

## A) Smelling Follow Up - The Creation Story and Being Alive

*I was an interrogator at Abu Ghraib. I tortured.*

[http://www.nytimes.com/2014/12/10/opinion/the-torture-report-reminds-us-of-what-america-was.html?\\_r=0](http://www.nytimes.com/2014/12/10/opinion/the-torture-report-reminds-us-of-what-america-was.html?_r=0)

*I still smell the paint. I still hear the sounds. I still see the men we called detainees.*

### The Antithesis of Aveilut (1)

- Flowers & Shabbat (2)
- Brachot & Trespassing (3)
- Food for soul (4)
- No follow up Bracha (5)

Aromatherapy?

<http://www.helenhayeshospital.org/hospital-services/traumatic-brain-injury-rehab/Neuro-Recovery>  
Traumatic Brain Injury Rehabilitation

**Therapists provide structured and organized sensory stimulation, including touch, vision, sound, movement and aroma therapy.**

<http://umm.edu/health/medical/altmed/treatment/aromatherapy>

#### **What is aromatherapy good for?**

*Aromatherapy is used in a wide range of settings -- from health spas to hospitals -- to treat a variety of conditions. In general, it seems to relieve pain, **improve mood**, and promote a sense of relaxation. MEMORY PIECE*

**<http://craighospital.hostworks.net/repository/documents/HeathInfo/PDFs/801.CAM.Aromatherapy.pdf>**

*Aromatherapy is based on the theory that inhalation or absorption of essential oils triggers changes within the limbic system, the part of the brain associated with **memory and emotion**. This can, in turn, stimulate physiological responses of the nervous, endocrine or immune systems, affecting heart rate, blood pressure, breathing, brain wave activity and the release of various hormones throughout the body*

- **Identifying the correct Bracha** and when it's relevant - No excuse for no flowers
- Shehakol-like compromise
- Powerful enough, original scent, a non-defensive purposes, non-mitzvah (6)
- **Motzei Shabbat - Obligation, Procedure & Purpose (7& 8)**
- **Start off of "New Events"**

[https://www.dailyhalacha.com/media/Syrian\\_Sephardic\\_Wedding\\_Guide.pdf](https://www.dailyhalacha.com/media/Syrian_Sephardic_Wedding_Guide.pdf) Bracha

## B) Touching

- **Negative Association & Know Laws (9)**

<http://www.rabbis.org/news/article.cfm?id=105779>

Rabbi Leonard Matanky, President of the RCA, reiterated the longstanding policy of the organization by reminding its members, "There is an unequivocal halakhic and moral obligation for everyone, victim and community member alike, to report all reasonable suspicions of child abuse to the civil authorities. These are cases of piku'ach nefesh, the protection of the physical safety and the spiritual integrity of our community." Rabbi Shalom Baum, First Vice



President of the RCA, stated, "The moral and religious integrity of our community is shattered when communal leaders discourage and prevent others from responding to the cries of the victims of abuse.

[https://www.childwelfare.gov/systemwide/laws\\_policies/statutes/manda.pdf](https://www.childwelfare.gov/systemwide/laws_policies/statutes/manda.pdf)

Ann. Stat. § 9:6-8.10

Any person having reasonable cause to believe that a child has been subjected to child abuse, neglect, or acts of child abuse shall report.

• **Intimacy or Violation (10) - Way Beyond RR (even though we have them)**

- Iggeret Hakodesh
- Marital Intimacy ( Avraham Peretz Friedman)
- Talking About Intimacy & Sexuality
- Men Are From Mars

• **Every Touch Should Matter - & Not what MO Should be known for**

• **Nature of Prohibition - Beyond לא תקרב**

- We Reject Mehadrin Buses (11)
- Coercive touching allowed (12)
- Friendly touching with non family is not (11)

<http://www.nytimes.com/2002/10/27/magazine/27ETHICIST.html?pagewanted=print>

October 27, 2002

THE ETHICIST

Between the Sexes

By RANDY COHEN

The courteous and competent real-estate agent I'd just hired to rent my house shocked and offended me when, after we signed our contract, he refused to shake my hand, saying that as an Orthodox Jew he did not touch women. As a feminist, I oppose sex discrimination of all sorts. However, I also support freedom of religious expression. How do I balance these conflicting values? Should I tear up our contract? J.L., ANSWER you're entitled to work with someone who will treat you with the dignity and respect he shows his male clients. If this involved only his own person -- adherence to laws concerning diet or dress, for example -- you should of course be tolerant. But his actions directly affect you. And sexism is sexism, even when motivated by religious convictions. I believe you should tear up your contract. Had he declined to shake hands with everyone, there would be no problem. What he may not do, however, is render a class of people untouchable. Were he, say, an airline ticket clerk who refused to touch Asian-Americans, he would find himself in hot water and rightly so. Bias on the basis of sex is equally discreditable.

<http://islamicinsights.com/news/community-affairs/between-gender-equality-and-religious-freedom.html>

Any practicing Muslim or Jew who has been in a similar situation probably cringes to some degree upon hearing of this situation, having experienced it many a time. But they may also find it shocking that someone might misinterpret the situation as "sex discrimination". To them, I say: prepare to cringe much more upon hearing the Ethicist's response:

When a Muslim refuses a handshake, (s)he is respecting four groups: 1) his/her (future) spouse, by granting him/her exclusivity of physical touch among all the unrelated members of the opposite gender in the world; 2) the extender of the handshake, by respecting the privacy around the perimeter of his/her body; 3) the handshake extender's spouse and family, for respecting their exclusivity of physical touch;

and 4) God and Divine laws. This action, in fact, strengthens the family ties of both sides of the rejected handshake incident.

Sayedeh Kasmai-Nazeran received her Master of Science degree at the Institute for Conflict Analysis and Resolution at George Mason University in Arlington, Virginia. Her focus is on conflict resolution, peacebuilding, and human rights in Islamic philosophy and jurisprudence. Her most recent paper is entitled "Islamic Feminism: Women's Rights in the Shi'a School of Thought"

## ● Our Children

AP

[Time.com](#)

The First Real-Time Study of Parents Spanking Their Kids

By [Bonnie Rochman @brochman](#) June 28, 2011 132 Comments

It's not P.C. to admit you spank your child. But nearly 40 moms have gone a step further, recording themselves hitting and slapping their kids as part of a new study on how parents and children interact. They didn't know they were going to be in a study about spanking per se. Researchers have to be careful when presenting their proposed area of study to potential participants — too much information can lead people to alter their normal behavior, which would skew results. So when George Holden, a professor of psychology at Southern Methodist University who has published five books on parenting and child development, went to day-care centers in Dallas to recruit parents, he divulged only that he wanted to collect data about naturally occurring parent-child interaction.

In fact, Holden didn't even know he'd be studying spanking. He originally set out to study yelling, via voluntary audio recordings of parents conducting life at home — the pedestrian stuff of parenting like meal prep, bath time and lights out.

Not all parents who volunteered were accepted. Researchers eliminated those who reported during a screening interview that they never yelled at home. "There weren't many," notes Holden, who presented the research this month in Dallas at the Global Summit on Ending Corporal Punishment and Promoting Positive Discipline.

**Here's the twist: in the course of analyzing the data collected from 37 families — 36 mothers and one father, all of whom recorded up to 36 hours of audio in six days of study — researchers heard the sharp cracks and dull thuds of spanking, followed in some cases by minutes of crying. They'd inadvertently captured evidence of corporal punishment, as well as the tense moments before and the resolution after, leading researchers to believe they'd amassed the first-ever cache of real-time spanking data.**

**MORE:** [Dads' Dark Side: New Fathers with Depression Spank Their Babies More](#)

- Causes (13)
- Ramifications (14) Cycles and Short & Long Term

## ● + Transformative Touching -

Sefer Bireishit (15)

Parents & Children (16) but not in Shul? (17)

Chanukah and Purim, Russia and Germany

Author: HaRav Avigdor Nebenzahl

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[http://www.yutorah.org/lectures/lecture.cfm/752662/HaRav\\_Avigdor\\_Nebenzahl/](http://www.yutorah.org/lectures/lecture.cfm/752662/HaRav_Avigdor_Nebenzahl/)

### Chanukah and Purim, Russia and Germany

A very moving story involved a man who gathered a minyan of Jews together to make a brit milah for his son. The son was more than 8 days old because it took about a year to find a mohel (in Soviet Russia there were no ads for mohalim in the local newspapers). **Following the Brit Milah, the mother kissed her little son, remarking that this is the first time she had kissed her son for she had decided she would not kiss him until he had a Brit Milah.**

- Rebbie & Student (18)
- Children Kissing Parents (19) Mother at home - Father & Mother at Shul
- Congregants & their Rabbi (17)

### ● **Kissing Israel & Caveat (20)**

(Netziv & Bottle)

A Paratrooper's Story

By Dr. Moshe Amirav

I wrote A Paratrooper's Story on June 8th, 1967 as I lay wounded in Hadassah Hospital in Jerusalem, waiting for surgery to remove a small piece of copper shrapnel in my head from the battle for the liberation of Jerusalem. Far more than my wound preoccupied me, I was overwhelmed by my encounter the day before with the Kotel... "But I have to get to the Kotel!" – I cried. Ofer looked at me as though I'd lost my mind: "That's what interests you now, the Western Wall?!"

A few hours later, I was already at Hadassah Hospital in Ein Karem. I could hear the echo of shooting from the Old City. The next morning, we listened to the broadcast of the Voice of Israel reporter, Raphael Amir: **"At this moment, I am going down the stairs toward the Western Wall... I am touching the stones of the Western Wall..."** Sounds of gunfire could be heard in the background mixed with the elated cries of the soldiers and the sounds of shofar blowing. I could not continue listening to the broadcast. **I got out of bed and told Motti, who was lying in the bed next to mine: "I am going to the Kotel!"**

I smile now when I remember how I ran to the Kotel, holding Motti's hand since I could hardly see where to go. We did not take our time – we ran quickly, past the Moghrabi Gate, pushing forward in a hurry. Suddenly we stopped, thunderstruck. Standing opposite us was the Western Wall: gray, huge, silent, and restrained. I remembered feeling this awe-struck only once before, as a child, when my father brought me close to the Holy Ark.

**Someone near me made the "She'hechyanu" blessing, but I could not answer "Amen". I just put a hand on the stone and the tears that streamed from my eyes were part water and part prayers, tunes, and longing of generations of Mourners of Zion.**

I came back to the hospital later that day to undergo surgery to remove the piece of shrapnel from my head. The next day, lying in bed, I wrote "A Paratrooper's Story".