that he had almost thrown into the garbage. The old man couldn't believe his eyes as Avroham opened the box and handed him a Hamantashen. He took it, examined it, sniffed it (it was still edible!) and even took a small bite (the fellows reminded him which blessing to make beforehand) and, for the first time in forty years, actually began to smile...

 The Chassidim broke out in a Purim song and danced. "Nu?" The old fellow said as he rolled up his sleeve. "I don't know where you got that hamantashin but you got me in a corner! Where are the Tefillin?"

 It was the beginning of a long friendship. Chassidim came to visit him every day thereafter until he announced that he bought a pair of Tefillin for himself.  Good Shabbos Everyone.

*Reprinted from the Parshas Vayikra 5776 email of Good Shabbos Everyone.*

**Three Cures for Headache**

 There was once a chasid of the Rebbe *Tzemach Tzedek* whose wife suffered from terrible recurring headaches. After describing his wife's symptoms, the Tzemach Tzedek instructed her to wash her head in hot water every time she felt a headache coming on.

 The advice worked. All the woman had to do was stick her head in the hot water and the pain would disappear.

 After the Tzemach Tzedek passed away in 1866, however, whenever the headaches began, the hot water had no effect. The chasid went to the Rebbe *Maharash* and asked him what his wife should do.

 The Rebbe Maharash listened and then smiled, "*Nu*, if hot water doesn't help, let her wash with cold water!" he said. The woman tried this and the pain went away immediately.

 In this manner the woman found relief from her headaches for the entire reign of the Rebbe Maharash, but after his passing in 1882, the cold water also lost its healing effect.

 Neither could hot water do anything to ease her pain. When the headaches began to recur the woman sent her husband to the Rebbe *Rashab* to ask him what she should do now.

 After the chasid had related the peculiar story of his wife's headaches, the Rebbe Rashab smiled and said, "*Nu*, let her mix both hot and cold water together!"

 The woman did, and the headaches disappeared.

[Selected and adapted by Yrachmiel Tilles from the rendition in Extraordinary Chassidic Tales, vol. 1 [Ozar Sifrei Lubavitch] by Rabbi Rafael Nachman Kahn, as translated from Hebrew by Basha Majerczyk.

Connection: Yahrzeit date

Biographic notes: Rabbi Menachem Mendel Schneersohn [29 Elul 1789-13 Nissan 1866], the Third Rebbe of Chabad, was known as the Tsemach Tzedek, after his books of Halachic responsa and Talmudic commentary called by that name. He was renowned not only as a Rebbe, but also as a leading scholar in his generation in both the revealed and hidden aspects of Torah.

 Rabbi Shmuel Schneersohn (2 Iyar 1834-13 Tishrei 1882), the fourth Lubavitch Rebbe, known as "the Rebbe Maharash," was the seventh and youngest son of his predecessor, Rabbi Menachem Mendel Schneersohn, "the Tsemach Tsedek".

 Rabbi Sholom-Dovber Schneersohn (20 Cheshvan, 1860 – 2 Nissan, 1920), known as the Rebbe Reshab, was the fifth Rebbe of the Lubavitcher dynasty. He is the author of hundreds of major tracts in the exposition of Chasidic thought.

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**Torah and Humility**

**By Rabbi Eli Mansour**

 Anyone who reads the first verse of Parashat Vayikra from a Torah scroll is immediately struck by the unusual size of the letter "Alef" in the first word of the Parasha - "Vayikra." We have a tradition that this letter is to be written in smaller print than the other letters of the Torah.

 The Rabbis explain that Moshe specifically wrote this letter in this manner as an expression of humility. This verse speaks of G-d calling to Moshe from inside the Mishkan, and Moshe did not want to boast about this special privilege he had to be invited inside the Mishkan to speak with G-d.

 He therefore wrote a letter in this word in small print, as if to downplay the significance of this invitation.

 Interestingly, the word "Alef" itself means "educate," or "teach." It is thus very significant that Moshe chose specifically the "Alef" as the letter to appear in small print. He perhaps sought to instruct that humility is indispensable to education. Torah differs in this regard from all other disciplines. A person can master other subjects regardless of his character; Torah, however, can be sustained only within a humble soul. The Sages famously comment that it was for this reason that G-d gave the Torah upon Mount Sinai, a low, unimposing mountain, rather than on one of the grand, majestic mountains in Israel, such as Hermon, Tabor or Carmel.

 G-d wanted to teach that Torah requires humility. It is not simply one of the values championed by the Torah, but an indispensable prerequisite to Torah. The Sages also explained in this vein the comparison often drawn between Torah and water. Just as water always flows downward, similarly, Torah is drawn to those with low, humble spirits.

 This fundamental precept must affect the way we educate our children both at home and at school. It is not enough to impart information. The information cannot be absorbed if the ego is not kept in check, if the students are arrogant and self-centered. There is thus a difficult balance that we must maintain.

 On the one hand, it is critically important to build children's self-esteem, make them feel good about themselves and have them acknowledge their potential for greatness. But at the same time, children must learn the importance of humility, the need to keep their egos under control. Only then will they be capable of absorbing and internalizing the sacred words of the Torah, and grow to become the Torah Jews we all want them to be.

*Rabbi Eli Mansour is the Rav of Congregation Bet Yaakov on the corner of Ocean Parkway and Avenue R. To get the above Parashat Email, visit his website – www.Daily Halacha.com and subscribe for a free email of his Daily Halacha email, which includes the Parashat Email on Fridays.*

**JERSEY SHORE TORAH BULLETIN**

**RABBIS' MESSAGES**

**The Small Aleph**

**By Rabbi Shmuel Choueka**

**"*He called to Moshe.*" (Vayikra 1:1)**

 The first word of this week's perashah, Vayikra, is written with a small alef at the end. The Rabbis tell us that this was a compromise between Hashem and Moshe. When Hashem called out to Moshe, which signifies a very special honor, Moshe, who was extremely humble, didn't want to write it that way. He asked Hashem whether he could skip the alef and write rehu, which means "He chanced" upon Moshe. Hashem said, "No, but you may write it with a small letter."

 With this, we can understand a very amazing Midrash. We know that Moshe had rays of light shining from his face. The Midrash says that this came about when Moshe took the leftover ink from his quill and put it on his face. It gave him a special light. What ink was leftover, and how could ink produce light? In a homiletic approach we can understand it based on the previous thought. Moshe was a self-effacing, extremely humble person. He wanted to make sure that no attention is called to his greatness. Therefore, he wanted to write rehu, and finally wrote trehu with a small alef. When a person makes himself smaller, he eventually becomes greater, because people who are humble are those we appreciate and acknowledge. This was the light on Moshe's face. Those that toot their own horns, however, are usually known as precisely that: people who make a lot of noise.

 We know many people who suffer from "I" trouble, always punctuating their sentences with "I" this and "I" that. We also know those who are quiet, self-effacing, looking to stay out of the limelight. We know whom we'd rather be with. That's also who we should try to be.

**“Our Days are Like**

**A Passing Shadow”**

**By Rabbi Reuven Semah**

“*If a man among you brings an offering to Hashem*” (Vayikra 1:2)

 The Midrash says: This is what is meant by the pasuk “Our days are like a passing shadow.” (Tehillim 144:4)

 What is the connection between these two verses? The Torah Lada’at answers that some commentators interpret the meaning of the Midrash according to the Gemara (Nedarim 10). It says there that when a person pledges to bring a sacrifice, he should not say, “LaHashem olah, LaHashem minhah, LaHashem todah” with Hashem’s name preceding the Korban. Instead he should state “Korban laHashem.” The reason for this is because we are afraid that he may die after saying Hashem’s name before saying olah, minhah or todah, and will have recited the name of Hashem in vain.

 This is the meaning of the Midrash. Why does it say in our pasuk, “Korban laHashem” and not “LaHashem Korban?” The answer is that “our days are like a passing shadow” and nobody knows when he will die. Therefore, to avoid any possibility of saying Hashem’s name in vain, one must state the name of the sacrifice first.

 According to our custom when we go up to the Sefer Torah for an aliya, we say “Hashem Imachem!” According to the Gemara (and this is mentioned in the halachah), we should not actually say Hashem’s name. We should say “Hashem Imachem,’ because our days are like a passing shadow.

**Job Satisfaction**

**By Rabbi Raymond Beyda**

 We are instructed to treat our friends as we would want to be treated, but that is more easily said than done. Everyone is affected by at least a hint of selfishness or jealousy. Even the most giving people want a little more for themselves than they do for others.

 But we can train ourselves to want for others what we want for ourselves.

 Imagine that you are a contractor hired to construct a tall office tower. As the boss, you would make certain that each craftsman had the tools necessary for his job. The plumbers would not be envious of the electricians’ wires, and the carpenters would have no need for the plumbers’ pipes. In fact, each man would be happy that his co-workers on the project had what they needed to help the team get the job done.

 Hashem is the Contractor and we are all his craftsmen, each with a special task to complete. He provides each of us with all the tools needed to get our job done. We should all be happy to work together for Him!

 Should jealousy strike, remember: you don’t need someone else’s tools to get your task done. Recognize that the Boss has provided your team members with all that they need to get their share of the work completed properly. Focusing on your own job, not on those of your friends, will yield “job satisfaction” to eternity!

(Excerpted from “One Minute with Yourself” – Rabbi Raymond Beyda)

**Rabbi Zelig Pliskin Explains How Happiness Can**

**Make You Wealthy**

**By Daniel Keren**

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**Rabbi Zelig Pliskin**

 Rabbi Zelig Pliskin, an internationally noted author and inspirational speaker, discussed the topic of “Mastering Happiness for Yourself and Others” at a Project Inspire seminar at Az Yashir in Flatbush on March 16. The lecture was designed to encourage members of the *frum* community to become more involved in *kiruv* efforts to reach out to our assimilated Jewish brethren around the world.

 Rabbi Pliskin spoke of how back in the mid 1970’s, he was personally encouraged and influenced to become active in *kiruv* activities at Aish Hatorah by his mentor and boss at the yeshiva – Rav Noach Weinberg, *zt”l*, a founding father of the modern *kiruv* movement, who was recently *nifter* in *Yerushalayim*. For the last 30 years he teaches the subject of how to be happy and joyful in Aish Hatorah, a *baal teshuva* yeshiva in *Yerushalayim*.

**Would You Rather Be Happy or Wealthy?**

 Whenever a new group of young secular Jews were recruited to Aish Hatorah by Rabbi Meir Schuster, Rav Weinberg would ask the audience “Would you rather be happy or wealthy?” He argued that if one was wealthy but not happy, then this was not a good situation. The *Rosh Hayeshiva* and founder of Aish Torah would then challenge the young men to stay in the yeshiva and learn how to become “happy.” Many of those men are today *baalei teshuva*, married and fathers and grandfathers of dynamic Jewish families that have contributed significantly to the strengthening of *Klal Yisroel*.

 This concept of learning to be happy and other similar important positive traits such as learning how to love others was also something that Rabbi Pliskin as a *frum* Jew found to be very startling. He didn’t recall these vital Torah concepts really being emphasized during the 15 years he studied as a bochur and a yungerman in various Yeshivos.

**You Can Do What Others are Doing**

 At first, Rabbi Pliskin thought that he could never do what Rav Weinberg had done, lecture to others. He was so shy and introverted. But then Rabbi Pliskin realized anytime you see somebody else do something, you can do it also. You have to know that if you can help people to be happy, they will be grateful to you for the rest of their lives.

 After much research, utilizing Torah ideas from sources in *Shas*, *Tanach* and *Chazal*, Rabbi Pliskin wrote a number of popular self-help books, including “Building Your Self-Image and the Self Image of Others,” “Happiness,” “Kindness,” “Courage,” “Patience,” “Marriage: Making any Marriage Even Better” and “Enthusiasm.” He also compiled Nine Happiness Principles which he has printed on cards that he distributes to all those whom he meets.

**Every Day in the Life of**

**A Poor Person is Bad**

 Rabbi Pliskin told the audience in Az Yashir that Shlomo Hamelech taught an important principle when composing *Mishle* – “Every day in the life of a poor person is bad (15:15).” What is a poor person? The answer is the opposite of a wealthy person. What then is a wealthy person? We find the answer in the fourth chapter of *Pirkei Avos* – “Who is wealthy? One who is happy with what he has.”

 This means that if a person has a lot of money and much property, but he is not happy, then he is not really wealthy. So what does it mean to be poor? Poor is the essence of a person who keeps thinking that something is wrong and missing in his life. No matter how much money an individual has, if he has mostly negative thoughts about his life, then he is poor.

 Rabbi Pliskin explained that we all have an inner voice. If that inner voice is miserable than we will live a miserable life and that constitutes being poor like the individual that Shlomo Hamelech describes in *Mishle* 15:15. Every day is bad because you blame this person, that person, your parents, maybe your spouse or children and everything but yourself. The truth however, Rabbi Pliskin said is that we are in control of that inner voice.

**Various Tools to Help You**

**Influence One’s Inner Voice**

 This can be explained by the second part of that *posuk* in *Mishle* (15:15) which declares: “A person with a good mind, a good heart, his life is a constant party.” So if you want a good life, there are various tools that you can utilize to influence how your inner voice speaks.

 Where in the Torah does it instruct us that we have to be happy and joyful? In *Parshas Ki Savo* in *Devorim*, it says, “Rejoice in all the good that Hashem gives you.” Furthermore, Rabbi Meir says in the sixth *perek* of *Pirkei Avos* “One who learns Torah with pure motives, merits many good things; furthermore, he is worthy that the whole world shall have been created because of him. He is called friend, beloved; he loves G-d, he loves [His] created beings; he brings joy to G-d, he brings joy to men.”

**To Properly Love Hashem, One Must**

**Also Love Hashem’s Children**

 If one strives to love Hashem, one must also love Hashem’s children and special nation – *Klal Yisroel*. This includes even those *Yidden*, who for various reasons often not their fault, are presently not *frum*. By bringing these Jews closer to *Yiddishkeit*, one makes Hashem happy and thus becomes especially beloved.

 Readers interested in learning how to more effectively reach out to non-*frum* Jews and in the process gain a deeper personal appreciation of Hashem can take advantage of successful *kiruv* training programs that Project Inspire has created in the last few years. If you would like to join a Kiruv Training Seminar or can recruit 10 or more friends to sign up for a Home *Kiruv* Training Program, Project Inspire will bring these fascinating seminars to your home or some other location convenient to you and those whom you signed up. For more information about Project Inspire programs being offered near where you live, please call (646) 961-4961 or email smarkowitz@project inspire.com.

**Inspiring Haggadah Insights**

**From Rav Yehonatan Eybeshitz**

**By D. Ben Simcha**

(“*Vayaged Yehonatan, The Eybeshitz Haggadah: Experiencing Redemption*” by Rabbi Shalom Hammer, Devorah Publishing, 225 pages, 2008)



 *Pesach* (Passover) is just around the corner as we have now entered the month of *Nissan*. The lesson of *Pesach* is that the redemption of the Jewish people by Hashem from Egyptian bondage is an eternal gift. When we celebrate the *Yom Tov* (festival), we do so not to commemorate a major historical event (i.e. July 4th). Rather the gift of freedom, especially for the *Yiddish neshama* (Jewish soul) is eternal, even in times and places where our brethren have been physically persecuted.

 *Chazal*, our Sages of blessed memory teach us that the final and ultimate redemption of *Klal Yisroel* (the Jewish nation) from this last and harsh *golus* (exile) will occur during the month of *Nissan*. As the days towards *Chag HaMatzos* quickly approaches, Jewish hearts around the world anticipate with excitement the beauty of the *Pesach* night when gathered around the *Seder* table, we read from the *Haggadah* and recount according to our intellectual abilities the wonders of Hashem’s redemption of our forefathers from Egypt.

**A Noted 18th Century Torah Scholar**

 An interesting *Haggadah* released last year is Rabbi Shalom Hammer’s adaptation of insights from Rabbi Yehonatan Eybeshitz, *zt”l*, that is titled “*Vayaged Yehonatan – The Eybeshitz Haggadah: Experiencing Redemption*.” Rabbi Eybeshitz was an acclaimed Torah scholar who was noted for his expertise and commentaries on the Talmud, halachah and Kabbalah.

 Many readers may be familiar with the famous dispute between Rabbi Eybeshitz and another great Torah luminary of the 18th Century – Rabbi Yaakov Emden, *zt”l*. In the aftermath of the debacle caused by the Shabtai Zevi sect of false messianists that created terrible disillusionment in the Jewish world, Rabbi Emden was suspicious of anyone demonstrating “Shabbatean tendencies.” Rabbi Eybeshitz aroused Rabbi Emden’s concern because of his strong interest in the study of *Kabbalah* and his related enthusiasm in creating *kabbalistic* amulets.

**The Controversy Between Rabbis Emden and Eybeshitz**

 Rabbi Emden’s condemnation of Rabbi Eybeshitz in the aftermath of the latter’s refusal to not continue making amulets, temporarily split the 18th Century Torah world. But among those who defended Rabbi Eybeshitz were the Vilna Gaon and the Noda B’Yehudah. Today, both Rabbi Eybeshitz and Rabbi Emden remain highly respected and their seforim continued to be studied by serious Torah scholars around the world.

 Interestingly enough, the new *Pesach Haggadah* by Rabbi Hammer constitutes the first time that the writings of Rabbi Yehonatan Eybeshitz has been translated into English. In his introduction, the author explains:

 “Rav Yehonatan did not write an official commentary on the *Haggadah* (although he did write a lengthy and extremely complex commentary on “*Chad Gadya*”), but using the *Haggadah’s* text as a guide, I planned to choose and organize a multitude of different sources and ideas from his *sefarim* in the format of a commentary upon the *Haggadah*…

**Not a Literal Translation**

 “So I decided that rather than translating the Hebrew original [of Rabbi Eybeshitz], I would base myself loosely upon it: embellishing and elaborating upon some of Rav Yehonatan’s original commentary, omitting some material cited therein…adding a series of my own brief essays concerning issues raised by Rav Yehonatan…They (Rabbi Hammer’s personal insights and commentaries on Rav Eybeshitz’s writings) will be typographically differentiated from Rav Yehonatan’s original commentary.

 Rabbi Hammer has served as a rabbi and Torah teacher both in the United States and Israel and currently teaches in the Yeshiva Hesder Kiryat Gat and Yeshivat Hesder Sderot. He also broadcasts a weekly radio program for the OU (Orthodox Union) called The Sleepless Sermon and has lectured in Jewish communities throughout the United States, South Africa and Israel.

**Why We Eat Matzah on the Seder Night**

 A sample of his translation, adaptation and explanation of Rabbi Eybeshitz’s varied writings on the Pesach theme included in the new *Haggadah* published by Devora Publishing is the following excerpt which analyzes the reason we eat *matzah* on the *Seder* night:

 “Why does the author of the *Haggadah* introduce the section dealing with *matza* by proclaiming, “*Matza* – This is what we eat,” and then asking, “Why do we eat [this unleavened bread?” He could have skipped his brief proclamation and his opening question by beginning with the reason we eat *matzah*: to commemorate that “the dough of our forefathers did not have time to become leavened.”

 “Rav Yehonatan explains that this complex opening recalls the two different reasons why *matzah* is eaten: to commemorate the Exodus from Egypt and to commemorate Avraham’s serving the three angels *matzah* on Pesach.

**The Halachic Ramifications of One’s Reasoning**

 “Whether we choose to commemorate the unleavened bread of the Exodus or Avraham’s hosting of the angels has *halachic* ramifications. The Torah dictates: ‘You shall not eat leavened bread with it, for seven days you shall eat *matzot*.’

 “The Talmud explains that only dough with the potential to become leavened bread can be used to make *matzah*. This is especially true of the *matzah* eaten by Biblical injunction upon *Seder* night. The Talmud concludes that *matzah* consumed to fulfill the Biblical injunction cannot be made out of rice or millet because dough made from these grains cannot become leavened bread.”

 Rabbi Hammer studied under Rabbi Berel Wein, the world renown Torah educator and historian who praises his student’s new book on the *Pesach* philosophy of Rabbi Eybeshitz by stating: “This is a book not only for the *Seder* table, for it is certainly that, but for study and perusal all the days of the year.”

**A Recent Profusion of English Language Haggadahs**

 It has only been in the last 40 or so years that a growing library of valuable *Pesach Haggadahs* with English commentaries have been published. My parents often tell me that when they celebrated the Pesach Seder, the only English *Haggadah* available to their families was the pamphlet version published and distributed by Maxwell House Coffee and it was just a translation of the text, completely lacking even a simple commentary of the *Haggadah*.’

 “*The Eybeshitz Haggadah: Experiencing Redemption*” by Rabbi Shalom Hammer is available in Jewish bookstores or direct from the publisher by emailing sales@devorapublishing.com or clicking [www.devorapublishing.com](http://www.devorapublishing.com).

**Young Israel Movement Condemns Anti-Semitic Cartoon**



 The National Council of Young Israel (NCYI) today (Friday, March 27, 2009) strongly condemned an anti-Semitic cartoon that appeared in newspapers throughout the United States. The syndicated cartoon, which was drawn by political cartoonist Pat Oliphant, portrays an image of a headless sword-bearing, goose-stepping person who is pushing a Jewish Star with fangs. The headless figure is chasing a woman holding a child with the word "Gaza" emblazoned on her cloak.

 "This highly offensive anti-Semitic and anti-Israel cartoon crosses all boundaries of basic human decency," said NCYI President Shlomo Z. Mostofsky. "By conjuring up Nazi imagery and portraying Israel as a ruthless aggressor who relishes terrorizing innocent civilians, this cartoon perpetuates the dissemination of dangerous propaganda that incites further hatred."

 "Mr. Oliphant has deliberately skewed the facts, revised history, and turned a blind eye to the fact that Israel has repeatedly been forced to protect its citizenry from acts of terrorism and martyrdom that have tragically claimed the lives of innocent men, women, and children," added Mostofsky. "Mr. Oliphant's twisted sense of artistic expression is quite repugnant and leaves a lot to be desired."

 The National Council of Young Israel called on Mr. Oliphant and Universal Press Syndicate, the entity that distributes Mr. Oliphant's cartoons, to issue public apologies for the distasteful nature of the cartoon. In addition, the National Council of Young Israel urged the media outlets that carry Oliphant's cartoons to remove this particular cartoon from their web sites.

*Reprinted from a press release issued by the National Council of Young Israel.*