

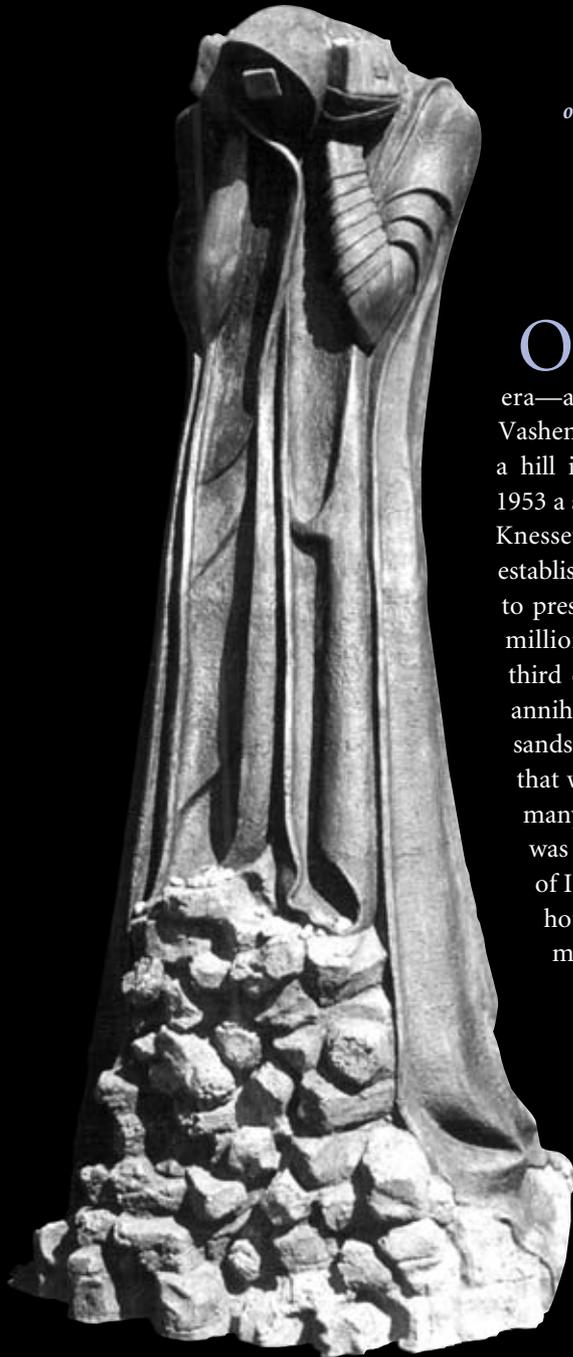
“For behold, darkness will cover the earth, deep darkness  
the peoples, but the LORD will rise upon you, and  
His glory will appear upon you.” *Isaiah 60:2*

# a Memorial and a Name

As presented in the pages of Torah, and evidenced in its turbulent history,  
the Jewish people have lived through cycles of curses and blessings. Over the  
past six decades, we have experienced the most horrifying curse of the Holocaust,  
and the greatest blessing of the renewal of the Jewish State. We have witnessed  
the rebirth of Israel from the flames of death.



The Monument to the  
Victims of Death Camps  
by Nandor Glid



*Abba, Father  
no more of me  
is left to bring to Thee  
only the gifts You have given  
tallit and tefillin  
the lamb and the prayer  
remain and help me stand  
in You*

*It's a gradual process  
the breaking down  
the stripping away  
first the outward trappings  
then the inner layers of self  
until all of self melts  
into a final desperation*

*and all one has to offer heaven  
from the soul's deepest depths  
is a nameless,  
faceless cry.*

One clear, sunny morning Boaz—armed with his camera—and I arrived at the ‘Yad Vashem’ memorial site, situated on a hill in the Jerusalem Forest. In 1953 a special law was passed in the Knesset (Israeli Parliament) to establish Yad Vashem as a witness, to preserve the memory of the six million Jews—more than one third of World Jewry—who were annihilated, as well as the thousands of flourishing communities that were destroyed by Nazi Germany. The name ‘Yad Vashem’ was taken from the Hebrew text of Isaiah 56:5, “I will give in My house and within My walls a memorial and a name...”

These were the very aspects that Hitler’s regime aimed to wipe from the world’s consciousness—the memory and the name of the Jewish people. Individuals were rendered faceless and nameless, communities were uprooted and shattered, and “The Final Solu-

tion” was devised and implemented to exterminate the Jews as a people—to erase them from memory, that they may have a name no more. This has been the goal of Amalek from the moment the Lord redeemed the family of Israel from Egypt, chose them as a people, and formed them as a nation at Sinai. However God Himself, at the end of the same verse in Isaiah, promises: “I will give them an everlasting name which will not be cut off.”

In 1985, just 40 years after the end of World War II, I was invited to address a large group of Christian high-school students in Johannesburg, South Africa, on the subject of the re-emergence of the modern State of Israel. To my amazement, when I touched on the subject of the Holocaust, not one student in the group knew the history of it, or was even familiar with the term! The fact of this total ignorance reinforced my understanding of the urgent need to “remember and to tell”—that the atrocity not be forgotten, the deep lessons be learnt, the dangers not overlooked. To quote Dr. Yitzhak Arad, the Chairman of Yad Vashem, “The combination of ideology, modern bureaucracy, and advanced technology to carry out the genocide of European Jewry, characterizes the Holocaust and makes it unique in the annals of mankind...The Holocaust must serve as a warning regarding the dangers which stem from hatred based on ideology and the abrogation of human values and morality.”<sup>1</sup>

The Silent Cry – by Lea Michelson

# THE DESTROYED COMMUNITIES



The Death March from Dachau  
*Hubertus von Pilgrim*

After walking through the lovely tree-lined “Avenue of the Righteous” the first building we arrived at was the Historical Museum which houses a permanent exhibition of authentic photographs, artifacts, and documents that are witness to the story of the destruction of European Jewry. In the entrance hangs a huge bas-relief of cast aluminium by Israeli artist, Naf-tali Besem. Its four sections depict the central themes and heart of the monumental events of the past 50 years—the Holocaust, the Resistance, the Ascent to Israel of the survivors, and the Rebirth of the Jewish People in their ancient homeland. The evidence of the hard, historic realities leaves one emotionally numbed and one’s mind swirling with questions. “How could such a thing happen?” “How can a civilized people inflict such suffering on their fellow human beings?” “How did anyone live through it?” “Oh God, where were You?” and countless, inexpressible others.

Feeling dazed and overwhelmed, we next entered the quiet solemnity of the Hall of Remembrance, where the flame of the

Eternal Light glows in the dimness, and illuminates the names of the 22 largest concentration and death camps, starkly inscribed on the grey floor. The names of Auschwitz, Buchenwald, Birkenau, Theresienstadt, Treblinka, Bergen-Belsen, Majdanek, among many others, are chilling reminders of the six million who were murdered. The fixture of the Eternal Light is in the shape of a broken cup. In front of it lies a vault that holds the ashes of the martyrs, which where possible, were gathered at the death camps and brought to Israel. One can only silently bow one’s head in honor of their memory and in tribute to their heroism, and acknowledge the awesome price they paid—as we now stand free on the soil of Eretz Israel.

## Valley of the Communities

We next made our way to the Valley of the Destroyed Communities, where the towering blocks of beautiful Jerusalem stone represent the thousands of European Jewish communities that were systematically and with cold calculation destroyed by the Nazi regime.

During Germany’s Russian Campaign, until the end of 1941, Jew-killing ‘operations’ followed a set pattern. First, after they had been rounded up, the victims were made to dig a large hole or a trench. The Nazis then lined them up at the edge of the hole and mowed them down with gunfire. The soil of Lithuania, Byelorussia and the Ukraine is scarred with many such sites of slaughter and mass graves. The greatest and most efficient extermination sites, however, were the “death camps”, with their gas chambers and crematoria, which were mainly set up in Poland and in Germany itself. The degree of local support for the Nazis in German-occupied countries played a large part in the rate and extent of the extermination of the Jews in each country. An influencing factor was the degree of self-government respective countries were allowed. The Poles, for example, had none at all, while the Danes retained relatively extensive powers.

During 1942, some 70% of all Poland’s Jews were annihilated. By the time the war ended, almost three million of the country’s three and a quarter million Jews were murdered. Preparations for the “Final Solution” had begun in September 1939, when Jews living in outlying areas were transferred to



*The names of Auschwitz, Buchenwald, Birkenau, Theresienstadt, Treblinka, Bergen-Belsen, Majdanek, among many others, are chilling reminders of the six million who were murdered.*



*In Memory of the Jews of Lvov  
by Luisa Sternshtein and Youli Shmoukler*

ghettoes established in the large cities. Later, it would be a simple matter of loading them onto railway cars and delivering them to the death camps. Within a year the Polish Jews were isolated in ghettoes such as Lodz, where they suffered overcrowding, starvation and disease. The largest was in Warsaw, where half a million Jews were concentrated. It seemed at first as though the Nazis were intent on annihilating them by starvation or by forced hard labor. Then the cattle cars started rolling. Nazi deviousness, indicating that they were being transported to more pleasant work camps, successfully deceived the Jews until it was too late. The world, too, was

largely deceived; there was rarely anyone who survived to reveal the truth. The seemingly outrageous accounts of the few who did were not believed.

## Western Europe

In the countries of Western Europe the Nazis met greater resistance. Here nightly round-ups of Jews began in 1942. Streets were cordoned off around residential neighborhoods and the Jews were forced out and dragged off to transit camps. In Belgium, almost half of the Jewish population of 90,000 perished. Many, especially children, were rescued by Catholic institutions.

In Holland, despite the heroic efforts of individuals to hide Jews in their homes, the majority of the Jewish population of 150,000 were transported to extermination camps. Only 10,000 survived.

In September 1943, the Nazi attempt to round up the 7,500 Jews in Denmark failed. The Danes warned their Jewish neighbors, and helped them go into hiding and escape to neutral Sweden. "Only" 467 old people were caught and sent to the Theresienstadt camp.

In Norway, many from the Church defied the Nazis, and tried in every way to prevent the arrest and deportation of Jewish brethren. They succeeded in smuggling half of the population of about 2,000 into Sweden.

Most of the Jews of Greece fell into Nazi hands, and 65,000, of the community of 75,000, were deported to Auschwitz. While Bulgaria aroused enough opposition to prevent the deportation of its Jewish citizens in Romania, where the population willingly obeyed the Nazi occupiers, the deportees numbered 425,000. In Slovakia, 71,000 of the Jewish population of 90,000 were deported. Hungary was a staunch supporter of Nazi Germany and in 1944, when the Nazis took control of the



# THE MARCH OF DEATH

country, about 400,000 Hungarian Jews were deported—some by train, but mostly by forced marches to the death camps.

In conjunction with these deportations, the Nazis implemented a system to facilitate the pillaging of Jewish property—including real estate, goods, artwork and other effects left behind in homes. Also confiscated were the personal possessions carried by the victims. The Nazis even went so far as to extract the gold fillings from the teeth of corpses. In addition, for the Nazis' own personal gain, camp inmates were exploited as a source of labor, and with no rights to protect themselves, were literally worked to death.

## Death and Hope

As we made our way through the various sections of Yad Vashem—spread over a number of acres—we were aware of a growing sense of solemn awe in the face of the unfathomable horror, so simply and clearly presented by the historical evidence. It deepened as we saw the expression of grief and the intrinsic human dignity in the suffering reflected in the art, sculptures and memorial structures.

*“This is a very dark night—but the sun will shine again.”*

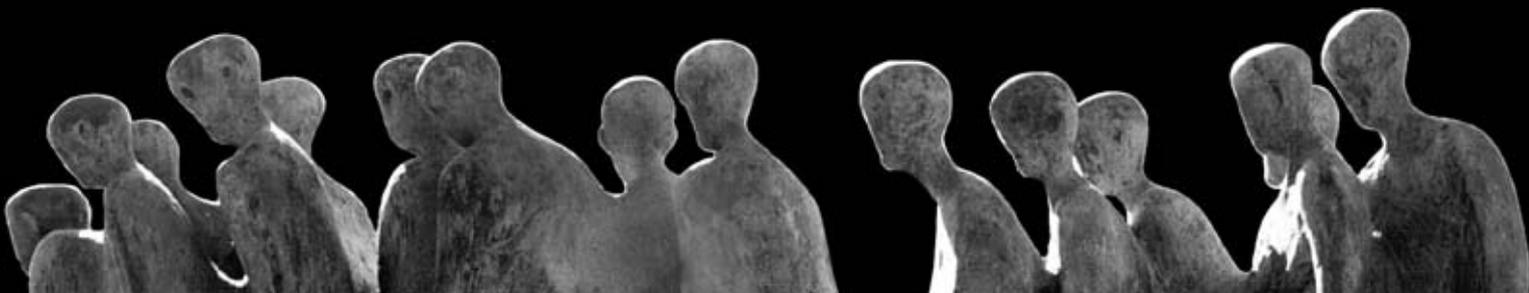
These words spoken by an elderly man gave strength to a teenage girl when—on a forced march, with legs bleeding and weakened by hunger—she had been unable to continue. Both victims of the Holocaust, they were part of a group of inmates of a Siberian labor camp who had been forced to march a long distance over ground covered with thorn bushes. The girl had collapsed on a log, weeping with all hope gone, when these words—and the care and encouragement they carried—gave her strength to stand up, and to resume the march. How often were similar words echoed during the long, dark, nightmare-filled night? How often was a small flicker of hope rekindled, and enough strength given to survive another hour, another day? The beautiful Polish Jewish girl survived, and is today a grandmother who can link the present to the horrors, as well as the pre-Holocaust joys of the past. She, her children and grandchildren can stand in this very place in re-birthing Israel, and look beyond this reminder of the horror to the present fulfillment of life, which has blossomed from the desert. They can also look beyond, to the God-ordained future—secure in

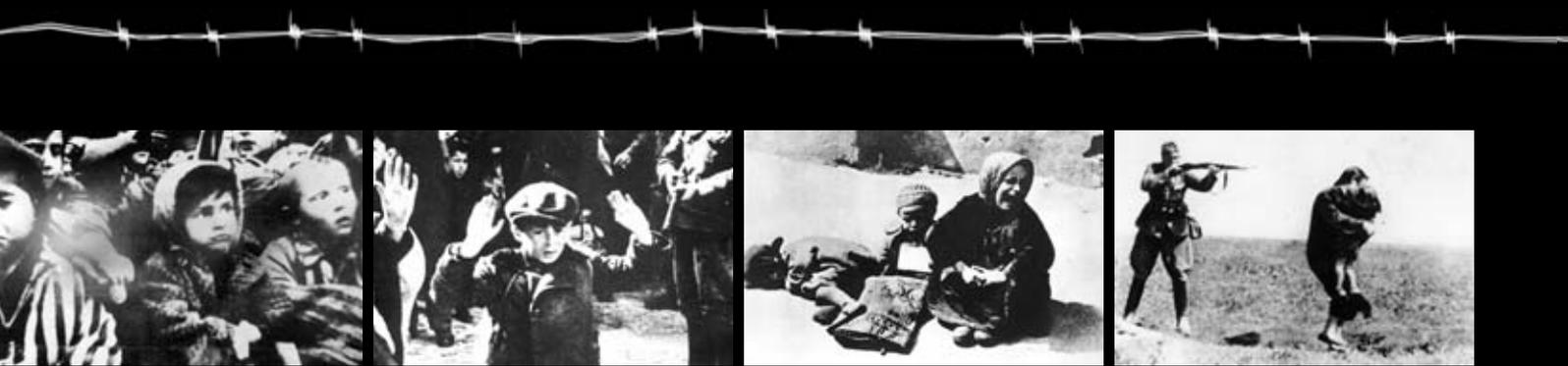
the knowledge that He has promised, “I have planted and they will never again be uprooted from the land which I have given them.”



Hope  
by Ilana Gur

*“This is a very dark night—  
but the sun will shine again.”*





*Uziel—"God is my strength"—has a name and a face,  
outlived by parents who with deep and anguished love  
have set his fearless smile as a remembrance  
of the million other children who died.*

*As one walks through the subdued, mirrored maze of their memorial,  
one feels almost suspended in time and space.*

*The names of the children whose lives were extinguished  
are repeated in continuous succession.*

*And their faces, their souls, are mirrored in the glow  
of a myriad candle flames—reflected into infinity.*



## Remember the Children

As Boaz and I approached the Children's Memorial building, grateful for the comforting warmth of the Jerusalem sunshine, a group of teenage Israeli boys came rushing along the path in the opposite direction. Obviously in high spirits, they were joking and laughing about the appearance of some tourists. Suddenly, seeing the group of pillars broken off at different heights which stand outside the Children's Memorial, one of the boys stopped and soberly called out, *Dai! Zeh loh matim bamakom hazeh!* "Stop! This [behavior] doesn't suit this place." Remembering where they were, the group quietened down and walked on. The high spirits and the respect shown were both somehow reassuring.

# REMEMBER THE CHILDREN

## Korczak's Children

Who was Janusz Korczak? His decision on August 6, 1942 to remain with the 192 orphans under his care when they were ordered onto a railway car that would carry them to Treblinka, assured him a place in modern Jewish legend. A Polish-Jewish doctor, who was also a writer, teacher, and education theorist, he gave up his successful practice in Warsaw to become the director of an orphanage for Jewish children. He dedicated his life to this work and the children whom he cared for as his own.

Korczak had visited the land (then, under British Mandate, called Palestine) and in late 1932 wrote to a friend who had emigrated there, "If there is one country where the child is honestly given a chance to express his dreams and fears, his longings and perplexities—it might well be Palestine...I have not given up hope that I shall be able to spend the last years left to me in Palestine, and from there long for Poland!"<sup>2</sup>

He was trapped instead in the Warsaw ghetto for two years, together with his precious charges. Then came the awful day in August when orders were given that four thousand children and their caretakers from different institutions in Warsaw, were to be rounded up and taken to the Umschlagplatz—a large dirt field by the railway siding. They would be part of the six to ten thousand people who were daily herded onto the trains.

Korczak, his staff of nine, and 192 orphans were included in the surprise raid.

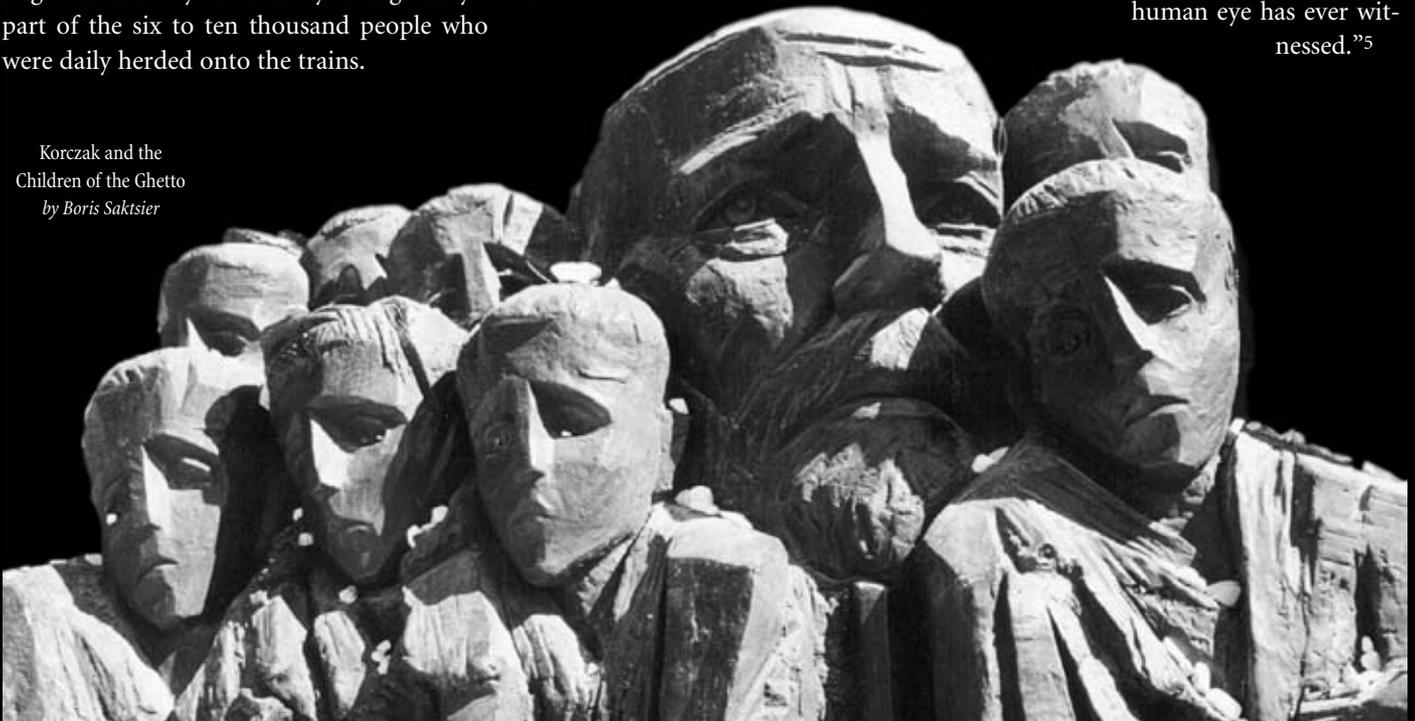
Their arrival at the Umschlagplatz is recorded as follows:

"Thousands of people—crying, screaming, praying—were already waiting there in the broiling sun. Families huddled together, their meager belongings tied up in pillowcases or sacks; mothers clung to their children; old people sat in a daze. There was no water, no food, no place to relieve oneself, no protection from the German whips and curses."<sup>3</sup>

When the order came for the orphanages to be loaded, Korczak organized his children to walk towards the cattle cars. At that moment "a German officer made his way through the crowd and handed Korczak a piece of paper. An influential [person] had petitioned the Gestapo on his behalf that morning. And the story goes that Korczak was offered permission to return home—but not the children. Korczak is said to have shaken his head and waved the German away."<sup>4</sup> Instead, with head held high, holding a child by each hand, he led the children with quiet dignity, in orderly rows of four through the chaotic crowd. An eyewitness recalls, "I shall never forget this scene as long as I live. This was no march to the train cars, but

rather a mute protest against this murderous regime...a procession the like of which no human eye has ever witnessed."<sup>5</sup>

Korczak and the  
Children of the Ghetto  
by Boris Saksier



*"I shall never forget this scene as long as I live. This was no march to the train cars, but rather a mute protest against this murderous regime...a procession the like of which no human eye has ever witnessed."*



## Jewish Resistance - Martyrs and Heroes

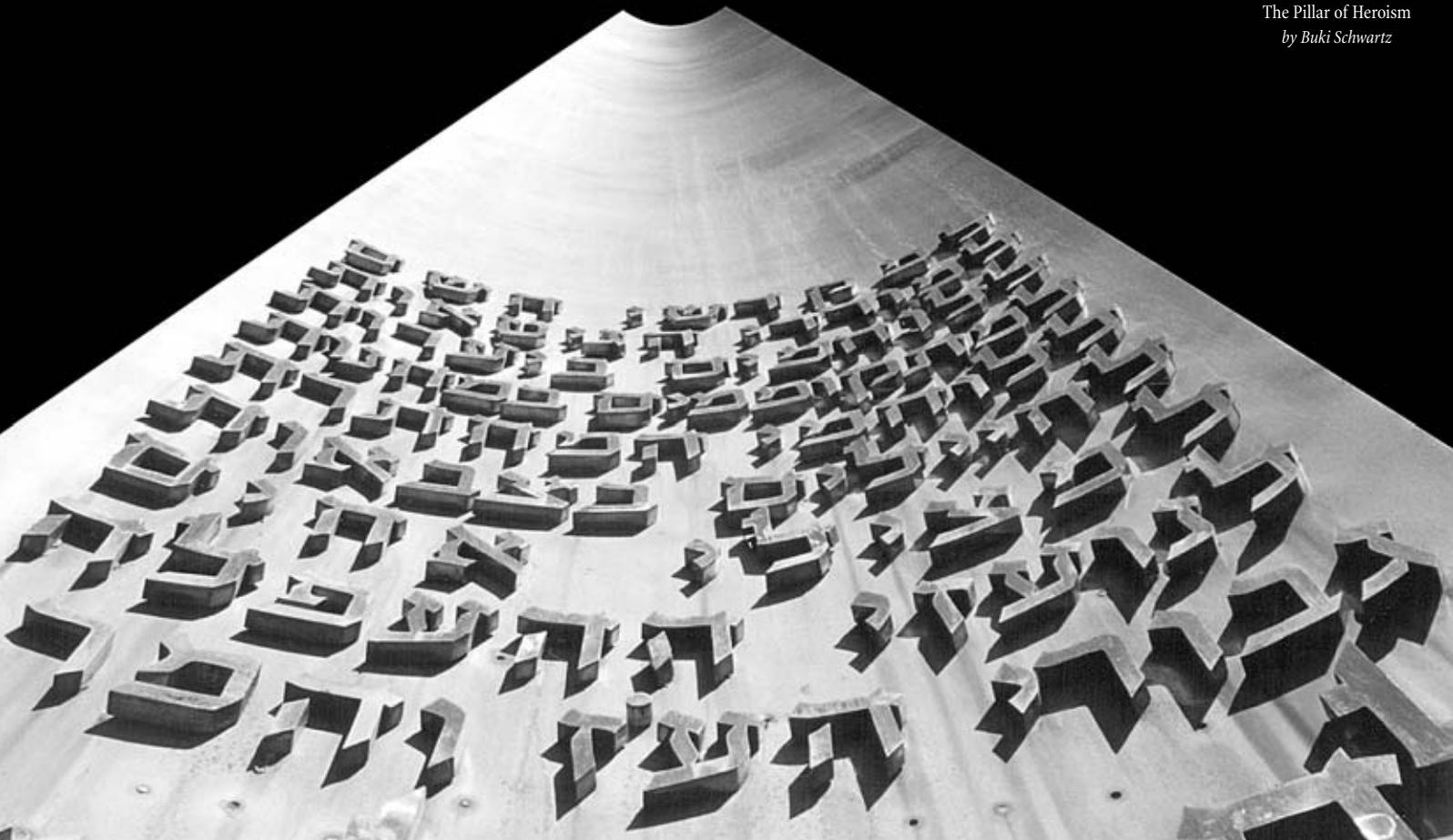
Almost at the end of our visit, we approached a garden area. At one end, simple and stark against the clear blue of the sky, rises the Pillar of Heroism which commemorates Jewish resistance during the Holocaust. With stubborn refusal to accept the impossible odds against them, the Jews resisted in any way possible and fought for survival. Organized resistance took the form of armed rebellion in the ghettos (of which Warsaw is the most famed), joining the resistance movements in occupied Europe, and the formation of partisan units.

Viewed from below, the pillar also resembles the curve of the tall extermination camp chimneys. I found myself questioning, "Who were the heroes, and who were the martyrs?"

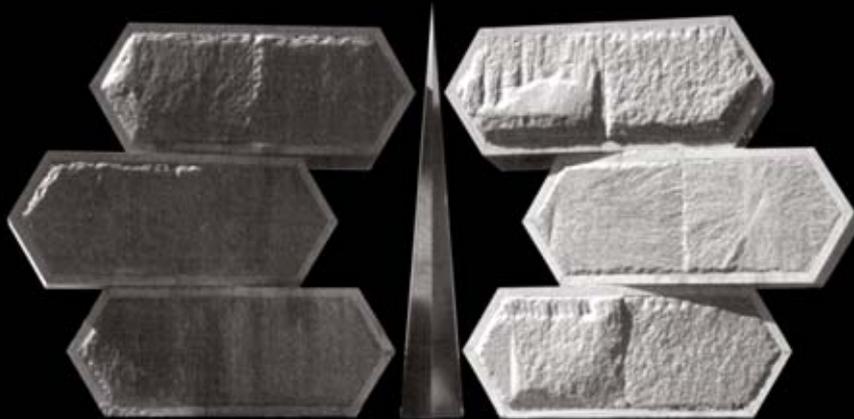
Inscribed below:

*"Now and forever in memory of those who rebelled in the camps and ghettos, fought in the woods, the underground, and with the Allied Forces, who braved their way to Eretz Israel, and those who died sanctifying the Name of God."*

The Pillar of Heroism  
by Buki Schwartz



# MARTYRS AND HEROES



Glory be to the Jewish Soldiers and Partisans  
who fought against Nazi Germany.  
*by Bernie Fink*

The Ghetto Uprising  
*by Nathan Rapoport*

*Martyrs or heroes?  
The chosen without choice  
Facing selection  
Endure  
The most cruel  
Of man-designed evils  
The eradication of personhood.  
Did the hunters realize  
That although they utterly humiliated  
And exterminated our bodies;  
Our names, our souls  
Who we are  
Rose through their carefully constructed  
Concrete chimneys  
And escaped?  
Soaring free  
Letters of a living Torah  
To be gathered into  
The waiting hands of their Author*



*“He who saves one soul,  
it is as if he saved a whole world.”*

*—Talmud*

## The Righteous Gentiles

The above words are inscribed in Hebrew on the medal presented by Yad Vashem to each Righteous Gentile.

Many heroic accounts are well known today of how gentiles of moral character and firm faith risked their own lives, and those of their loved ones, to rescue and give shelter to Jews in the face of their Nazi persecutors. Names such as Schindler, Corrie Ten Boom and Raoul Wallenberg are widely known. Many, many others of simple words yet mighty deeds may never be recognized, except by the One Who sees all, and their reward is with Him. However, one of the main aims of Yad Vashem is to give tribute and acknowledge the debt of gratitude to these Righteous Gentiles.

To quote Israeli statesman, Abba Eban: “It is our ardent hope that the splendor of their precept and example may kindle a torch to light up the way of the teachers and the nations of the world hereafter, as they themselves shone like beacons of a brighter dawn in the choking darkness of the Second World War.”<sup>6</sup>

From the parking area at the entrance of Yad Vashem one walks along a tree-lined path to reach the museum buildings. This is named “The Avenue of the Righteous.” The leafy, carob trees on both sides of the pathway have been planted, often by those receiving the awards, in recognition of those gentiles who risked their own lives to save Jews from death at the hands of the Nazis. So far, more than 8,600 men and women from all parts of Europe have received medals and certificates honoring them as the “Righteous among the Nations.”

Frankl shares from his personal experience in Nazi camps how the horrors of hunger, humiliation and fear, and the deep anger at injustice, were counteracted by the comfort of closely guarded images of loved ones, maintaining a grim sense of humor, and—mostly—by faith in God and glimpses of the healing beauties of His creation, such as a tree or a sunset.

## Mother Simaite

Those who took every opportunity to give aid, shelter, comfort and encouragement to the Jews during the nightmare of Hitler’s “Final Solution” drive to exterminate the Jewish People, are many and came from every walk of life. One example is a Lithuanian woman, Ona Simaite, who earned the name “Mother” through her tireless efforts to protect and try to save the helpless children of the Vilna ghetto.



Monument to the  
Unknown Righteous  
among the Nations  
by S. Selinger

As librarian of Vilna University she managed to obtain a permit from the German authorities to enter the ghetto—strictly forbidden to gentiles—ostensibly to collect library books still in the possession of former Jewish students. Almost daily she could enter the ghetto, visit her many friends there and run “errands” on which lives often depended. She conveyed secret messages, smuggled forged documents, and even light weapons. Her own rations of bread, jam, margarine and cheese she would give to the needy children and the ghetto orphanage, keeping only potato and cabbage for herself. Amazed at how a downtrodden people on the edge of extinction could find the energy, time and spiritual courage to engage in artistic pursuits, she attended the ghetto’s lectures, theatre performances and concerts.

Ona was even able to salvage Torah Scrolls, rare books and precious publications from Jewish institutions before they were pillaged by the Nazis. These she hid under the floor of her apartment or in the University library itself. If questioned by friends or colleagues about her actions, she would answer that a nation cannot exist without a culture and would proclaim her faith in the survival of Jewry in spite of the death sentence it was facing.

One way or the other, her actions saved dozens of Jewish children, two of whom are known to have reached Israel. Using forged Aryan papers, she rescued one ten-year-old girl from the ghetto days before it was destroyed. The forgery was detected and Ona was arrested and imprisoned in Dachau. There she was tortured to disclose information on hiding Jews. “With all my heart I prayed that I might give nothing away,” she later told one of her “children.” Her prayer was answered, even when she was moved to a camp in the south of France where she was again brutally tortured. She was at last liberated by the Allied Forces and made her home in Paris. She has spent a lengthy visit with one of her “daughters” in Israel, which she described as the happiest days of her life.

Abba Kovner, the poet and partisan of the Vilna ghetto who knew her heroism well, wrote:

*“If there are ten Righteous Gentiles among the nations of the world, Ona Simaite is to be counted among them.”* <sup>7</sup>



## Survivors

*“So that you shall retell it to your sons and your sons’ sons.”*

The more we saw of Yad Vashem, the more its importance was impressed upon me. Its goals of commemoration, research, and active education make it a unique institution, a vital voice in the midst of the indifference of most of humanity, and the traumatized silence of the survivors themselves. The five decades that have passed have, if anything, deepened our awareness of the tragic genocide. However, the burden of the unspeakable horrors they experienced, and the miracle of their escape from the jaws of the Nazi death machine when millions of others had perished, stunned the majority of the survivors into silence. Only decades later have many found the strength to share their stories. Some remained silent to their graves.

## Release!

In his remarkable book “Man’s Search for Meaning,” Victor Frankl describes his reaction to release, when a few days after liberation he walked miles and miles from the camp, where the former inmates were waiting for transport toward a nearby town. Larks sang and there was no one in sight—just wide-open spaces of earth and sky. He looked up and fell to his knees. He had only one sentence in mind: “I called to the LORD from my narrow prison and He answered me in the freedom of space.”

“How long I knelt there and repeated this sentence memory can no longer recall. But I know that on that day, in that hour, my new life started. [Thereafter] step for step I progressed until I again became a human being.”<sup>8</sup>

## A Testimony

Here are a few brief accounts from the testimony of a Hungarian-Jewish man, Moshe Porat, who now lives on a religious kibbutz in the Jordan Valley with his family.

“In the years immediately following the war I shut myself off completely from what I had undergone during the Holocaust. What haunted me most was the thought about how we Jews of Nanas and millions of other Jews, had been led like

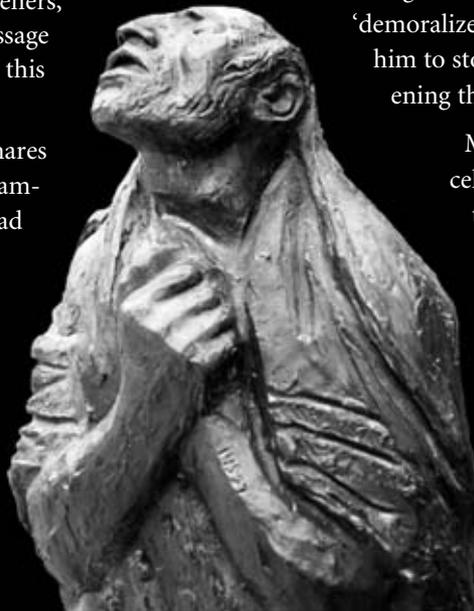
# A TESTIMONY

sheep to the slaughter, without any attempt to resist!...I could not forgive myself—as if I, a boy of thirteen who had been swept into the abyss of the Holocaust—as if I were to blame...I refrained from talking about this ‘ugly’ subject.”<sup>9</sup>

A crack in the silence occurred for Moshe, World Jewry, and the world itself, at the capture, trial and execution in Israel of Nazi Adolf Eichmann, which spanned a two-year period from May 1960 to May 1962. David Ben Gurion, Prime Minister at the time, was aware that the Eichmann trial was an educational and informational means of legitimizing the subject of the Holocaust—a means to rouse Jews and the world not to forget, not to raise a generation that would know nothing about it. In 1976, Moshe was asked to address the high-school students of the combined religious kibbutzim of the area on Martyrs’ and Heroes’ Remembrance Day. Although it was difficult for him, he agreed to do the same the following year. But it was only as he again spoke on the same day in 1978 that he felt a real freedom to share about himself, and what he personally had endured. “I sensed the electric current passing between me and the young listeners and their teachers. I felt that I had crossed over the invisible chasm and had succeeded in reaching the hearts of my listeners, and could now pass on to them the message that had weighed so heavily on me all this time.”<sup>10</sup>

One deeply poignant experience he shares was an attempt by his father to hide his family’s identity as Jews when the Germans had occupied Hungary and reached their city. Early one morning they were startled from their sleep by unfamiliar noises and ran to the kitchen. They looked out the window and saw German soldiers entering their yard.

He continues, “And then something happened, something trivial perhaps, but something that to this day sends shivers through me every time I think of it: Father approaches us,



Job – by Nathan Rapoport

the children, gathered in the kitchen, takes a pair of scissors, and with blood-chilling silence, with trembling hands, carefully, reverently, cuts off the sidelocks [peyot; sidecurls grown by Hassidic and/or Ultra Orthodox Jews] of his four sons. Our sidelocks, marks of piety! The snipping of those scissors still echoes in my mind like the hacking of an axe into living flesh.”<sup>11</sup> His action gave temporary relief, but not long after, his father was drafted for forced labor and the boys and their mother, along with all the city’s Jews, had to leave their home and move into a ghetto.

Although by this time five million Jews had already been exterminated in the death camps, the Nazis’ sophisticated policy of brutally enforced silence ensured that the people remained in ignorance. Moshe’s older cousin, Sheva Teitelbaum, who also survived and later reached Israel on the ship ‘Altalena,’ related that he had arrived at his home, in the same city, on the day the Germans had arrived. “When he told the people in the synagogue what he had heard at his yeshiva about two Polish Jews who had escaped from Treblinka, and their story about the systematic extermination by gassing and burning of the bodies in furnaces, they called him a ‘demoralizer’ and even slapped him in the face and told him to stop spreading lies and fabrications and frightening the people.”<sup>12</sup>

Moshe “celebrated” his bar mitzvah in the cellar of a brick factory, which was serving as a transit station for the deportees to Auschwitz. They were then taken to a forced labor camp in Vienna, and from there embarked upon the horrendous Mauthausen death march. Of his family, only he and his two younger brothers survived the gruesome brutalities of the march. When they were set free from Mauthausen by the US Army, they endured three years of further hardship as they made their way to their longed for destination—Eretz Israel.

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