



## Family kicked off American Airlines flight after body odour complaints - Adam Frisk, Global News, January 25, 2019

A Jewish family from Detroit were left mortified after they got booted from an American Airlines flight when passengers complained about their body odour. Yossi Adler, his wife and their 19-month-old were trying to catch a flight back home Wednesday after taking a vacation in Florida when they were turfed from the flight. “All of a sudden, as soon as they took us off, they closed the gate, and then they said, ‘Sorry sir, some people complained you had body odour and we’re not letting you back on,’” Adler told WPLG News. Making matters worse, the family was told their luggage would be removed from the plane. The luggage never made it off the flight. They have our car seat, our stroller, everything,” Jennie Adler said. Speaking with Local 10 News on Thursday, the family denied having any stink. “There’s no body odour that we have,” Alder [sic] said as he and his family waited at Miami International Airport for another flight. “There’s nothing wrong with us.” American Airlines issued a statement confirming the reason why the family was removed from their flight. “Mr. Adler and his wife were removed from the flight when several passengers complained about their body odour,” the company said. “They have been booked into a hotel for the night and given meal vouchers. They have been rebooked on a flight Thursday.” Bewildered by the reason, the family said they asked complete strangers in the airport if they thought they stank. “We stopped several people in the airport, and it’s embarrassing, but we asked them, ‘Do you think we smell? Because we just got kicked off a plane for smelling,’” Alder’s [sic] wife said. “And they were like, ‘Oh my G-d, we’re so embarrassed for you that somebody would do such a thing, no.’” Speaking to NBC News in Detroit, the family said they believe they were kicked from the flight because of their religion, not because they smell. “As I go to the gate...they are all holding their nose, using paper to blow around their nose, you know pretending it smells,” the man said. “That was upsetting, that the man said ‘Oh you Orthodox people don’t take showers,’ that’s what he told me. He thought we don’t take showers for that. ‘I’m like ‘That is absurd,’” Alder [sic] told NBC News. As of this writing, American Airlines has not responded to the family’s accusation.

### 1. Talmud Bavli Bava Batra 23a (Davidson Edition translation)

הרי הוא בחזקתו: והא אמר רב נחמן אמר רבה בר אבונה אין חזקה לנזקין רב מרי אמר בקוטרא רב זביד אמר בבית הכסא:  
§ The mishna teaches that if one bought the dovecote with the land, he has the acquired privilege of use. The Gemara asks: But doesn’t Rav Naḥman say that Rabba bar Avuh says: There is no acquired privilege of use for cases of damage? Why should he retain his acquired privilege of use when his doves cause damage? Rav Mari said: Rav Naḥman’s statement is referring specifically to smoke, which causes serious damage, and that is why it overrides an acquired privilege. Rav Zevid said: It is referring to a bathroom, whose odor is particularly strong.

### 2. Shulchan Aruch Choshen Mishpat 155:35-36

כל הרחקות שאמרנו אם לא הרחיק וראה חבירו ושתק ה"ז מחל ואינו יכול לחזור ולהצריכו להרחיק והוא שראה ממנו שמחל כגון שסייע עמו מיד או שאמר לו לעשות או שראהו שעשה בצדו בלא הרחקה ושתק ולא הקפיד על זה זכה... במה דברים אמורים בשאר נזקים חוץ מארבע שהם העשן וריח בית הכסא ואבק וכיוצא בו ונדנוד הקרקע שכל אחד מאלו אין לו חזקה ואפילו שתק כמה שנים הרי זה חוזר וכופהו להרחיק:

All the distancing about which we said that if he did not distance himself, and his friend saw and stayed quiet, he is considered to have pardoned [this damaging behaviour], and he may not retract [his pardon] and require [his neighbor] to distance [the damaging behaviour]. [This is only true when] he saw [clearly] that he [intended to] pardon, such as if he assisted him immediately, or he told him to do so, or that he saw him doing [this

damaging behaviour] without distancing himself, and he was quiet, and was not particular about it, [it is considered pardoned]... When are these words said? About other damages, except for four, which are the smoke, the smell of the bathroom, and the dust, etc., and the movement of the ground, that in each of these cases there is no chazakah, and even if he was quiet for many years, he can return and force him to distance the damage.

### 3. Talmud Bavli, Bava Batra 20a

באמת ביין התירו וכו'. תנא ביין התירו מפני שמשביחו ולא רפת בקר מפני שמסריחו אמר רב יוסף האי דידן אפילו קוטרא דשרגא נמי קשיא ליה א"ר ששת ואספסתא כרפת בקר דמיא: מתניי חנות שבחצר יכול למחות בידו ולומר לו איני יכול לישן מקול הנכנסין ומקול היוצאין אבל עושה כלים יוצא ומוכר בתוך השוק ואינו יכול למחות בידו ולומר לו איני יכול לישן לא מקול הפטיש ולא מקול הריחים ולא מקול התינוקות:

§ The mishna teaches that in truth, it is permitted in the case of wine but not in the case of a cattle barn. The Gemara states that a Sage taught: They permitted it in the case of wine because the heat and the smoke improve the wine. But they did not permit one to establish a cattle barn, because a barn creates a bad odor. Rav Yosef said: This wine of ours spoils quickly, and therefore even the smoke of a candle also damages it. Rav Sheshet said: And alfalfa [ve'aspasta] is considered like a cattle barn in this regard, because it rots over time and creates a foul odor. MISHNA: If a resident wants to open a store in his courtyard, his neighbor can protest to prevent him from doing so and say to him: I am unable to sleep due to the sound of people entering the store and the sound of people exiting. But one may fashion utensils in his house and go out and sell them in the market, despite the fact that he is not allowed to set up a store in the courtyard, and the neighbor cannot protest against him doing so and say to him: I am unable to sleep due to the sound of the hammer you use to fashion utensils, nor can he say: I cannot sleep due to the sound of the mill that you use to grind, nor can he say: I cannot sleep due to the sound of the children. It is permitted for one to make reasonable use of his own home.

## 911 dispatcher helps boy with his fractions homework -The Associated Press, January 29, 2019

LAFAYETTE, Ind. — Police dispatchers are trained to deal with a number of situations, and a dispatcher in Indiana had to know her numbers when a boy called 911 seeking help with his homework. Lafayette Police dispatcher Antonia Bundy answered the call from the boy, who said he had “a bad day at school.” It seemed the boy had “tons of homework” before the dispatcher narrowed down that he was having trouble with fractions. An audio recording of the call posted on Twitter shows how the dispatcher helped the child solve the equation: three-fourths plus one-fourth. She had him take out a piece of paper to figure out the answer: one. The boy thanked the dispatcher and apologized for calling 911. Police say they don't recommend calling 911 for homework help.

### 4. Talmud Bavli Ta'anit 23a-b (Davidson Edition translation)

אבא חלקיה בר בריה דחוני המעגל הוה וכי מצטריך עלמא למיטרא הוה משדרי רבנן לגביה ובעי רחמי ואתי מיטרא זימנא חדא איצטריך עלמא למיטרא שדור רבנן זוגא דרבנן לגביה למבעי רחמי דניתי מיטרא אזול לביתה ולא אשכחוהו אזול בדברא ואשכחוהו דהוה קא רפיק יתבו ליה שלמא ולא אסבר להו אפיה

§ The Gemara relates another story, this time about Ḥoni HaMe'aggel's descendants, who were also renowned for their righteous deeds. Abba Ḥilkiyya was the son of Ḥoni HaMe'aggel's son. And when the world was in need of rain they would send Sages to him, and he would pray for mercy, and rain would fall. Once the world was in need of rain, and the Sages sent a pair of Sages to him so that he would pray for mercy and rain would fall. They went to his house but they did not find him there. They went to the field and found him hoeing the ground. They greeted him, but he did not return their greetings...

אמר לה לדביתהו ידענא דרבנן משום מיטרא קא אתו ניוסק לאיגרא וניבעי רחמי אפשר דמרצי הקדוש ברוך הוא וייתי מיטרא ולא נחזיק טיבותא לנפשין סקו לאיגרא קם איהו בחדא זויתא ואיהי בחדא זויתא קדים סלוק ענני מהך זויתא דדביתהו כי נחית אמר להו אמאי אתו רבנן אמרו ליה שדרי לן רבנן לגבי דמר למיבעי רחמי מיטרא אמר להו ברוך המקום שלא הצריך אתכם לאבא חלקיה אמרו ליה ידעינן דמיטרא מחמת מר הוא דאתא אלא לימא לן מר הני מילי דתמיהא לן מאי טעמא כי יהיבנא למר שלמא לא אסבר לן מר אפיה אמר להו שכיר יום הואי ואמינא לא איפגר

Abba Hilkiyya said to his wife: I know that these Sages have come due to the rain. Let us go up to the roof and pray for mercy. Perhaps the Holy One, Blessed be He, will be appeased, and it will rain, and we will not receive credit ourselves for the rainfall. They went up to the roof. He stood in one corner and she stood in the other corner. Clouds began to form on that side where his wife stood. When he descended, he said to the Sages: Why have the Sages come? They said to him: The other Sages have sent us to the Master, so that you should pray for mercy for rain. He said to them: Blessed is G-d, Who did not require you to petition Abba Hilkiyya, as the sky has filled with clouds and rain is certainly on its way. They said to him: We know that the rain has come on the Master's account. However, let the Master please say and explain to us these aspects of your behavior that are puzzling to us: What is the reason that when we greeted the Master, the Master did not return our greeting? He said to them: I am a day laborer, hired for the day, and I said to myself that I may not delay my work to answer you.

### 5. Midrash Rabbah, Shemot 13:1

שאל אבנימוס הגרדי את רבותינו זכרונם לברכה אמר להם הארץ היא נבראת תחלה. אמרו לו אין אדם בקי בדברים אלו, אלא לך אצל אבא יוסף הבנאי, הלה ומצאו שהוא עומד על הקרוי, אמר לו שאלה יש לי לשאל אותך, אמר לו איני יכול לירד מפני שאני שכיר יום אלא שאל מה תבקש...

Avnimos Hagardi asked our Rabbis of blessed memory – he said to them: “How was the earth first created?” They told him: “There is no man [here] who is an expert in these matters; rather, approach Abba Yosef the builder”. He went and found him standing on a scaffold. [Avnimos] said: I have a question to ask you! [Abba Yosef] replied: “I cannot descend because I am a daytime labourer, rather, ask what you want [and I will answer you from up here...]

### 6. Talmud Bavli, Brachot 16a (Davidson Edition translation)

תנו רבנן האומנין קורין בראש האילן ובראש הנדבך ומתפללין בראש הזית ובראש התאנה ושאר כל האילנות יורדים למטה ומתפללין ובעל הבית בין כך ובין כך יורד למטה ומתפלל לפי שאין דעתו מיושבת עליו

With regard to laborers, the Sages taught in a Tosefta: Laborers, while engaged in their labor, may recite Shema while standing atop the tree or atop the course of stones in a wall under construction. And they may pray atop the olive tree or the fig tree, as those trees have many branches close together, so one could stand on them and focus properly while praying. In the case of all the rest of the trees, however, they must climb down and pray. However, the homeowner, who is self-employed, in all cases, regardless of the type of tree, must climb down and pray, as he will be unable to focus appropriately. Since, in contrast to the laborers, it is his prerogative to climb down and pray, the Sages did not permit him to pray atop the tree.

### 7. Workplace Halacha, Chapter 19: Using time on the job

What of using work time not for personal matters, but for genuine mitzvos – for example, raising funds for tzedakah? The Ramchal writes that a mitzvah like this is not a mitzvah at all, but theft, a sin especially despicable to G-d. He equates time stolen for a mitzvah with an object like an esrog or lulav stolen for a mitzvah. Rather than serving us as a Heavenly advocate, it will take on the role of prosecutor (Mesillas Yesharim, Chapter 11).

### 8. Talmud Bavli Bava Batra 8a (Davidson Edition translation)

רבה רמא צדקה איתמי דבי בר מריון א"ל אבבי והתני רב שמואל בר יהודה אין פוסקין צדקה על היתומים אפילו לפדיון שבויים אמר ליה אנא לאחשובינהו קא עבידנא

It is reported that Rabba imposed a contribution to a certain charity on the orphans of the house of bar Maryon. Abaye said to him: But didn't Rav Shmuel bar Yehuda teach: One does not impose a charity obligation on orphans even for the sake of redeeming captives, since they are minors and are not obligated in the mitzvot? Rabba said to him: I did this to elevate them in standing, i.e., so that people should honor them as generous benefactors; not in order that the poor should benefit.

### 9. Vayikra 19:16 (Alhatorah.org translation)

לֹא-תֵלֵךְ רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל-יְדֵם רֵעֶךָ אֲנִי יי: "You shall not go up and down as a slanderer among your people. "You shall not endanger the life of your neighbor. I am Hashem.

### 10. Rashi to Vaykira 19:16

...לראות במיתתו ואתה יכול להצילו...  
...to watch him die while you are able to save him...

## Rare book that could have served as Hitler's 'blueprint' for North American Holocaust bought by Canadian archives

Jim Bronskill, Canadian Press, January 24, 2019

OTTAWA — Canada's national archive has acquired a rare book it believes could have served as a blueprint for a Nazi purge of Jews in North America. Once part of Adolf Hitler's personal library, the 1944 volume reports on the Jewish population of various cities as well as key organizations and newspapers serving Canadian and American Jewish communities. The 137-page German-language book, Statistics, Media, and Organizations of Jewry in the United States and Canada, was compiled by researcher Heinz Kloss, who did field work in the U.S. in the late 1930s. The research was carried out for the Nazi regime and hints at what might have happened in North America if the Allies had lost the Second World War, Library and Archives Canada says. The book lists general population figures, as well as the number of Jews, in dozens of Canadian cities large and small, from Vancouver to Glace Bay, N.S. It also details ethnic backgrounds and the languages people spoke. "This information would have been the building blocks to rolling out the Final Solution in Canada, allowing perpetrators of the Holocaust to know what cities to go to to find Jewish people and how many Jews to round up," said Michael Kent, a curator at Library and Archives Canada. Given the horrors that transpired in Europe, targets would also likely have included any racial minority, gays and lesbians, Indigenous Peoples and others considered problematic in Nazi eyes, Kent told a news conference Wednesday. Library and Archives hopes the book becomes a tool for fighting Holocaust denial and a means of remembering the slaughter of innocent millions in Europe. The bookplate features a stylized eagle, swastika and the words Ex Libris Adolf Hitler, indicating it came from the Nazi leader's collection. An American soldier likely plucked the volume from Hitler's library at his alpine retreat near Berchtesgaden, as thousands of books were taken as war souvenirs in 1945, Library and Archives says. The Canadian institution bought the book for about \$6,000 from a reputable dealer who obtained it as part of a collection owned by a Holocaust survivor, Kent said. The dealer, who trades exclusively in Judaica, was keen to see the volume go to a Jewish institution or another appropriate memory institution. While the book is "certainly a creepy item," the decision to buy it was a simple one, Kent said. Preserving the memory of the Holocaust was more of a concern than "the possibility that someone might think we're glorifying Hitler through this acquisition." It is important to assemble the most complete historical record possible, no matter how contentious or controversial, said Guy Berthiaume, Librarian and Archivist of Canada. "We don't, and we shouldn't, choose only those records that portray past events in a positive light," he said. Kent said there is no evidence Kloss visited Canada, but he developed strong ties with American Nazi sympathizers and clearly accessed secondary sources in his research. The book includes the 1931 Census of

Canada and the 1937 Report of the Immigration Branch among its Canadian references. The fragile volume, printed on wartime paper, required extensive restoration work before it could be handled and displayed, Kent said. Members of the public who register will have a chance to see the book Sunday as part of the International Holocaust Remembrance Day Commemoration at Library and Archives in Ottawa. The pages will then be digitized and included on the institution's website, Kent said.

### 11. Nazism vs. Islamic Fundamentalism – Part 1, Rabbi Y. Y. Jacobson

One of the intriguing things about the Ten Commandments, recorded in last week's Torah portion, is that they were engraved on two separate tablets. Was G-d short of granite that He needed to use two tablets? Why could He not carve the commandments onto a single stone? There is the stereotypical Jew-bashing joke about this. Before coming to the Jews, G-d approached all the nations and asked if they would like to accept the Torah. Each of them refused because of some commandment in the Bible to which they could not possibly adhere. When G-d presented the offer to the Jews, their sole question was: How much do you want for it? To which G-d responded: "It's for free." So the Jews replied: "Give us two." Yet, the issue demands sincere reflection. Why indeed was there a need for two tablets? The rabbis in the Midrash proposed a novel answer. The Ten Commandments, they suggested, were engraved on two tablets, five on each stone, so that they would be read in two directions - from top to bottom, and from side to side. The simplest way of reading the Ten Commandments is, of course, from top to bottom:

On the first stone:	And the five commandments engraved on the second tablet:
1) I am the Lord your G-d who has taken you out of Egypt...	6) You shall not murder.
2) You shall have no other gods...	7) You shall not commit adultery.
3) You shall not swear in G-d's name in vain...	8) You shall not steal.
4) Remember the Sabbath...	9) You shall not bear false witness against your fellow.
5) Honor your father and your mother...	10) You shall not covet your fellow's house; you shall not covet your fellow's wife? nor anything that belongs to your fellow.

This was the way of reading the Ten Commandments vertically. Yet, due to the fact that the first five commandments were engraved on one stone and the second five on a separate stone, there was another way of reading the commandments - horizontally instead of vertically, from commandment No. 1 directly to No. 6; from No. 2 to No. 7; 3 - 8; 4 - 9; 5 - 10. This version of the Ten Commandments would read like this: 1) I am the Lord your G-d/You shall not murder; 2) You shall have no other gods/You shall not commit adultery; and so forth with the rest of the commandments. Yet, this explanation begs the question. Why is it necessary to read the Ten Commandments horizontally? What insight can we gain from this alternative reading of the commandments? In this essay we will discuss the juxtaposition of the first and sixth commandments: "I am the Lord your G-d/You shall not murder." The significance of this "horizontal" reading from a historical, political and religious standpoint cannot be overstated. It embodies one of the most stunning aspects of Judaism. What is at stake in this juxtaposition is nothing less than the future of human civilization. Throughout history there have been two major attempts to divorce commandment No. 1 from commandment No. 6, to sever the idea of a Creator who conceived the world for a moral purpose from the imperative to honor the life of another human. The first attempt was introduced by the philosophers of the so-called Enlightenment during the 18th and 19th centuries; the second was embraced by religious establishments of many and diverse ages. The result of both attempts was a planet plunged into a bottomless pit of horrific bloodshed and indescribable cruelty perpetrated by humans against fellow humans. The thinkers of the Enlightenment ushered in the Age of Reason and the modern secular era, founded on the belief that the great ideal of "You shall not murder" did not require the prerequisite of "I am the Lord Your G-d" in order to be validated and sustained. Religion was not necessary to ensure moral behavior; reason alone, without G-d, would guide humanity into an age of liberty and to the

achievement of moral greatness. The sixth commandment could operate successfully independent of the first. While religion embodied the vision of man standing in a continuous relationship with G-d, the essence of the Enlightenment represented the vision of man without G-d. It was a vision already introduced during the first days of creation near the Tree of the Knowledge of Good and Evil, by the most sophisticated animal of the time, the serpent. "You shall be like G-d," it promised Eve.(3) Man could, and ought to, replace G-d. Left to his own devices, the thinking went, the human being will reach greatness. This "truth", however, was reduced to ashes in the gas chambers of Auschwitz together with the 1.25 million people who were exterminated there. For it was precisely the nation that had excelled in science, music, literature, culture, philosophy and ethics that turned out to be the most depraved nation of the world, sending 1.5 million children to their deaths during World War II solely because they had Jewish blood flowing in their veins. In Schindler's List, there is a scene during the liquidation of the Krakow Ghetto where a little girl hiding in a piano is shot dead by an SS guard. As her little angelic body is covered in a river of blood, another guard sits down to play the piano.

First SS guard: Was ist das? Ist das Bach?

Second SS guard: Nein. Mozart.

First SS guard: Mozart?

Second SS guard: Ja.

And they both marvel at the exquisite music. This was Nazi Germany at its best! Not a nation of illiterate peasants, falling prey to barbaric instinct. No! This was a nation professing great intellect and culture, and a sensitivity to aesthetics. Their genocide of a nation in the most systematic and organized fashion was done in the name of ethics and morality. The world needed to be cleansed from the vermin of the Jew. Many SS guards would spend a day in Auschwitz gassing 12,000 Jews, and then return home in the evening to pet their dogs and laugh with their wives. As the smoke of Jewish children ascended from the crematoriums, these charming romantics would enjoy the taste of good wine, women and music. The "Super Race" murdered millions of innocents all in the name of a developed ethic. Elie Wiesel, who gripped the world's imagination with his book *Night*, a personal testimony of life and death in Auschwitz, once asked the Lubavitcher Rebbe, who himself lost many members of his family in the Holocaust, how he could believe in G-d after Auschwitz. If G-d existed, Wiesel asked, posing the single greatest challenge to faith, how could He ignore six million of His children dehumanized and murdered in the cruelest of fashions? The Rebbe shed a tear and then replied, "In whom do you expect me to believe after Auschwitz? In man?" This must remain one of the lasting legacies of Auschwitz. If there is any faith at all left after the extermination of six million people, it must glean its vitality from something transcending the human rationale and its properties. If morality is left to be determined exclusively by the human mind, it can become a morality that justifies genocide. In Auschwitz, the empathy that we once believed modern man felt for others was ruined forever. Nazi Germany demonstrated for all time that if "I am the Lord your G-d" is deleted from the equation of life, "You shall not murder" will soon be erased as well. As Dostoevsky famously put it in *The Brothers Karamazov*, "Where there is no G-d, all is permitted." Without G-d, the path is paved to the creation of a hell on earth, by way of the guillotine, the gulag and the gas chamber. The atheist philosopher Bertrand Russell wrote: "I cannot see how to refute the arguments for the subjectivity of ethical values [resulting from atheism], but I find myself incapable of believing that all that is wrong with wanton cruelty is that I don't like it." Russell's point is critical. Without G-d, we cannot objectively define any behavior as good or evil. As difficult as it is to entertain, no one can objectively claim that gassing a mother and her children is any more evil than eating cheesecake. It is all a matter of taste and opinion. The validity and effectiveness of "You shall not murder" can be sustained only if it is preceded by the foundation of faith in a universal moral creator who gave humanity an absolute and unwavering definition of what constitutes good vs. evil. Professor Abraham Joshua Heschel, who escaped Warsaw a few weeks before it was invaded and who lost most of his family in the Nazi Holocaust, captured this sentiment succinctly: "If man is not more than human, then he is less than human." Either we climb to a place beyond ourselves, or we are likely to fall to a place below ourselves. When the vision of the sacred dies in the soul of a person, he or she is capable of becoming a servant of the devil.