

THE JEWISH OBSERVER

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ובשופר גדול יתקע
וקול דממה דקה ישמע...
הנה יום הדין!

The Autopsy Crisis
in Israel

The Day Schools /
A Balance Sheet

A Voice From Beyond

So Great is Teshuva...

.

**The Tablets and
The Golden Calf**

A Yom Kippur Derosho by

The Lutzker Rav

זכר צדיק לברכה

THE JEWISH OBSERVER

ברכת
כתיבה
וחתימה
טובה
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שנת
גאולה
וישועה

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Observing the Jewish Scene

We Look at Ourselves in the Light of Elul And the Shazar Visit in the Light of Truth

IN THIS OUR ELUL ISSUE, THERE ARE A NUMBER OF articles which call for *Cheshbon Hanefesh*, for introspection and self-analysis as individuals and as part of a collective. While this attempt to overcome subjectivity must be part of the daily regimen of the Jew, the month of Elul brings with it a special blessing of closeness to G-d. This closeness increases the challenge of *Cheshbon Hanefesh* at the same time that it affords greater opportunities for removing the facade which each of us builds around our selves, so that we can see at close range our weaknesses and failures.

Every Jew, having stood at Sinai, yearns to be close to the Almighty. And yet, this very yearning carries with it the germ of self-justification: We each of us like to feel that we have arrived with utmost precision at the proper degree of religiosity; that those who are not quite up to our standards of observance are suspect; that those whose standards are higher than ours are "fanatics." What a glorious opportunity Elul offers to us, with the nearness of G-d, to re-evaluate our own standards and to re-examine our relationships and attitudes to our fellow Jews.

We who have chosen to be "observers" of the Jewish scene, to comment on Jewish affairs—at times to pass judgment—feel especially in need of such *Cheshbon Hanefesh*. Whatever our critics may think, we are fully aware of the burden we have assumed, and we number ourselves among our harshest critics. Each issue is sent to the press with the prayer for Divine guidance, *pen ekoshel bidvar halacha*, "lest we stumble in a matter of halacha"; each issue is evaluated afterwards in the same light. The smell of printers ink is a heady one, and we are aware of its power to dull the senses and sensitivity.

A recurring criticism of THE JEWISH OBSERVER is its allegedly negative approach to Jewish affairs generally, and more specifically to the State of Israel. We have commented on this criticism, which has come from friend and foe, in past years, yet we feel the need to return to the subject because it goes to the heart of our purposes and goals.

The name "Observer" is revealing of what we have set out to do. It is a name which has a rich tradition

in journalism, having been used by many famous European journals which chose to pull aside the curtain which covered corruption and abuse, so that the public might better know what was happening to them, and who is responsible; so that each citizen might judge servants of the public on the basis of the facts. Such journals succeeded in toppling kings and czars, despots and corrupt politicians. In turn they have often been stifled by the forces who preferred to function in the shadows and found the glare of the spotlight destructive of their purposes.

In this country the press has a noble tradition of exposing vice and corruption. It was Jefferson who said that given the choice between democratic government and a free press, he would choose a free press. From the birth of our nation as a tiny state to the present day when the United States is a massive power ruled by a massive government, the freedom of the press has been zealously guarded because it serves as an effective check on the actions of public officials. It was recently revealed that *The New York Times* suppressed a story concerning the planned invasion of Cuba—which would have forced its cancellation—at the request of the late President Kennedy. After the failure of the invasion, the President himself said that *The Times* would better have served our nation had the story been published as planned.

In the first decade of the twentieth century a group of writers and journalists initiated the "literature of exposure," and they were dubbed "muckrakers" by the victims of their exposures. In a recent study of this period the authors write:

The muckrake touched practically every phase of American life; nothing was immune from it. The flaws were photographed, analyzed, pinpointed. The men engaged in muckraking were bold. Their accusations were specific, direct. Names were named. They pointed to sore spots in business, in politics. They found food adulteration, unscrupulous practices in finance and insurance companies, fraudulent claims for and injurious ingredients in patent medicines, rape of natural resources, bureaucracy, prostitution, a link between government and vice. Prison conditions

were exposed, as were newspapers and their domination by advertisers. . . .

[A] social historian, summed up the muckraking era "as a time of brisk housecleaning that searched out old cobwebs and disturbed the dust that lay thick on the antiquated furniture." *The Muckrakers* / New York, 1961.

American Jewish life today has many flaws; there is a good deal of adulteration of Judaism, and many "fraudulent claims for . . . patent medicines." Every major Jewish organization has one or more publications, which extoll its virtues and accomplishments. In addition, there is a never-ending stream of statements, releases—every day, literally pounds of paper arrive at our office (we don't get them all) and at the offices of hundreds, perhaps thousands of newspapers and magazines, painting a rosy picture of organized Jewish life in America. While at times they speak of the dark side in terms of assimilation and inter-marriage, there is an obvious refusal to face up to their causes. And yet, in the face of all this apparatus, there is no responsible organ which, in the traditions of the American press, is willing to look behind the curtain and to focus the spotlight on the wasteful duplication which costs American Jewry millions of dollars each year; the failures of so-called Jewish education; the inadequacy of a controlled Jewish press, and the control of even the daily press and mass media by entrenched forces in Jewish life. In a word, there is no spotlight to focus on Jewish leadership; no press to seek out corruption and to expose it.

"But," the question is often put to us, "isn't there something positive in Jewish life, in the State of Israel, for THE JEWISH OBSERVER to write about?" We recently prepared an index of articles which have appeared in our publication since its inception which will be published in a future issue, and which will bear out our contention that we have not closed our eyes to the positive. Yet, we insist that the failure of the Jewish press in America—not to mention its journalistic mediocrity—with its chorus of yay-sayers, more than justifies the existence of at least a single nay-sayer.

A RECENT CASE IN POINT: The visit of Zalman Shazar, President of the State of Israel, to this country, brought forth a cloud-burst of enthusiasm on the part of the press—the story was front-page for days.

"What kind of Jews are these," we can almost hear some cry out in disgust.

"A Jewish president of a Jewish State comes to the United States. He is greeted royally, wined and dined from New York's City Hall to the White House, where he is greeted by the President of the United States at a dinner where kosher food is served. Newspapers throughout the nation hail his visit. He is a *talmid chochom* and he is sensitive to the feelings of Orthodox

Jewry. He walks to schul on Shabbos morning—an Orthodox schul—he asks the photographers not to take pictures on Shabbos. He is called to the Torah and reads the *haftora* for *Shabbos Nachamu*. A Jewish president comes to comfort American Jewry after the dread days of mourning for the *Bais Hamikdosh*. At the close of Shabbos he goes to a *Melava Malka*. What else do you want, that he should wear *Rabbeinu Tam tephilin*? How crude, how ungrateful can you be. This too you must find fault with?"

Painful . . . But True

Yes—we wish it were not so—we *do* find fault, serious fault, and while it is painful, it is no less necessary that we point out, not ideological differences which should be obvious, but facts which the Zionist establishment chose to brush under the carpet. And even more painfully we note that organized religious Jewry (with the exception of Agudath Israel) also saw fit to ignore these facts.

- Zalman Shazar is an old-line Zionist who for decades fought and denigrated Torah and Torah Jewry.
- Zalman Shazar, as Minister of Education, presided over the liquidation of thousands of *Yiddishe neshomos*, children who were brought to Israel and robbed of their hard-won *Yiddishkeit* by the cruelty of officials of Youth Aliyah.
- Zalman Shazar added to the existing confusion in the minds of American Jews, by speaking out "vigorously against ideological differences that have long divided Judaism in this country," and not a single voice of protest was heard in the land.

"President Shazar specifically spoke of the need for a common prayer book for Orthodox, Conservative and Reform Jews, for the conciliation of conflicting views on Jewish cultural and communal life and for overcoming the uneasiness of some Jews over the role of Israel in world Judaism." (*The New York Times*, Aug. 1, 1966). *The Times*, incidentally, did not assign the Shazar story to its "Jewish desk" but chose instead one of their top reporters. Yet the impact of the campaign to present Shazar as a pious Jew was not lost on that reporter. He wrote: "*It appeared from the tone and substance of his [Shazar's] remarks [concerning Jewish unity] as well as from the response of his visitors, that the 76-year old President, whose office as chief of state is primarily ceremonial, was speaking more as a Jewish spiritual leader than a political one.*"

In the same story, *The Times* writes:

On the question of conciliating religious ritual, President Shazar recalled that although Israel's population comes from widely different backgrounds, the armed forces seem to have coped with the problem by elaborating a common prayer book that apparently has satisfied all groups.

This is a demagogic trick that is unbecoming for the head of any state. We have no doubt that had a statement of a similar nature been made by the President of the United States, it would have been met by an outcry from the press that would have forced, if not a retraction, then at least a revision of the statement. Yet Shazar's statement was greeted by silence.

We have seen the "common prayer book" used in Israel's armed forces, which "apparently has satisfied all groups." It is no more than an offset-copy of a standard *siddur* (Nusach Sfarad) that one can buy in any Hebrew book store. Although it is embellished with the shields of Israel's various military branches, and contains *tefilos* of special use to men in combat, it represents no "conciliation"; no give-and-take to speak of; it could be used by any Jew with little difficulty, which is true of any other standard *siddur* published anywhere in the world. To suggest that the *Union Prayer Book* of the Reform (which omits the bulk of the traditional *tefilos* and references to Zion), and the *United Synagogue Prayer Book* (which compromises traditional belief in the return to the *Bais Hamikdosh*) can be mated with the *siddur* as we know it, without creating a monstrosity, is to be guilty of total ignorance or wilful distortion. Even the National Jewish Welfare which allegedly represents the "three branches of Judaism" to the American Armed Forces, had to abandon an effort to create a unified prayer book for Jewish servicemen.

Let the reader of these lines judge: What serves American Orthodoxy, American Jewry, better?—closing our eyes to deliberate distortion and attempts to hoodwink the Jewish public with flag-waving and

shmatzy emotionalism; or a readiness to look at the facts of Jewish life?

Let us put the question another way. What serves the cause of American democracy best?—covering up the corruption of public servants who make the public their servants; or bringing such corruption into the light of day? We feel certain that our critics would opt for an exposure of corruption in civil government; we claim the right, the responsibility to do no less in our observation of the Jewish scene.

Whether we have met this challenge adequately is yet another matter. We think we have not; we have only touched on the most blatant aspects of adulteration in American Jewish life; so much yet remains hidden from the public eye. We make no claim to have always met our responsibilities in the most proper and most effective manner. We look to our own capacity for *Cheshbon Hanefesh* to help us to grow in every dimension; and we look to our readers for the stimulation of criticism which we solicit and invite.

On the eve of Rosh Hashonoh, we pledge ourselves to greater efforts to keep our readers informed of the positive aspects of Torah life in America, in Eretz Yisroel and throughout the world. And, so long as anti-Torah forces threaten our hard-won day schools (page 9), violate our dead (below), plot to destroy the positions of Orthodoxy in this country (page 25), and make massive efforts to create a Torah-less Jewish society, populated by G-dless Jews, we will continue to speak out clearly and to defend the positions of Torah, to the end that all Jews will one day soon "band together as one, to do the will of G-d with a complete heart." □

Menachem M. Greenberg

The Autopsy Crisis in Israel

IF A JEW DIES IN AN ISRAELI HOSPITAL, SHOULD HIS body be subject to autopsy or dissection against his will?

This question has become the crux of one of the most serious and bitter crises in religion-state relationships since the State of Israel was established. But the issues go beyond the sphere of religion-and-state. Human rights which are considered fundamental in every other nation of the civilized world are being constantly compromised.

In 1953, the Knesset passed the Anatomy and Pathology Law, which is still in effect today. Soon after passage, it was recognized that the law was unclear as to who had the final word over whether an autopsy should be performed or not—the doctors, or the deceased and his family. The law gave the family the

right to object to an autopsy but also empowered a panel of three doctors to order an autopsy on their own authority. Taking advantage of this ambiguity, hospital officials and physicians followed a policy of dissecting as many corpses as they could, with total disregard for the religious beliefs and wishes of the deceased or his family.

The traditional Jewish concern with *kovod hames*, the dignity which is due to the human body after death, is a basic aspect of Torah life. It demands immediate burial and forbids any tampering with the body; it requires that any portion of the body removed, even before death, be interred in the earth, and forbids any post-mortem incisions or removal of organs from the body.

The Halachic Background

As early as 5507 (1753) Rabbi Yaakov Emdin, in response to a question put by a Jewish medical student, cited the many halachic prohibitions against the dissection of a human body. Some sixty years later the *Noda Beyehuda* was asked by some London rabbis if it was permitted to dissect a corpse in order to learn more about the disease to which the deceased succumbed. The *Noda Beyehuda* answered¹ that autopsy is permitted only in a case of *pikuach nefesh*, which he defined as a case in which a person suffering from the same disease is immediately at hand and can be saved by performing an autopsy. For any more distant goal, such as research which may lead to discovery of a cure, the abuse of the dead is prohibited. The *Chasam Sofer*² concurred in this opinion.

The issue arose again in 5682 (1922), when the directors of the universities of Warsaw, Wilna, and Lwow threatened not to accept any Jewish medical students unless Jewish corpses were provided for their anatomy classes. After Jewish students had been physically attacked by non-Jewish students at these universities, three communal leaders wrote to several *Gedolei Torah* asking for a *psak halochoh*. The unanimous decision was that dissection of Jewish bodies is absolutely prohibited.³

HaRav Shlomo Dovid Kahane, one of the leading rabbis of Warsaw, wrote that threats and actual reprisals by the students, including the breaking of windows, furniture, and book closets, did not change the rabbis' views.

Medical Opinion

Israeli physicians maintain that they need a steady supply of corpses for teaching and for research, and that autopsies are necessary to determine the cause of death. But the head of the Jerusalem medical school has said that the school needs no more than thirty bodies a year.⁴

As far as medical *research* is concerned, the need for corpses is minimal, since most experimentation is done on live animals and human volunteers.

Moreover, a group of fifteen religious Israeli doctors stated last month that internationally-renowned medical authorities are now questioning the value of autopsies. Many articles in medical journals have asserted that recent advances in patho-physiological science have made possible the determination of cause of death without an autopsy; *in some cases, the new methods have succeeded in determining the cause of death where autopsies had failed to do so.*

In 1965 the editor of the Journal of the American Medical Association wrote that but for exceptional cases, post-mortem operations were no longer considered vital. A famous pathologist wrote, "*For a man*

who has devoted his professional life to post-mortem operations, it is difficult to admit that this activity is no longer as vital as it once was—but that is the fact." In the face of these facts, Israeli doctors maintain a pretense of high standards of professionalism, while trampling basic Jewish law and violating concepts of human dignity which are widely accepted in Western society—a society which they normally desire to be a part of, and to outdo.

The nature of the predicament faced by Israeli Jewry is best illustrated by several specific occurrences reported by religious and non-religious Israeli newspapers.

A Tragic Case

Recently,⁵ the wife of a prominent member of the Agudas Harabonim (who had moved with his family to Israel) became ill and was treated in a well-known hospital located in a suburb of Jerusalem. The *rebbetzen* passed away early one Shabbos morning. For over seventeen hours no effort was made by the hospital to inform the family in Jerusalem of her death. A guard at the door to the morgue had refused entry to a member of the *Chevra Kadisha* who wished to see that the body was not tampered with. Despite repeated assurances by hospital officials that nothing had been done, it was discovered at the *tahara* that an autopsy had been performed by the pathology staff on Shabbos, and that organs had been removed and not replaced. Only through the prominent family's influence were the organs returned for proper burial. The rabbi, disgusted and disillusioned, has since left Israel and returned to the United States, determined to tell American Jewry how religious Jews are treated by their brothers in the state which was to have removed all obstacles to Jewish religious observance.

Direct reports from *Chevros Kadisha*—and even from the non-religious press—paint a still bleaker picture of callous disregard of human dignity by Israeli physicians.

Reliable sources have indicated that the bodies of 70 to 80 per cent⁶ of all persons who die in Israeli hospitals are dissected. This is one of the highest autopsy-rates in the world. Hadassah Hospital⁷ in Jerusalem admits to 40 per cent; Tel Aviv hospitals admit 23 per cent.⁸

One Israeli newspaper reports that most hospitals keep on hand copies of autopsy authorization forms, presigned by three physicians. As soon as a patient dies, a clerk fills in the name of the deceased, and an autopsy is performed, long before the family is informed of the death.

IT IS ACTUALLY MISLEADING TO CALL THESE DISSECTIONS "autopsies," for the sole purpose of an autopsy is to determine the cause of death. According to competent medical authorities, an autopsy does not ordi-

1. Foot-notes appear at the end of article.

narily require the removal of organs from the body, and when it is necessary, there is no reason why such organs should not be replaced.⁹

Yet, Israeli *Chevros Kadisha* claim that in the process of preparing bodies for burial they discover that organs are missing and that devious means are employed to conceal the removals from the family and the *Chevra Kadisha*. Eyes are removed¹⁰ and glass eyes are placed in the sockets; brains are removed and the skulls are filled with sand to restore the head to its normal weight; internal organs are removed and body cavities are filled with rags and absorbent cotton to restore their normal shape.¹¹ In one case a crumpled curtain was found in the abdominal cavity, and no one had bothered to remove the curtains hooks.

The head of the Tel Aviv *Chevra Kadisha*¹² reports that tours of hospitals have resulted in the chance discovery of sacks full of human limbs and, in one instance, an uncovered wooden crate containing human organs. He says that garbage cans are often the final resting place of many limbs and organs which are simply thrown out and never buried. What can happen even to an entire corpse is demonstrated by the case of an old man whose remains were sought for nine months until they were finally discovered and buried.

In most civilized countries, a corpse generally cannot be touched without the agreement of the deceased or a member of the family. This applies to removal of eyes for eye-banks and even to the transplanting of organs to save another life. Yet in Israel, religious people who are ill and need hospital care, must endanger their lives by refusing to enter hospitals for fear of being dissected should they die there. *The New York Times* reported that the *Lutzker Rov*, Rabbi Zalman Sorotzkin, זצ"ל, who passed away recently, refused to enter a hospital during his final illness for fear that an autopsy would be performed on his body.

Formerly, when a religious Jew entered a hospital, he was able to demand that the doctors promise they would not perform an autopsy in the event of his death. How many of those promises were kept is a matter of debate; but the Director-General of the Ministry of Health, whose chief is Israel Barzilai of the marxist Mapam Party, on June 7 issued an order to all hospitals instructing the doctors *to refuse to accept any conditions or to make any promises*. The order also directs the doctors to refuse admission to any patient who insists on such conditions, even if the patient's life is at stake.

Proposed Reforms

When the difficulties arising from the 1953 law became critical, the Deputy Minister of Health appointed a blue-ribbon commission to recommend revisions to the law. The commission, which included six physicians, two rabbis, and an attorney, delved into the problem

for four years and finally presented the following proposals:

- (1) that no autopsy be performed to establish the cause of death unless such information will save a life.
- (2) that no dissection be made to remove organs for transplanting to save the life of a sick person, unless such a person is actually at hand.
- (3) that no autopsy be performed if the deceased opposed it, or if his relatives objected within five hours of the time of death.
- (4) that if the deceased has no family, no autopsy be performed if the *Chevra Kadisha* objected within five hours of the time of death.
- (5) that if the deceased, his relatives, or the *Chevra Kadisha* object to an autopsy, but physicians attest that there is a danger to public health (from epidemic) or to the family (from congenital disease), or medical error is suspected and failure to determine such error endangers lives—then a review board consisting of a rabbi and a physician is to decide whether the autopsy shall be performed.
- (6) that an agency shall be appointed to enforce the law.
- (7) that a doctor who signs a false autopsy authorization shall be subject to imprisonment.

These proposals took the form of proposed amendments to the 1953 law and they would have greatly eased the situation although not to the complete satisfaction of the Halacha. But in the course of political negotiations between the secular parties and their coalition partner, the National Religious Party (Mizrachi), the proposals were constantly watered down until proposals (1), (2), (4), and (6) were eliminated, and the others were drastically changed. Finally, Mizrachi proposed a compromise amendment which it claimed did "not contain a general solution that would satisfy religious Jewry, yet . . . would have been an important factor in refraining from making autopsies that are not necessary."

But in point of fact, this Mizrachi-sponsored amendment, if passed, would have seriously aggravated the situation. It would have given a panel of three doctors the power to authorize an autopsy against the wishes of the deceased and his family and without even informing the family. Moreover, the circumstances under which physicians and the police can order autopsies are greatly widened under the proposed amendments. In effect, the proposed amendments not only would fail to ease the situation, but would make matters worse for religious Jews by legalizing the current abuses and creating opportunities for new ones.

When the significance of these amendments became known, Orthodox Jews all over the world were stirred into a series of emergency protest meetings. On Erev Rosh Chodesh Menachem Av, ten thousand Jews

attended a *Yom Tefilah* in Jerusalem. On Rosh Chodesh Av tempers flared as Knesset-member Rabbi Menachem Porush (Agudath Israel) was rebuked for his emotional outburst on the Knesset floor, which was prominently reported in the Israeli press. The *Moetzes Gedolei Hatorah* called world Jewry to protest and to prayer. In New York City, an emergency meeting of eleven Orthodox organizations, including nine national groups, was convened on 24-hours' notice, and sent joint cables to Israeli political leaders expressing "deep distress" over the "practice of mass autopsies in Israel contrary to basic Jewish law and to universally accepted concepts of human dignity." Representatives of the organizations later conveyed their indignation to Israel's Consul General in New York City, Michael Arnon.

All the while Mizrachi resisted the pressure and was determined to see its proposals pass the Knesset.

But the one source of pressure which Mizrachi leaders could not ignore then issued a *psak din* which in effect was an attack on the Mizrachi position. On August 4, the Chief Rabbinate, as well as fifty communal rabbis and *avos hotei din* issued a statement whose language came close to that of Agudath Israel's pronouncements on the issue. The rabbis, many of whom are identified with Mizrachi, declared, "Post-mortem operations of all types are prohibited according to Torah law, and there is no room for exceptions except in cases of immediate saving-of-life—and there only by permission granted in each case by an authorized rabbi."

The embarrassed Mizrachi leaders had no alternative but to reverse their position. At the very last minute they requested of the Government—and were granted—a delay in the consideration of the amendments until after the summer months, while claiming that the Chief Rabbis "were misled by incorrect information . . . Therefore, the party will utilize the summer months for the clarification of this problem among the members of the movement and religious Jewry," including the Chief Rabbinate. They added that "The National Religious Party is of the opinion that we have to struggle for partial amendments as long as we cannot, under the prevailing circumstances, obtain complete solutions."

Some Inconsistencies

- When religious groups attempt to further the cause of Torah observance in Israel, secularist groups in Israel and the United States are quick to raise the cry of "religious coercion." The League Against Religious Coercion wastes no time in declaring that the individual's universal rights must be respected and that his freedom of conscience must not be violated. Religious Jewry has argued all along that these pleas are mere camouflage for hard-core hatred of religion and religious Jews. If the League Against Religious Coercion

is truly concerned with human rights and freedom, rather than with promoting a *kulturkampf* in the Holy Land, why does it not speak out against compulsory dissections, a clear violation of the religious freedom of observant Jews?

- When Orthodox Jews complained some years ago that Jewish children were being spirited away into Christian mission schools, the Synagogue Council of America and six other secular American groups wired Premier Eshkol that the Orthodox were interfering with the religious freedom of Christians in Israel. If these seven organizations are so interested in religious freedom rather than the destruction of Orthodox Judaism, why did they not hasten to wire Eshkol that dissecting the body of a religious Jew is tantamount to forcing him to eat *treifa* meat or to work on Shabbos?

- The position of the Israeli Government is equally incomprehensible. In turning to the Western countries—particularly the United States—as the next great source of *aliyah*, the Israeli leaders have acknowledged that religious Jews comprise the great majority of American *olim* and are the greatest potential for *aliyah*. No other country in the world, Israeli leaders say, can equal Israel in providing an atmosphere conducive to the flowering of religious observance and the flourishing of Orthodox community life. The return to Zion with all its spiritual boons can be realized today, they insist. Yet, while for centuries, Jews always dreamed of returning to Zion, at least to die and be buried there, today Jews in Israel are giving serious thought to *leaving* the country to die elsewhere, lest their bodies be desecrated by over zealous doctors. The Israeli government, so eager for Western *aliyah*, appears to be oblivious to the damage to their own cause, which is inherent in this anti-religious policy.

- At the slightest violation of doctors' rights, they strike back violently. When residents of the religious settlement of Revacha protested the unauthorized dissection of the body of one of their neighbors by the doctors of the Kaplan Hospital at Rechovot, the hospital announced that it would refuse to treat any Revacha resident until the settlement made a public apology to the hospital.

When the Government tried to induce physicians to move to Negev settlements where a severe shortage of doctors exists, the physicians vigorously protested that the right of every individual to live where he pleased was being violated.

When a youth struck a doctor in a hospital, physicians across the country went on a five-hour strike, penalizing the entire nation for one disturbed person's act.

With a concern for individual rights so extreme that it has resulted in the neglect of public health, one would think the doctors would be in the forefront of defenders of the right of religious Jews to have their

last wishes respected after death. Instead, they have precipitated what promises to become one of the most severe crises the country has ever confronted.

The critical autopsy situation is far from over. The postponement of consideration of the proposed amendments until the fall Knesset session has delayed passage of a new *gezerah*, but the present intolerable situation remains in full force. The number of indiscriminate autopsies is on the rise, and the religious population is aroused. On Erev Rosh Chodesh Elul thousands of Jews in Israel fasted half a day and participated in

mass protest meetings in cemeteries and shuls throughout the country. All over the world an incensed Orthodoxy has been sending streams of cables and letters to the Israeli government asking for a halt to the abuses. Religious *Kiryot* in Israel have informed the Government that many prospective settlers have canceled their plans because of the fears aroused by the autopsy crisis.¹³

Forced post-mortem operations violate *Halochah* and violate basic human rights. Religious Jewry must face this challenge squarely.

1. נודע ביהודה, מהדורא תנינא, יורה דעה, סימן ר"י.
2. שאלות ותשובות, חתם סופר, יורה דעה, סימן של"ו.

3. Incident related in a letter by Meir Friedriech, dated יום ג' פ' שמיני, תרצ"ח. The *teshuvah* was from several East European rabbonim. See: "הפרס, חלק א', חוברת י'".
4. Statement made by School's Director, Dr. Halperin, quoted in *Yediot Acharonot*, 19 Av 5726, p. 7.
5. Incident described in *Panim-El-Panim*, 8 Sivon 5726, p. 4.
6. Figures appeared in *Post-Mortem Operations*, a booklet published by the Jerusalem *Chevra Kadisha Kovod Hames*, p. 2; Also, from Israeli press reports quoted in a speech on the Knesset floor by Rabbi Menachem Porush, MK, 17 Tamuz 5726.
7. Figure supplied by the Director of the Hadasah Hospital, Dr. Kalman Yaakov Mann, quoted in *Yediot Acharonot*, *op. cit.*

8. Figure supplied by Mr. Aharon Becker, Administrator of Tel Aviv *Chevra Kadisha*, quoted in *Yediot Acharonot*, *op. cit.*
9. Statement made on August 11, 1966 by Seymour Glick, M.D., President of the Association of Orthodox Jewish Scientists.
10. Statement with photographs issued by *Chevra Kadisha Kovod Hames* of Jerusalem.
11. *Ibid.*
12. Reported by Aharon Becker, Administrator of Tel Aviv *Chevra Kadisha*, quoted in *Yediot Acharonot*, *op. cit.*
13. In a telegram sent to Premier Eshkol on 18 Av 5726, the managers of Kiryat Mattersdorf, Kiryat Yismach Moshe, and Kiryat Bobov asserted that the "accelerated practice of autopsies . . . will seriously impede aliyah. Already many potential olim have withdrawn agreements, frightened by ultimate fate in hospitals."

Joseph Kaminetsky

The Day Schools / A Balance Sheet

DR. JOSEPH KAMINETSKY is a pioneer in the Day School movement, and National Director of Torah Umesorah, the National Society For Hebrew Day Schools. We asked him to prepare for our readers a statement of the condition of the Day School movement on the eve of a new year; examining its assets and its liabilities.

IN HIS MUSSAR TALKS TO HIS *talmidim*, AT ROSH HASHONO time, Reb Leib Chassman would stress the following thought: When you are in the *Beis Medrash*, pouring out your heart before the Almighty, you can consider yourself humble, *k'afrah d'arah*, as dust. He is the mighty King of the Universe before whom you must pay homage. But when you go out into the market-place, you must remember that you, as students of Torah, are the true emissaries of the great King and you must carry yourselves with pride and dignity.

At the year's end—and at the start of a new year—it behooves us to follow this sage advice in respect to the Day School movement, in a genuine *Cheshbon HaNefesh*. For "the world" at large, we must give an accounting of the great things which have happened in this dynamic area of *chinuch*—and much that is inspiring and encouraging has occurred in the year

just past. The Day School movement is the only hope for genuine Jewish survival and we must warm ourselves by the fires of those areas of activity which indicate true progress. The late Reb Zalman Sorotzkin זצ"ל once told a group of visitors just before Pesach: *Mitzvah le-saper*—it is a mitzvah to tell of the miracles of the Exodus, for in the process of telling others we *ourselves* become inspired.

Yet we must delineate, too, those areas in which we have fallen short, where we have failed to achieve the desired objectives, and where much has yet to be done to realize our great potential. Even in those areas where progress has been made, there are some who will question our standard, our measuring rod, and perhaps sharply differ with it. Some of us have greater ideals than others. Some of us are super-salesmen and get carried away by our enthusiasm. Some of us are wont

to evaluate the Day Schools in communities outside New York City by the standards which prevail in our own back-yards. Few things are all white or all black; it is the grays which predominate in this world.

Yet, the Chassidic impulse which all Jews share, motivates us to see the lights and the shadows in sharper, deeper hues. How did the *Kotzker Rebbe* put it? "Every man must carry in his pocket two pieces of parchment. On one should be written *Onochi ofor ve'efer*—I AM BUT DUST AND ASH; on the other: *Be'shevili nivrah ha'olom*—FOR ME ALONE WAS THE WORLD CREATED!

With this pungent, metaphorical aphorism in mind, I shall try to delineate the two sides of the ledger—the "dust and the ashes" on one side, the problems which face us, and the "creativity and distinctiveness" on the other—of a vital movement on which the fate of our future hinges. In the process, I shall try, too, to suggest some strategic steps to take in order to achieve our great potential.

I FIND PEOPLE TREMENDOUSLY CONCERNED ABOUT THE Day School movement. They are most eager to know "where are we really at?" Are we really raising a generation of Torah Jews?

Their questions generally end up with the burning query as to whether we ought not to concentrate more on those schools which are already in existence rather than spread ourselves thin and attempt to build more schools. Why increase the agony—even if some ecstasy does come with it?

These people take due pride with us in Torah Umesorah that there are now 323 Hebrew Day Schools in 33 states in 120 communities in the United States—with 36 more in Canada. They know, to some extent, what Day Schools have accomplished. But they know, too, that the task is back-breaking and they wonder whether we have not reached a plateau—and so they urge consolidation instead of more schools.

In my opinion these people—even though they are in truth avid protagonists of the Day School—talk out of a sense of provincialism. They know the picture only as they see it in the large metropolitan areas. They do not know the vast, unexplored, challenging hinterland of America. They are unaware of the latent dynamism of spirit of the fighting, pioneering Jews of the smaller cities, the *shtetlach* of America. They see only the shadows and not the light.

To me, the most encouraging and inspiring experience of the past year has been my visit to Phoenix, Arizona—which has gone down in my book as "the miracle of the desert." In this community of 12,000 Jews, the world has been turned on its end. Two or three individuals—under the inspiration of the professional team, a young Moroccan Jew and his French wife—have revolutionized a sleeping Jewish community and built a Day School with 50 pupils and a building

of its own, in the short space of a year. Throwing caution to the winds, they dared to start with a Kindergarten and a few of the grades—and these not even in succession (there is a grade missing here and there)—and today boys who could barely read Hebrew in September last, are already learning *Gemorah*! It is no fantasy—I saw and heard it myself.

This is undoubtedly an unusual experience. Yet it is at least one clear indication to the skeptics, to the tired and disheartened, that there can be no halt to growth; that there are many more deserts like this one to conquer; that nothing can deter the caravan of Torah from rolling on!

High Schools Increase

In surveying the field, trying desperately to ascertain the statistical picture, without benefit of social scientists (at least on a full-time basis) and IBM machines, we in Torah Umesorah discovered—after last Fall—that there are now more Yeshiva High Schools *outside* of New York City than in the City proper. Our figures show 41 High Schools in New York and 49 *outside of the City*. These statistics speak volumes for the staying power of Yeshiva education—how much it has captured the imagination and merited the commitment of Jews in the cities and towns of America. It is most encouraging to us, these Septembers, when we count up the new schools, to see that High Schools are in preponderance. This is a light that shines with unusual force.

And there are inspiring corollaries to these wonderful statistics.

For one, more High School students means more *talmidim* in the higher Yeshivos and more *talmidos* in the Beth Jacob and other girls' seminaries. In our visits to various communities, we see the *Yeshivos Gedolos* too. They are in our orbit only peripherally, yet we take pride, and a little credit, too, in seeing them grow and prosper, with our Yeshiva Ketanah youngsters filling them up. The building of Mesivtos is one of the great stars on the horizon of the Yeshiva movement in this country today.

IN YET ANOTHER SENSE, THE BRIDGE BETWEEN *Yeshiva Ketana* and *Yeshiva Gedola* is being built with inspiring permanence. More and more of our higher Yeshivos are providing the teachers for our Day Schools. The past year, for instance, has been a successful one for the *Machonim* or teacher-training programs of Torah Umesorah, generously endowed by the family of the late Joseph Shapiro.

In Telshe, sixteen young men and in Ner Israel, fifteen young men pursued intensive courses in teacher-training and participated in effective student-teaching programs in cooperation with the local Day Schools. In New York City, both Mesivta Torah Vodaath and Mesivta Tifereth Jerusalem also conducted such courses

which are geared to producing teachers for the future. These are *supplementary* programs, in addition to the regular *Sedorim* and *Shiurim* which these young men pursue. And it is most encouraging that they have added these *Machon* courses to their crowded schedules, with great enthusiasm. More and more of our *Yeshiva bachurim* are expressing a willingness and readiness to go out into the hinterland to teach Torah to Jewish children. We were almost beginning to lose hope for a *Torah Palmach*—a *Plugat Mechanchim*, as one educator picturesquely put it.

Of course the rate of production is slow—yet sure. We are far from relieving the critical shortage of teachers. Yet, it is most encouraging to note that our *Yeshiva* men and their *Roshei Yeshiva* are beginning to realize that they have a genuine stake in *Yeshiva-Ketana* chinuch, as they do for *limmud ha'Torah*. On all levels, our *Roshei Yeshiva* are inspiring their students to *learn* more and more so that they can *teach* more and more. The acceptance of the “*Machon* concept”—even in its limited sense as a supplementary program—is one of the most encouraging trends in all of *Yeshiva* chinuch.

Inner Development

PASSING ON FROM OUTER GROWTH TO INNER DEVELOPMENT, the facts are harder to discern. They are intangibles and thus more difficult to see and to describe. Yet, anyone attending the last Convention of the National Conference of *Yeshiva* Principals, an affiliate of *Torah Umesorah*, could see that our *chinuch* is becoming more intensive. The educational leadership of our Day Schools is in the hands of *B'nei Torah*, who are concerned with *Yiras Shemaim*, with intensity in learning and commitment. The principals showed a genuine eagerness to listen to the words of the *Roshei Yeshiva* and to follow their lead for higher sights.

In the orbit of commitment, we had a most dramatic incident, too, this past year. In a community long dedicated to a *pareve*, be-all-things-to-all-people *chinuch*, the principal decided to take a strong stand. He threatened to leave his post—in fact he tendered his resignation and refused to stay on—unless the lay leadership accepted his proposal to conduct the Day School program *al pi Torah* and nothing else. There was a storm; there was bickering up and back—but *Torah* won the battle in inspiring fashion. Again, only one dramatic instance—but one that definitely indicates a trend towards a more genuine *Torah chinuch* in our Day Schools.

Much More to be Desired

To be sure, there is much more to be desired in learning and religious commitment in a good number of our Day Schools. Some of our schools are still “glorified Talmud Torahs.” Some teach only *subjects* and do not encourage *mitzvos ma'asios* (observance)

to the degree that we should like to see. Yet, the fact that there is a will to do more and a clear-cut recognition of what that more constitutes is most encouraging.

Going out to the public domain, we note the tremendous prestige enjoyed by the Day School movement during the past year. Everyone, but everyone, talked Day School—within and without the Jewish community. The Conservatives proclaimed a grandiose movement for the founding of Day Schools; the Reform began to talk more earnestly about actually building some at long last; the newly-constituted World Council for Jewish Education at its international meeting held this past summer proclaimed a program for building 1,000 Day Schools around the world. More and more, general Jewish periodicals featured articles on the Day School; a full-fledged book appeared on it; and debates on its efficacy were held on many platforms.

In government and public education offices, too, the Day School came in for much study and discussion. In Washington, Albany and New York City, especially, legislators, politicians and public officials struggled to understand its program and make-up, as Day Schools began to receive benefits under Title I of the Elementary and Secondary Education Act (ESEA); began to institute Head Start programs under the Economic Opportunity Act, and became involved in similar programs.

(It would take me too far afield to comment on the experiences of our Day Schools with “Federal Aid.” Just as there is unusual confusion vis-a-vis interpretation and implementation of ESEA—even by public officials—so there is pitiful ignorance on the part of the general Jewish community regarding the programs instituted in our Day Schools. There are unfounded, exaggerated rumors as to what the schools are actually getting—and even veiled innuendoes as to how rich *Torah Umesorah* is becoming as a result of directing these programs. In fact, the involvement of *Torah Umesorah* in Federal Aid has brought with it unusual expenditures of time, energy and money, without commensurate compensation.

All in all, at the present time, ESEA has brought with it more hope than cash, more frustration than implementation. The *yeshuah* for our Day Schools will hardly come from Federal Aid. That much is a certainty.)

* * *

IT IS WHEN WE FOCUS MORE CLOSELY ON THE ACHIEVEMENTS of the Day School in the public domain that we begin to hit the shadows and come upon the gnawing frustrations and heart-breaks in *Yeshiva* work.

The greatest shadow was cast by the burgeoning of the *Kulturkampf* in the Day School field which many of us foresaw years ago. We were *too* successful in showing the *other* groups within the Jewish community the values of Day School education, and while some of these other groups still cleave to the “community

concept" in Day School education, working to achieve intensive education "even under Orthodox auspices" (as they frankly put it), many of them are succumbing to the urge—to be genteel—to go off on their own and build their own schools. While this may redound to the benefit of Jewish learning in a way, it is calculated to wreck genuine havoc with *commitment* to the Jewish way of life as we understand it.

One of the great assets of our Day Schools (and more than 93% of all Day Schools in the country are still under Orthodox auspices, at least nominally speaking) has been the fact that we were able to attract many of the non-committed to our schools. In point of fact, one of the greatest contributions of the Day School has been its success in making Jews out of the non-committed or non-observant. Now these people will have a watered-down school to choose instead of ours—a process which will do no one any good.

Threat of Piracy

Further, in a *Kulturkampf* people are apt to forget principles and attempt to *infiltrate* into the other camp. This is infinitely more dangerous to our schools than their building schools on their own.

What hurts even more is the fact that the Orthodox community itself is so splintered that no unified course of action or strategy has as yet been defined to cope with this enormous problem. Here and there heroic efforts are being made—but we are far from meeting the threat head-on.

These matters become even more complicated when we enter the most complex arena of the financial status of our Day Schools.

No one has to belabor the point that our Day Schools have a weak financial structure. There is hardly a Day School which does not have a staggering deficit. There are hundreds of Day School teachers in this country who are still hoping to collect salaries due them from years gone by. On the whole, Day School buildings are still far from adequate, etc. . . . etc. . . . The facts in this area are too well-known and too painful to bear repetition. Is there any Yeshiva leader who is not overworked and worried about his school's future?

We had hoped that with the unprecedented growth and popularity of the movement, things would get easier. Instead, they are harder—much harder: Our non-Orthodox supporters are going in for schools of their own; some of our philanthropists are already beginning to crow that the government is taking over support of our Day Schools; and Federations and Welfare Funds are still hedging about larger allocations—and still debating the "philosophy" of the Day School. There loom before us dark prospects—G-d forbid—as to the future existence of our schools.

While we console ourselves with the famous maxim of the *Chofetz Chaim* who said that "one does not

build Torah with money alone" (when he commented as to why Reb Yose ben Kismah—who was offered money to live in a town without a yeshivah—did not take the golden dinars and build himself a Yeshiva), we also know that we cannot live on *mesiras nefesh* alone.

A United Yeshiva Fund

Once again, perhaps more out of desperation than anything else, calls are being sounded to build a *United Yeshiva Fund*. What this means, positively, most of us know—and it is not necessary to spell out the details. The idea is a good one and has been long in coming. Yet, realistically, no-one has as yet come up with a practical, carefully-worked out plan, or an effective strategy to implement it. Many abortive attempts have been proclaimed over the years, yet there is not as yet, unfortunately, the kind of unity in our Orthodox ranks that will make such a *united* fund possible.

Further, those camps which are not in sympathy with Orthodoxy seem to be able to get the ear of the leadership of the major funds available for education, and threaten to overwhelm us. While some are ready to "negotiate" with these leaders, others are adamant in their separatist philosophy. There seems to be no-one ready to call the Orthodox leaders to work out some strategy in regard to these funds. All of this makes for greater frustration and greater apprehension for the welfare of our Day Schools. We are "in a stew," to put it simply.

THERE ARE MANY OTHER SHADOWS WHICH BLOCK OUR horizons as we dream of the potentials still inherent in the dynamic Day School movement.

Personnel for our schools is still hard to come by. Many of our Yeshiva-trained people are going into other fields of endeavor. Our lay leaders are getting tired—or are already worn out. They have lost their initial pioneering spirit; they are suffering from battle-fatigue. Enrollment in many Day School cities is still on the wane. Our educational leaders are busy raising funds and putting out deficit-fires and have little time for educational research and growth.

The picture becomes blacker and blacker as we pursue our *cheshbon hanefesh*. The parchment reading: *Onoch i ofor ve'efer*—WE ARE BUT DUST AND ASH, keeps coming up over and over again. The shadows press down on us and sadden us.

What can we offer at this time of the year—when the moment of truth comes—as consolation and encouragement to those manning the battlements of Torah all over the country?

Only this. We must endeavor with all our hearts and souls to make more direct contact with the other parchment: *Be'shevili nivrah ha'olam*—FOR ME ALONE WAS THE WORLD CREATED! We must tell ourselves over

and over again that there is *no* other answer for the survival of Torah in America but the Day School. We must do all in our power to dispel the shadows. We must work harder and pray harder for *siyata d'shmaiah*, the help of the Almighty, to bless our efforts.

And more! We *must* find a corps of honest men who are not suffering from "illusions of grandeur" or who are not prone to indulge in the "tyranny of leadership," who, though they differ in the means, are ready to work together for the end and—to the end.

The time has come for true grandeur of the spirit,

when the things which divide us must be sublimated and when we *must* give precedence to those things about which we agree. The House of Torah is on fire—and there is no time to indulge in examining one another's piety and in allowing one's self the luxury of insisting that his point-of-view is the *only* correct one. New strategies, new energies, new approaches *must* be found to preserve the apple of American Jewry's eye, the Day School movement.

May the New Year bring about such a fresh turn of events!

Abron Jeruchem

A Voice From Beyond

The Kedoshim Ask Some Burning Questions

RABBI AHRON JERUCHEM is a prominent talmudic scholar who came to this country in 1940 from Vienna, Austria, where he was the Rabbi of the famed *Ahavas Torah Schul*. The following is a section of a larger work now being prepared by the author. Among his publications are a study on Ramban, and *Lo Sichkach*

(in Yiddish) and *World Lost* (in English), expressing the deep concern of the author with the problems he treats in this article. This concern has been a motivating force in Rabbi Jeruchem's efforts since 1940 to stir Jewish public opinion to action. We trust that this article will further these goals. □

THIS MESSAGE comes to you from many generations of Jews who have lain in East European ground for centuries, and from the six million massacred who fell in the field of history's most savage slaughter. It is a collective call to all of you, living brethren, from all of us. We, that is, our "dry bones," turn to you; "all our bones speak" to you. Many among us shrunk to bones even before our lives were snuffed out. Hunger and horror, torture and terror reduced us to skeletons. Some of us arrived as piles of ashes, some went up in a column of smoke.

With this, our desperate outcry, we beseech you, to stir your hearts and minds. Pause for a moment; keep silent—listen to those who went "down into silence."

Two decades have passed since we were left alone. We understand the anxiety of the survivors to run from the bloody soil. But we do not comprehend that they never return to visit us, to abate our loneliness. Addressing ourselves to all of you, we wonder why none of you ever appears to find how we rest, to ascertain whether we still *are* in our resting places.

When you were children, we would come to you in the night to be sure that you were sleeping peacefully. Why do you not come to see how we sleep?

In the language of our Torah "to die" is to be

"gathered to one's people." To us, death has meant separation, isolation *from* our people.

Did it ever enter your mind to gather together the mass graves scattered over Eastern Europe? Did you once think of transferring the remains of the holy to the Holy Land?

Have you ever wondered what it is like to lie in strange lands surrounded by the people who helped the German murderers to kill?

The stones which marked our tombs were taken away, the fences which enclosed our burial-sites are gone. We are exposed to invasion and abuse, subjected to desecration. Our graves are trampled by beasts of all sorts; cattle graze above our heads. Scavengers loot our abodes in search of gold teeth, as if the German hyenas missed anything.

We can do nothing to drive them away, and you seem not to care. No one disturbs those who disturb our slumber.

Like Job we thought, "if we would sleep, we would be at rest." Yet we sleep, we came to rest, and find no rest.

Near and above our graves rise parks, halls of entertainment, of joy and laughter, blackening ever more the darkness of our night.

KIEV, U.S.S.R.—The evening rush hour crowd on a bus bound for the suburbs seems the same in any city in any country.

Tired office workers, dozing on their feet or reading novels taken from their worn briefcases, filled the No. 18 trolley-bus from downtown Kiev the other evening. There were secretaries heading for home, patting their uneasy hairdos, a young man out with his date.

Connecting with the main trolley route, the No. 56 bus turned into Demyan Bedny Street. On the right were rows of five-story apartment houses with groceries and little repair shops on the ground floors.

On the left was Babi Yar.

Once this broad open meadow was a deep ravine, where the bodies of tens of thousands of massacred Jews, Ukrainians, Russians and Poles were hurled by

panic-stricken Germans as they prepared to withdraw.

This was in 1944. It was one of the most brutal massacres of World War II.

Writer Recalls Visit

"I went out to Babi Yar shortly after the war was over," said a prominent Ukrainian writer, Aleksei Poltoratsky. "As I walked along I tripped over the torn shoe of a little child. I have never gone back there since."

A new generation did go back to Babi Yar, as Kiev grew out from the center and Demyan Bedny Street became the thoroughfare for a new housing development. Young workers moved out to the fresh air of the suburbs from their old crowded and dingy apartments.

A factory worker of about 30 strolled along outside his building, carrying his baby son in his arms. Yes, he knew this

used to be Babi Yar, he said, but that was a long time ago.

"Yar" is the Ukrainian word for ravine, and the ravine exists no more. For over a decade, builders of the suburban development have dumped waste earth into the ravine, covering over a painful memory.

No one knows how many bodies lie deep under the earth fill. Estimates range around 70,000. Most were Jews. Babi Yar became a name of infamy as much as Buchenwald or Auschwitz.

Now couples who have no memories of the war stroll through the wooded fringes. Neighborhood boys have staked out two soccer fields. A small girl with a big red bow in her hair makes mudpies on the sidelines . . .

—From a dispatch in
THE NEW YORK TIMES

We realize that it is too inconvenient for you to come to us. There are more pleasant places to go. But wherever you are, close your eyes for a while and project yourself into our position. Imagine you are alone, abandoned, cut off not only from life but also from the memory of the living. No one stops to whisper a prayer, to say a Kaddish, to drop a tear into your grave. Only vandals, barbarians pass your way, annoy, anger you, step on you, crush, crumble you. You are forgotten, forlorn, deserted. *"The ways of Zion are in mourning, because none come to the feasts, all her gates are desolate."*

A LONG TIME HAS GONE BY since the monstrous blood-bath. You who survived returned to business as usual, as if nothing had happened, as if the greatest flood of blood ever, did not take place before your very eyes. In the course of the years, some of your own have departed. You interred them and placed stones on their graves. Often you come to express your sorrow. Every now and then, someone smears a swastika on a grave-stone or throws it down; you become agitated and hasten to repair it. Our graves have nothing left to be defaced or knocked over. Not stones—bones, our very fragments are in jeopardy. This does not agitate, does not irritate you.

With Yehudah Halevi each of you should ask himself: *How can eating and drinking be sweet to me, while I see dogs rending at your young lions? Or how can the light of day be pleasing to my eyes, when I see corpses of your eagles in the beaks of ravens?*

How can you stand idly by, how can you build houses, decorate homes, water your gardens, knowing that we lie without protection, confronted with diverse elements of mutilation and abasement?

Say not, since we are dead and do not feel or know

anything, it makes no difference what happens to us, or where we lie. How do you know that we do not know? Have you ever been dead? Do you already know all the answers of life, that you are so sure about the facts of death? Have you ever experienced them? Not having access even to all the secrets of the world you live in, you venture to claim knowledge about the mysteries of after-life. Maybe your assumption in regard to the nature of death is one of the illusions man has about so many phenomena of being and non-being. Do you not, while sleeping, consider everything you see and think of in your dream as real? And it is not. Could it not be also that in the absence of empiric evidence your conjecture about the dead's ability to sense and to know is merely a product of your imagination? Who knows?

There are most competent sources which indicate that expiration of life does not mean abrogation of the capacity of knowing or feeling.* And also that the dead have their preferences and are sensitive as to where they are laid to rest. Did not Yaakov charge his sons: "Carry me out of Egypt?" And Yoseph pleaded to his brothers: "Carry up my bones from hence."

And when the time of Exodus arrived, people were busy accumulating wealth, as you do. Mosheh Rabbeinu alone thought of the bones of Yoseph and his brothers, and took them with him. What remained of all the gold and silver the others were occupied amassing? Nothing. Only Mosheh's deed was of lasting value. Throughout their wandering in the desert the Jews carried with them the bones of Yoseph in a coffin resembling the ark containing the Tablets of the Law.**

* Brachos 18a-b; Baba Metsia 84b.

**Concerning the difference where one lies see also Jerus. Moed Katan II, 4; Shulchan Aruch, Yoreh Deah, ch. 363.

"For the living know that they will die" (Kohel 9:5). But you seem not to know it. Otherwise you would not behave the way you do. For, in case the hour of Resurrection, when "the earth shall cast out the departed" and "the dead will be brought to life again," is still far off, you too will be summoned sometime. Sooner or later you will be our guests. Then we shall put before you the question: What did you do in those long five years while we were systematically and pitilessly exterminated? And what did you do thereafter, when our bodies were the target of defilement, of humiliation?

WHERE WERE YOU during our awful ordeal, and where are you now? Till we breathed our last we kept on hoping you will come to our rescue, you will somehow manage to free us from the clutches of the bloodhounds. You disappointed us terribly. You did not meet the challenge. You failed the test then, and you fail the test now. You followed the course of the "democratic" Western powers. They did not speak out, and you did nothing to make them act. They were deaf and dumb toward our trial, and so were you. They wrapped themselves in silence, and so did you.

"When the Almighty gave the Torah, no bird chirped, no fowl flew, no ox bellowed, the Ophanim did not stir their wings, the Seraphim did not say 'Holy, Holy,' the sea did not shake, the creatures spoke not, the entire world kept silent and stood still" (Shmos Rabah, ch. 29, 9).

The same condition prevailed when the people of the Torah perished, when an Empire of Torah disappeared, vanished. The whole world stood still. All the humanitarians, even the Societies for the Prevention of Cruelty to Animals exercised strict indifference. And when somebody tried to do something about it, he was silenced. *Haolam Shosek*, the world kept silent, *Uma-charish*, it also silenced others.

As in the hour of Revelation so it was in the long years of devastation: *"And all the people perceived the thunders and the lightnings and the voice of the horn and the mountain smoking, and the people saw it and trembled and STOOD AFAR OFF."*

You pretended not to be quite sure; you refused to believe that the rumors were true. So you granted yourself graciously the benefit of the doubt, and decided to do nothing.

And when the black curtain went up, when the horrible acts of bloodshed were revealed; when your calls for your dear ones were met with dreadful silence; when you learned that the bitter facts far exceeded the previous reports, you resumed your passivity, your inactivity. For, even then some work was left to be done . . .

. . . to liberate the children Jewish mothers, in their despair turned over to non-Jews before they were driven into crematories, in the hope that after the war, our people would redeem them . . .

. . . to save our remnants, what was left of us.

Both tasks were not carried out by you. Our children were raised as Catholics, the orphans of holy martyrs bear crosses on their breasts. They have no idea who they really are and under which circumstances they came to be where they are. They were even inoculated with the anti-Jewish poison. *"Those that I had tenderly nursed and reared up, my enemy brought to their end"* (Lamentations 2:22).

And we, the dead, we are where and how we are.

What of the *Mitzvohs* of *Pidyon Shvuyim* and *Koved Hames*? Is this the treatment we deserve after all the anguish we underwent; after such a dreadful end? Is this the way you compensate us for all the inexpressible suffering and sacrifices? This is the reward you bestow upon us?

MOREOVER, SOME OF YOU POINT AN ACCUSING FINGER at us. Some are displeased with the manner in which we conducted ourselves in the time of our agony. We, the starving and freezing, the tortured, the almost dead prisoners, should have resisted, fought the mightiest armies in military history, the ferocious forces which had conquered nearly the whole European continent. With our bare, shuddering hands we should have taken on the best-equipped horde in history with its tanks and cannons.

Some forget that the enemy was not only powerful and brutal; he was also insidious in employing every form of deceit and trickery. We were always led to believe that there was a spark of hope for survival.

Those who call us to task for not having been brave enough never faced the German sharks with the sub-machine guns in their hands.

And let the critics recall how cowardly the German superman behaved after their surrender. How submissive the imperious German soldiers were in retreat and defeat. How meek the arrogant generals became when captured. How all the Germans, without exception, lost any notion of national honor, of dignity and morality, how they degraded themselves, how they kneeled before the "decadent" Allied soldiers. How they cried, bowed before the "inferior" Jewish soldiers, whose relatives they had tortured to death. How they kissed their boots for a cigarette. How they renounced their national identity for a glass of beer. How they sold their wives for chocolate. How Goering cringed before his judges, how the Reichsministers tearfully pleaded for their lives in Nuremberg. As long as they thought themselves indestructible they knew of no pity. But being brought down they begged for mercy.

Did not countless captured Allied soldiers submit to tortures and death by the German sadists without resistance?

Innumerable and beyond description are the heroic acts performed daily, hourly, by the captives, despite all the bewilderment and sorrow. In those nightful days there was only one type of heroism possible, that which Rashi (Chagigah 12a) terms "heroism of the heart." And this they performed profoundly, amazingly.

The epic tales of Jewish greatness in that era, the saga of our fight and fortitude will never be told, for they sunk with us into the graves.

The critics who sit in judgment on martyrs should ask themselves whether they were capable of acting, purifying and preparing themselves for the "sanctification of Heaven's Name" like the ninety-three Beth-Jacob young women of valor.

Oh, you oblivious brethren, how fast you forgot the Teutonic monsters, how soon you forgot us, their victims.

EVEN IN DEFEAT the Huns were victorious. If they had won the war, it would have been a *German* triumph. But being finally vanquished, they disclaimed their role. It was not they—the Germans—who committed all the crimes. It was some other fellows, some strange Nazis. The Germans are actually mild-mannered, good-natured people. They were as much victims of the Nazis as were the Jews.

As if the mad villain-leader had ascended the rule of the Reich by a coup, by a revolution. He was *elected* by the German people in secret ballots, by his appeal to the cruel instincts of the masses. Voluntarily they gave him the mandate to rob and to murder. Years before the vampire came to power he acquainted them with his gangster-program in his "Mein Kampf." The promise that he will build a mighty world empire on the debris and corpses of other people made him popular. The pledge that he would divide among them what he would steal from others won the hearts of his fellow-degenerates.

Real Nazis were those few who could not hide their blood-stained hands. They were named "former" Nazis or "ex" Nazis (as though a killer could become an "ex-killer" or a "former murderer"). Now they figure as "good" Germans, and become judges before whom other "former" Nazis are brought for trial.

Keeping with the general strategy of renaming, you, too, adopted the new terminology, and speak of Nazis and Germans as two different groups of people. By this you share in the whitewashing of the cannibal nation.

Now our murderers enjoy an unheard of prosperity, international prestige and military position, thanks to their forgetful conquerers. The German intellectuals

again read Nietzsche by light filtering through lampshades covered with human skin. Again the professors study the results of the abhorrent experiments practiced with us as guinea pigs; the autopsies on living prisoners without anesthesia. Again the "good" Germans take pride in the goose-steps of their regiments. They have everything a German heart desires. The only thing they are still missing is nuclear weapons. And this, too, they will soon get from the former foes whose poor memory is chronic.

You, too, have contributed to the rehabilitation of the German economy by buying goods of those who have locked us in cattle cars, who have gassed us. You buy the Volkswagen, made in the factories where the Powzer Kampf-Wagen with flame throwers, used in the Warsaw Ghetto were produced. Count the fatalities caused by Volkswagen on the roads of Eretz Israel!

When the winds had blown away the smoke of the crematories, some of you returned to the accursed former "home"-land to live with the "former" Nazis. Again German music, which was played while Jews were hanged, sounds in Jewish homes. It is a Jew who represents the German interests in U. S. A., contributes to both Democratic and Republican campaigns, successfully lobbying for the return of assets and captured military materials to Germany.

Soon after Germany's collapse so-called Jewish leaders went there to extend the hand of friendship, to accept "honors" and to ask for a fraction of the fortune plundered from us.

This the looters call indemnity, restitution, reparation. Can the life of one child burned alive be indemnified? After all their payments can the German thieves repair the damage, retribute the gems, gold teeth, wedding rings pulled from the fingers of Jewish women, the personal possessions they stole; the art treasures, the paintings they pillaged.

For this was not only the bloodiest slaughter in history, it was also the greatest *theft* of all centuries. What of the public and private libraries the Sifrei Torah, the rare books, all kinds of collections. What of the priceless irreplaceable manuscripts, the precious incunabula, the realm of thought, learning, and knowledge they destroyed. A gigantic spiritual estate, built in centuries, a world of cultural wealth, accumulated during almost a millenium, the religious reservoir for Klal Yisroel—they brought to ruin.

And what became of the funds from the "Material Claims?" How were they handled? How were they distributed? And were we—our bones and ashes that is—not entitled to some share of it? Other nations establish war graves commissions to honor their dead, to mark their graves, to guard them from dishonor. Could we not have expected at least the same concern? Not a cent of this money was spent to liberate our

*"If the Jewish people rejects German expressions
of good will, nothing good can result. The Nazis
murdered as many Germans as Jews!"*

—KONRAD ADENAUER

children or to protect our graves. Only a minute fraction was used for restoring our lost Torah heritage while millions of dollars were spent for pursuits alien to our way of life.

When after years of aversion the Germans finally decided (as an act of revenge for the state reception given to the head of East Germany in Cairo) to establish diplomatic relations with the State of Israel, the Jewish "leaders" were most happy. The joy of indignity reached its height when, at the reception for the German Ambassador (a general in Nazi-Germany) and the chief counselor (a former Hungarian Nazi), a Jewish orchestra intoned *Deutschland, Deutschland Uber Alles*, and a German flag was hoisted in the Land of Israel.

Oh, we wish we could turn over in our graves—such disgrace. The Ambassador then reported home: "The Jews treat me with cordiality and warmth. I am a welcome guest at their parties and they come to my dinners."

THE SERVILITY of the "leaders" was climaxed at the private visit of Konrad Adenauer to Israel. As a member of the Reichstag he raised his hand voting for the bill to give the Chief Minister unlimited power. As Chancellor he appointed an official of the Nazi Interior Ministry and co-author of the Nuremberg racial-legislation against the Jews (Hans Globke) as Secretary of State and his chief personal aide, but still he is a "good German" and was given a royal reception.

Never was a son of our people greeted with so much enthusiasm in the Land of Israel by its officials as was this German. Wherever he went, cheers, homage, courtesies; German flags displayed everywhere. Loss of self-respect and tastelessness knew no limit. He was made to kindle a candle for us who were slain by his people.

Because the Weizmann Institute gets special grants from the German government and the Volkswagen firm, he was invited to Rechovot. And a Jewish writer reports in a Jewish paper:

"History was made here when the 90-year old Dr. Adenauer—in the pink of health and walking erect—approached the speakers platform amid thunderous applause by an audience composed of distinguished Israelis from every walk of life . . . The venerable statesman . . . who had done everything in his power to rectify the wrongs the Third Reich had inflicted upon Jewry (our emphasis) . . . said 'your hearty welcome has

assured me that my visit will be unforgettable' . . . The most touching moment of the unique event occurred when the chief executive of the Weizmann Institute made him an Honorary Fellow and presented him with a special scroll. As Adenauer accepted the honor two charming lady students brought the Institute's official robe and ribbon and placed them on him. The audience rose again in a second round of applause. No one present could fail to sense the historicity of the event."

The hysterical description of the "historical event" reflects the frame of mind, the mood of "leaders" who cannot forget—the money a German procured for them.

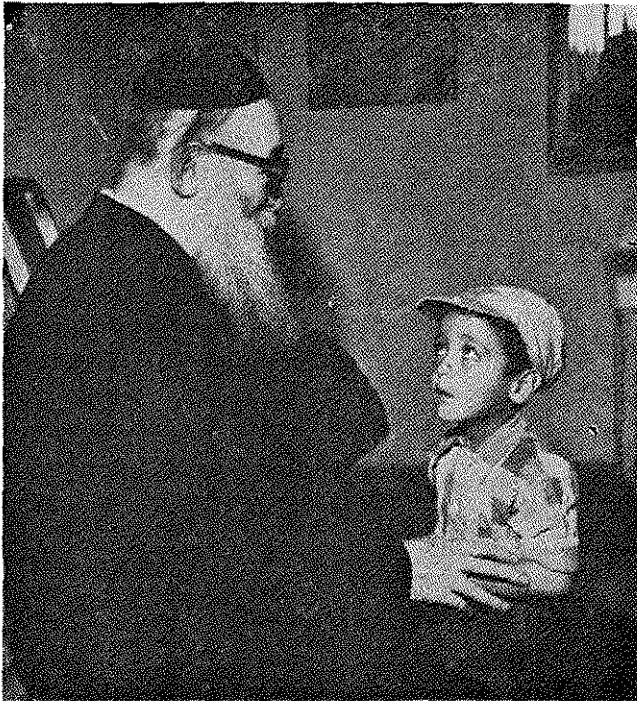
When at the luncheon he gave in honor of the distinguished guest the Jewish Premier dared to say that Germany's reparation payments, while welcome and needed, could not atone for the Nazi slaughter of 6,000,000 Jews, Adenauer felt extremely offended and expressed his severe anger: "If the Jewish people rejects German expressions of good will [sic], nothing good can result. *The Nazis murdered as many Germans as Jews!*" These are the words of the "good," so-revered and cherished German. The "misunderstanding" was quickly patched up. New and still more exciting honors were poured on the "good German."

At the reception Dr. Nahum Goldmann gave for Adenauer, he toasted him as "the man whose vision, courage and conscience made the restitution program possible. The contribution these payments have made to the development of the Israeli economy and to its industry in particular cannot be overestimated." And Adenauer thanked him for the great role in "helping to erase the brand of shame from the German people."

In Sde Boker, Ben Gurion lauded Adenauer as "a man who had the courage to rebuild his country and his people and who had even the greater courage to repair what his people had wrought."

The short discordance, caused by Eshkol's remark, was thoroughly corrected and "clarified" at the airport, when the Premier came to see Adenauer off. They clasped hands as they walked to the plane. Adenauer on his return to Bonn could boast to the German press that the Jewish premier apologized very meekly and he magnanimously forgave him, and: "We agreed on all questions."

How desperately, we need a Yirmiahu who would give expression to the vastness of our catastrophe, a Yeshayahu to hurl his arrows of condemnation against a depraved leadership in the most sorrowful epoch in Jewish history. □



The Lutzker Rav

R. Zalman Sorotzkin

זכר
צדיק
לברכה

ON SUNDAY, TAMMUZ 8, THE *Lutzker Rav*, RABBI Zalman Sorotzkin, returned his *neshomoh* to his Maker at the age of 86. Minutes before his passing, he was joined by a group of *Gedolei Torah* around his bedside who recited with him: "*Shema Yisroel*."

In one of his own *deroshes*, the Rav noted that when we recite the *Shema*, taking upon ourselves the Yoke of the Kingdom of G-d, it is the custom that we cover our eyes, blotting out the cruelty and injustice which seemingly prevails in the world. At that moment, he said, we judge the world, not as it appears to our "eyes of flesh," but as it truly exists, under the rule of a Just and Merciful G-d, who alone determines our destiny.

As the Rav, *par excellence*, he applied this thought to the rabbi in Israel who is confronted with a people who live outside the domain of Torah and Mitzvos. Let him not be paralyzed into inactivity, said Rav Sorotzkin; rather let him direct himself to that one Jew whose heart is receptive to words of Torah, for in bringing one Jew to Teshuva—in the words of *Chazal*—he wins forgiveness for the entire world.

It was this capacity to work for the glory of Torah in the face of, what to lesser men were insurmountable obstacles, which made the *Lutzker Rav* the powerful leader he was, as Chairman of the *World Moetzes Gedolei Hatorah* (the Council of the foremost Torah authorities established by Agudath Israel), as head of

the Vaad Hayeshivos and of the Chinuch Atzmai, and as the *Rabbon shel Kol Bnei Hagola*.

Rav Sorotzkin, זכר צדיק לברכה, was born in Zacharina, in White Russia, where his father served as rav for sixty years. At the age of 17, he entered the Yeshiva of Volozhin. A number of years later he went to the Telshe Yeshiva, where he became the son-in-law of the Rosh Hayeshiva, the Gaon Rabbi Eliezer Gordon, זצ"ל.

His first *rabbonus* was in Voronovo, and at the end of World War I he became the Rav and *Av Beis Din* of Lutzk. His *rabbonus*, however, was not confined to Lutzk; he took upon himself the needs of *Klal Yisroel*, an attitude which increasingly projected him into the forefront of Torah leadership. It was this very same drive that prompted him to take a position of forceful leadership in Agudath Israel from its very inception; leadership which was evident at every session of every Knessia Gedola (the World Congress of Agudath Israel), and in every effort for Torah in the golden era of Polish Jewry.

In 1940, he arrived in Eretz Yisroel, a refugee from Nazi tyranny. He saw there, as his prime responsibility, the need to organize a Vaad Hayeshivos of the type which had been so productive in Poland. He became a member of the *Moetzes Gedolei Hatorah*, and at the passing of the Gaon Rabbi Isser Zalman Melzer, זצ"ל, he ascended to the Chairmanship of the body which

guides the destiny and the policies of Torah Jewry. In this capacity, he was called upon, with his colleagues, to rule on some of the most delicate problems which have confronted Jewry since the founding of the State of Israel.

The crowning glory of his forceful leadership, was the establishment of Chinuch Atzmai, over tremendous obstacles. He guided this unprecedented network of Torah schools with such self-sacrifice, that even his illness found him still actively leading Chinuch Atzmai.

In the tradition of the *manhig Yisroel*, Rav Sorotzkin, his tremendous burdens notwithstanding, produced a substantial contribution to every aspect of Torah and rabbinic scholarship. His monumental commentary on Chumash, *Oznayim Latorah*, has become a modern-

day classic in the field. The tradition of the "philosopher-king," which still is but a dream in the non-Jewish world, was personified in the *Lutzker Rav*.

Rav Sorotzkin leaves five sons, each involved in dynamic efforts for the strengthening of Torah. His son, Rabbi Boruch Sorotzkin is Rosh Hayeshiva of the famed Telshe Yeshiva.

Much will be written of the life and works of Rabbi Zalman Sorotzkin in time to come. While the loss which every Jew suffered at his death is still fresh in our hearts, we have chosen to pay tribute to the Rav by making available to the English-reader an adaptation of one of his unforgettable *deroshos*, which concerns Yom Kippur, the Day of Atonement, which will soon be upon us. □

The Tablets and The Golden Calf

Adapted from a Yom Kippur Derosho by R. Zalman Sorotzkin

"We go to the Bais Haknesses [on Yom Kippur eve] and it is the custom that the chazan removes a Sefer Torah and recites Kol Nidrei."

Rosh on Yom Kippur

THIS IS ONE OF THE FEW REFERENCES WE FIND TO the custom of removing a Sefer Torah from the Ark before Kol Nidrei. Others are silent on the subject—perhaps because they could find no basis for it. But, since the *minhag* is now so widely practiced, it would be useful for us to discover its origins.

Yom Kippur was set by the Torah on the tenth of Tishrei, since it was on that day that Moshe Rabbeinu came down from Sinai with the second *luchos* (tablets) and informed his people that the Almighty had forgiven them for the sin of the Golden Calf. Each year, on that day, the *ais rotzon*, the time of grace, is re-awakened, and for that reason the tenth of Tishrei was fixed for all generations as a day of forgiveness.

Viewed in this light, we can see the *minhag* as a recapitulation of Moshe's return to the people, bringing with him the Torah and G-d's forgiveness.

- The chazan opens the Ark, symbolizing the opening of the Heavens.
- He removes a Sefer Torah, symbolizing the second *luchos*.
- He goes down from the *bima* to the people, symbolic of Moshe's descent.
- *Ohr zorua latzadik* (Light is sown for the righteous) is recited, symbolic of the rays of light

which emanated from Moshe, and recalling Moshe's success in prevailing upon the Almighty to undo His oath, so that He might forgive the people.

- The congregation calls out: "Forgive this people's sin."
- The chazan relies: "And G-d said, I have forgiven, as you prayed I would," symbolic of Moshe's announcement to his people.

All this is followed by the *Shecheyonu*, praising G-d for having brought us to the Day of Atonement, and for the high level in which the people find themselves in prayer and fasting—as compared to their normal level, symbolizing finally, the contrast between the status of the people when Moshe came down with the first *luchos*—dancing around the Golden Calf—and the contrite manner in which he found them when he brought down the second *luchos*.

Some Questions

There are a number of questions which have occurred to me in regard to the breaking of the *luchos* by Moshe. 1.) Moshe was told by G-d to go down to his people because they had made a Golden Calf. Nevertheless, he took the *luchos* with him, most likely, to give them to Israel even though they had sinned. But, what he saw changed his mind. He saw the Calf—of which he already knew—but he saw also that the people were dancing around the Calf. At that point he decided to break the *luchos*. But why was the dancing around the Calf more disturbing to Moshe, than the making of the Calf itself? 2.) Why did the

Almighty permit Moshe to take down the *luchos*, knowing that the people were not in condition to receive them—was it His purpose that Moshe should break them? 3.) By what right did Moshe break the *luchos*, which were the handiwork of G-d; and why did G-d Himself congratulate Moshe for breaking them? 4.) Moshe ruled that since a stranger could not be given a portion of the *Korbon Pesach*, one could certainly not give the entire Torah to those estranged from the true G-d. But, would it not have been a better course of action if Moshe judged only those actually guilty in the affair of the Calf, convinced the others to go back to their G-d, and *then* to have given them the *luchos*—why instead did he break them? 5.) The Torah eulogizes Moshe with these words: “And there arose no *novi* in Israel like Moshe whom G-d knew face to face, by virtue of the signs and wonders . . . and the strong hand, and the great fear which Moshe generated before the eyes of all of Israel.” The Sages tell us that the “strong hand” is a reference to Moshe’s breaking the *luchos*, and it is characterized in a similar vein to the wonders which Moshe performed before the Egyptians. But, what was the strength which Moshe manifested in breaking the *luchos*? 6.) Moshe called out, *Mi Lashem ailay*, in order to filter out the faithful; and “all the men of Levi rallied to him.” But where did the majority of the people stand? With Moshe?—why did they fail to come to his aid to root out the evil which had spread in the camp? With the Calf-worshippers?—why did they permit the men of Levi to wipe them out? And how did Moshe manage to prevail with one tribe against eleven others? 7.) Moshe returned to G-d and said: “This people has committed an immense sin; they have made for themselves a god of gold.” From this it would appear that before Moshe descended the Mount, he did not think that the sin of the Calf was quite so terrible—they had made a god of base metal. Only when he learned that it was formed of gold did he consider that a grave sin had been committed, but what difference does it make if people make their gods of base metal or of gold?

. . . Some Answers

Certainly, there is no difference between one false god and another, but . . . there is a great difference between those who *believe* (even in false gods) and those who do *not* believe. The believers are looking for a god, and while they stumble, they may one day be brought to serve the true G-d. But the *kofrim* (the non-believers) are not looking for a god; they believe only in themselves and they serve . . . only themselves. The believers, have at least a belief in a power greater than themselves; they believe that man has some responsibility, that he must exercise some restraint on his passions. The others have no standards of behavior other than those imposed upon them by

society, and when these restraints are removed for a moment, they are capable of the most vicious acts.

When Moshe was told by G-d that his people had made a molten image, he felt that they had only been slightly diverted from the proper path to G-d; that they retained their belief in a higher power and their belief that man must restrain his instincts. He felt that the *luchos*, “written by the Finger of G-d” would quickly motivate them to return to the true G-d. But as he approached the camp he saw the people dancing around the Calf in a spirit of abandon, as the Torah tells us: “And they arose and made sport,” an expression which the Sages tell us connotes sexual immorality and a relaxation of moral restraint, he realized that the people had gone too far for the *luchos* to have any effect upon them. He expressed his re-evaluation of their sin with the words, “. . . they have made for themselves a god of gold”—gold being the currency with which man can indulge all of his inclinations to evil, and which opens the door to a complete rejection of the true G-d and the abandonment of all moral restraint.

A Compromise?

While he realized that the bulk of his people was not involved in the rebellion against G-d, he saw them standing by, watching what was happening, yet failing to protest the action of their brothers. He knew that it was simply a matter of days perhaps before they would all be sucked into rebelliousness. When they say that Moshe had come down from Sinai with the *luchos*, written by G-d, they were cast into confusion and turmoil. Perhaps, they conjectured, they could evolve a middle path, a compromise between the *luchos* and . . . the Golden Calf. The Golden Calf would assure them “happiness” in *Olom Haze*, and the *luchos* would gain them *Olom Habo*. (In our own time there are Jews who are *rodfei sholom*, pursuers of peace, who would compromise, who would reconcile “the good life” with the demands of Torah; who go to the Beis Medrash each day, and send their children to schools where their *emuna* is destroyed.)

Moshe saw that such compromise could only lead to a complete break by the people away from the G-d who had taken them out of Egypt. He understood that he could do but one thing; that he had to act with a “strong hand.” Before the eyes of his people he shattered the *luchos*. When the people saw what Moshe had done—Moshe who had been their faithful leader, and had pleaded their cause before the Heavenly Throne—had shattered the *luchos* because of the Golden Calf, they regained their moral sense and offered no resistance when Moshe, with the men of Levi, rooted out the evil that was among them, and destroyed the Calf. It was perhaps for this reason that the Almighty permitted Moshe to take the *luchos* with him, knowing that his drastic act would save the people

from an irreparable break with their G-d. And it was this act of Moshe which brings the Torah to say of him: "And there arose no *novi* in Israel like Moshe because of "the strong hand" which he demonstrated "before the eyes of all of Israel."

Although in our generation, which has climbed to such great cultural heights, there are none among Israel who practice idolatry in a base sense, there are all too many among us who dance around the "Golden Calf", whose lives consist of an endless and self-defeating pursuit of physical pleasures, and who know no restraint.

When the rabbi comes down to his people on Yom Kippur night, Sefer Torah in hand, he must be able

to discern the nature of the sounds he hears. If he hears cries of, "Forgive us"; expressions of regret for past sins and a resolve to come closer to G-d, then he knows the people are ready for the Torah, and that the Almighty will forgive their sins.

But if he hears the sounds of pagan festivity, the echoes of singing and dancing around the "Golden Calf", then he must muster the strength of Moshe Rabbeinu, he must show "the mighty hand," to shatter the *luchos*, as it were, and to make his people realize how dangerously close they are to breaking the last threads that tie them to their G-d. And it is only with such forcefulness and daring that he can rescue his congregation from "the evil decree."

גדולה תשובה שנוביאה גאולה לעולם

So Great is Teshuva...

(The following are selections freely adapted from the writings of the *Maharal MiPrague* based on Midrashic references to *Teshuva*, from his classic work, *Nesivos Olom*).

The Teshuva Mystique

Wisdom was asked: What is the result of sin, and replied that man's sins will forever pursue him. In response to the same question Prophecy replied: The soul that sins must die. When Torah was asked the result of sin, the Torah declared: Let the sinner bring an offering and he will find atonement. And finally, the Holy One, Blessed Be He, was asked, What of the sinner? and He replied, Let him do Teshuva and he will be forgiven.

(*Talmud Yerushalmi*)

This Midrash explains to us the mystique of Teshuva. From the point of view of reason, the sinner should not be able to simply erase his deeds by Teshuva, for how can one undo an act which has already been done. Nevertheless, reason notwithstanding, Teshuva is offered to us as a direct function of the Almighty. While Prophecy maintains that evil and doers of evil must be removed from Creation, and the Torah—the instrument for man's perfection—insists on an actual *deed* to undo evil, it is the Almighty alone who grants the gift of Teshuva whereby the emotion of repentance alone eradicates an evil deed.

A Paradox

It appears to be a paradox that Teshuva, which has no weight in the judgment of a human tribunal, is yet fully acceptable before the Heavenly Tribunal.

But there is good reason for this difference. A human tribunal has jurisdiction over man's evil deeds alone; it does not have the competence to judge goodness, since what appears to be a proper act may be a cloak for evil and the Almighty alone can plumb man's heart. This tribunal is therefore restricted to judging whether or not a man was guilty of an evil act. It cannot measure Teshuva; it is unable to evaluate the authenticity of what is essentially a deeply-rooted emotional experience. The Heavenly Tribunal sees man in his totality; it can measure evil and evaluate goodness and therefore has jurisdiction over all of man's actions, a competence which even Wisdom and Prophecy do not possess.

* * *

Let each man repent one day before his death, Rabi Eliezer tells us. But how is man to know when he is to die, his disciples asked him, and Rabi Eliezer replied: Let him then be engaged in Teshuva each day of his life, lest he die the following day; he will thus pass his life in a constant state of Teshuva.

(*Talmud*)

This being the case, why did not Rabi Eliezer simply state that one should be constantly engaged in Teshuva? Had he stated it thus we might have been led to believe that if man has not been in a constant state of Teshuva, then Teshuva before his death would be of no avail. He therefore states: Let every man repent one day before his death, in order to make it clear that even if man has sinned all his days, the gates of Teshuva are open to him until his dying day. This is so because death itself is essentially a return to G-d, and if he has experienced Teshuva, then his return to G-d is so much more complete.

Love and Fear

Rabi Chomoh the son of Chaninoh said: So great is Teshuva that it brings healing to the world.

(Talmud)

When man repents, he returns to his original state of purity, and the entire world returns to its original state. This is what Rabi Chomoh means when he tells us that Teshuva brings healing to the world, for it restores the world to its pristine state.

There appears to be a contradiction between two passages from the prophet Yirmiyahu on the matter of Teshuva. In one instance (3:14) he declares, in the name of G-d, "Return, my rebellious children . . ." which suggests that by the very act of Teshuva they are already healed. In another passage (3:22) he declares, "Return, my rebellious children, and I will heal you . . ." indicating that after Teshuva they must yet be healed. In fact, however, the two passages refer to two different types of Teshuva. When man returns out of Love of G-d he is already healed, since his expression of Love has brought him to his destination. But, if he returns out of fear of G-d, he has not yet come all the way, and he has need of G-d's help to bring him to complete healing.

Communal Teshuva

Rabi Levi said: "So great is Teshuva that it can bring man up to the Heavenly Throne. Rabi Yochanan points out that it can bring him *up to* the Throne, but not actually to the Throne itself. But how can Rabi Yochanan say this when he has himself pointed out that Teshuva has the power to set aside a negative command of the Torah?

How is this so? If a man should divorce his wife and she becomes the wife of another man, he may never again take her back as his wife. And yet, Israel has 'taken another wife' and the Almighty permits her to return through Teshuva. But this no contradiction, for when the entire people return, the power of Teshuva propels them to the very Throne, a goal which one man alone is not able to achieve.

(Talmud)

Teshuva returns man to his original state, and his soul having been hewn from beneath the Heavenly Throne he returns from whence he came. But since we might think that it takes man directly to the Almighty Himself, Rabi Yochanan points out that Teshuva does not take him all the way. The Gemmora finds this in contradiction to Rabi Yochanan's own declaration that Teshuva has the power to set aside a negative command of the Torah, which obviously would mean that it returns man to the Almighty Himself. The Gemmora therefore concludes that in this respect there are two levels of Teshuva, the per-

sonal and the collective. Man by himself, through Teshuva, can climb up to the Heavenly Throne, but no further. But when Rabi Yochanan tells us that Teshuva can set aside a mitzvoh, he is speaking of *Klal Yisroel*, of the power of collective Teshuva, which can bring the people of Israel directly to the G-d of Israel.

Teshuva and Geula

Rabi Yosi Haglili said: So great is Teshuva that it brings *Geula* (Redemption) to the world. As it is written: "And a Redeemer will come to Zion and to those among Yaakov who return from sin." Why will the Redeemer come?—because of those who return from sin.

(Talmud)

By the act of Teshuva man separates himself from the *Yeitzer Hora* (the inclination to evil) and thereby becomes free. Since man is normally ruled by the *Yeitzer Hora*, and Teshuva frees him from that rule, his act of self-redemption is an act of *Geula* which brings closer the Redemption of *Klal Yisroel*.

It is for this reason that the Jubilee year, when the bondsman is released from his obligations, is proclaimed on Yom Kippur, on the day when man is released from the *Yeitzer Hora* and he gains freedom for his body as well as his soul.

* * *

Resh Lakish said: So great is Teshuva, that deliberate acts of wrong-doing are reckoned to have been committed without intent. As it is written: "Return O Israel to the Lord your G-d, for you have stumbled in your sin." The prophet speaks of intentional sin and yet calls it 'stumbling.' But, is this Resh Lakish's opinion?—has he not said that Teshuva transforms intentional acts to merits? There is no contradiction, for when Teshuva is stimulated by Fear of G-d, man's sins are deemed to have been without intent, but when his Teshuva is motivated by Love of G-d, then his sins are reckoned as merits.

It is perfectly clear why intentional acts are considered—after Teshuva—as though they were without intent. Teshuva elevates man to a higher degree of spirit wherein he is no longer capable of his previous wrong-doing, which is now looked upon as having been without intent.

But—how are we to understand that Teshuva, even if motivated by Love of G-d, can transform evil into merit? The answer lies in the fact that it was man's wrong-doing which took him far from G-d. When he is overwhelmed by feelings of regret coupled with Love for G-d, it then becomes evident that his very acts of wrong-doing served to bring him back to his G-d, and they are now reckoned as merits. But while all this is undoubtedly so, one should not attempt to probe the depths of these teachings. □

Samson Raphael Hirsch on the Psalms

THE APPEARANCE OF THIS VOLUME, CONTAINING BOOKS three, four, and five of the Psalms, means that Rabbi S. R. Hirsch's translation and commentary to the Psalms is now available to the English reader *in total*, who owes a heavy debt of gratitude to the publisher, and to the Samson Raphael Hirsch Publication Society for which the work was published. In his introduction to the Book of Psalms, Rabbi S. R. Hirsch wrote that "next to the Pentateuch, the Book of Psalms—among

THE PSALMS by Rabbi Samson Raphael Hirsch,
Volume 2
Translated by Gertrude Herschler
New York, 1966 / Phillip Feldheim, \$8.75

all other books of the Holy Scriptures—has had the greatest influence upon the moulding of the Jewish spirit"; it was surely for this reason that he poured into his *T'hilim* commentary the fullness of his thoughts about the meaning of life and world, making this work a concise but all-comprehensive repository of his philosophy of Judaism.

Many of the fundamental concepts developed at length in other writings of the author recur here in short; in the volume before us we find his comments on G-d's revelation in nature (psalm 104) and in Jewish history (psalms 78, 105, and 106); the meaning of Israel's closeness (111, v. 6) and of antisemitism (129, v. 1); the concept of *Kedushah* (99, v. 3); and the significance of Temple and sacrifices (73, v. 17, and 141, v. 2); the desirable course of Talmud study (119, v. 16); and the role and education of women (144, v. 12). It is interesting to note the author's observation that, in the case of the *Mitzvos* that can be considered *Edos* (expressions of divine teachings). "the understanding of the thought which they are meant to express is an essential part of their fulfillment, for in most instances they are described in the Torah as signs . . ." (p. 332); this idea has its halachic expression in *Shulchan Aruch Orach Chayim*, 11.8, par. 8 (compare also *Derech Pekudecho*, introduction).

OVER THE YEARS, EFFORTS HAVE BEEN MADE TO CHARACTERIZE Rabbi Samson R. Hirsch as an exponent of a "philosophy of convenience," justifying "accommodation" to the social, cultural and political forms and ideas of the nineteenth century. Like his other writings,

the *T'hilim* commentary gives the lie to this distortion of Rabbi Hirsch's ideas. Actually the demands of the Torah upon the Jew, as he formulated them, were truly revolutionary; they called for an unshakable trust in G-d, and for every thought and action to be so motivated, which "must of necessity seem utter 'folly' to the materialist mind" (p. 46). "The purpose of our wanderings through the desert was to train us to give every sphere and aspect of our lives entirely to trust in G-d, to dedicate ourselves to him with the whole of our existence" (p. 57). "It is regrettable that the concept of Divine Service is understood to consist primarily of the ritual of prayer and sacrifice. This is not in accordance with the Jewish idea. . . . To serve G-d means to devote all one's energy, all the means and talents at one's disposal and every moment of one's life to the execution of G-d's will" (p. 195).

Such single-minded devotion to G-d, in defiance of all the rules of practicality and selfishness, Rabbi Hirsch based upon "the great truth that every piece of bread a human being earns for himself and his dear ones through honest conscientious toil is to be viewed only as another demonstration of all the great ways of G-d's rule. . . . Man owes his daily subsistence not to accident, nor even to an automatic interaction of natural and social conditions" (p. 418).

The devotion to G-d expresses itself in the pursuit of the Divine Law, "the constant and permanent objective of all one's thoughts and actions for all time to come." Thus Rabbi Hirsch placed prime emphasis on "the full and thorough understanding of this law" (p. 323). In moving words he described the Jew's devotion to Torah study; "he knew that the suffering which had come upon him had made him better and more noble than before. He felt that his increased and more profound occupation with G-d's law had come about as a result of his troubles; indeed he received all of his misfortunes as admonitions to 'study' the doctrine of Divine Law whose life-giving power . . . was truly demonstrated to him only in the time of trouble. Therefore danger and suffering did not divert him from his occupation with G-d's teachings; instead, the Torah was his refuge . . ." (p. 327).

In fact, "the *good* which the writer of this psalm acknowledges to have received from G-d in the past consists of such aid in the study of the Law as G-d has given him thus far. But, he asks for something that is greater still . . . the higher spiritual talent to be able to penetrate more deeply into the thoughts and

motives at the basis of the laws of G-d" (pp. 344-5). But this does not mean a cheap rationalization of the laws: "... attempts at inquiry into the motives behind these laws would be a presumptuous and dangerous undertaking for a person who does not cleave to G-d's commandments simply because they are His but who makes his belief in their sanctity and binding force subject to the results of his investigation into their reasons and purposes. . . . The sole reason why [the Psalmist] seeks to inquire into the word of G-d is that, to him, the Divine Commandments are indeed the Law of the Lord and hence . . . he seeks to investigate the trail of Divine wisdom, even as the human mind endeavors to search in the marvels of nature and history for the demonstration of G-d's wisdom and almighty power" (pp. 324-5).

WHAT ABOUT THE ADAPTION OF THESE LAWS TO changing conditions? Such a concept can only be held by the nations which "believe that any concept of law is determined by the views held at any given time and place concerning the needs of society. . . . Hence, their law and order are in a constant process of change,

and their social conditions and relationships lack a firm basis. They have no concept of an eternal order of laws which was revealed by G-d . . ." (p. 489). Rabbi Hirsch had harsh words for those who sought to tamper with this eternal order, "those who transgress Divine Law knowing full well that they do so, and then attempt to legalize their transgressions through a fallacious interpretation of G-d's pronouncements in order to justify their defections" (p. 334).

What about other areas of study than the Divine Law itself? They do indeed have their place in the life of the Jew, but only because, and to the extent to which, they further his mission in the world: "The prerequisite for the true fulfillment of the laws of the Lord is knowledge, as thorough as possible, of all the realities of human affairs on earth. . . . Therefore, the true disciple of the wisdom of the Law can learn from every man . . ." (p. 354).

As remote as all these ideas are from a "philosophy of accommodation" for the modern Jew, so far removed are Rabbi Hirsch's ideas from a "philosophy of accommodation" for the Jewish people as a whole. At no point did he permit his reader to forget that we are in exile and that we must look for redemption. The meaning of these terms he made very clear: "Before the actual Temple of Zion can be rebuilt upon its ruins, and the land will blossom forth again from out of the dust, the Temple and land of Zion must first rise again in Israel's spirit. This spiritual restoration of Zion which is nothing else than the ultimate union of Israel with its Law and its national destiny is the goal of all the course of training that exile is meant to afford us" (p. 206).

The passages here quoted demonstrate the wide range of subjects covered in this volume, as well as their relevance to the problems of our time. They also show the combination of faithfulness to the original and excellent readability, which characterizes Miss Herschler's translation. It is sincerely to be hoped that this work will reach the widest possible public.

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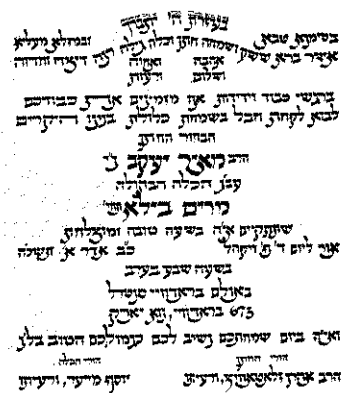
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second looks at the jewish scene

"Creative" Judaism

THE ART OF PROPAGATING *kefira* IS highly developed and insidious. It quickly adopts the most marketable product. In the past generation *kefira* and deviation was sugar-coated with adjectives such as: new, modern, and scientific. The immigrant-Jew, struggling with the problem of economic survival, overwhelmed by a new language and culture, burdened with the stigma of his Old World origin, and caught in the glare and glitter of

the New World, found it impossible to resist this appeal to be "modern." He fell a willing victim to the *amei ha-arets* who had taken over the communal organizations, institutions and synagogues in the name of up-to-date, Twentieth-Century Judaism, American-style.

In this generation an appeal for change for the sake of change, meets with increasing resistance. The Jew having finally "arrived" in America, at least in the sense of

having achieved equal economic opportunities, is casting off his apologetic attitude in regard to his East European origin. The *Yiddishe vort* has become an "in" thing on stage and television. As moods, modes, and even scientific truths experience a rapid turn-over in the marketplace of ideas, the pulling power of being "modern" wanes and gives way to a desire for authenticity. To combat this new trend toward orthodoxy, a new kind of Judaism is being coined—Creative Judaism. *Kefira* is shedding its old, hackneyed mask of "Modernism" and is don-

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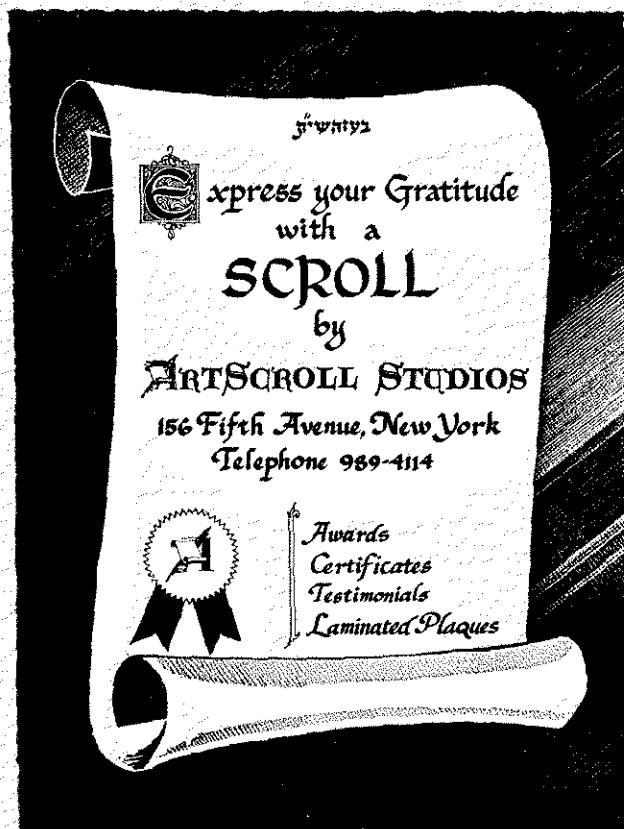
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ning a new mask—"Creativeness."
 "Creative" is a lovely word. It implies "change" with numerous positive connotations. Its opponents by implication, are destructivists. It is a word with which it is difficult to argue. Its exponents, like the advocates of motherhood and virtue, start off with a winning slogan.

WHO THEN ARE THESE EXPONENTS of this ultra-modern *kefira*? The National Jewish Welfare Board is one of them. In a recently-published authoritative statement of its position, "The Jewish Community Center and the American Jewish Future," Sanford Solender, the Executive Vice President of that organization, gave, what is described as the third in a series of landmark statements on the Jewish position in America. The first such statement was the Janowsky study of 1948 and the second, Solender's 1955 study on the functions of the Jewish Community Center.

This position paper is a naked

call for assimilation—"an integrated American and Jewish existence" and for "preference in the allocation of community dollars" to organizations "with primary concern for this issue," i.e., Centers. Solender points out that the Center has "infinite potential" to accomplish these ends through "the teen club, the social dance, the team, the art class, the forum, the lounge, the pre-school group, the golden age program, the day camp, or the resident camp." His first of seven basic guide lines for implementing this new Jewish position in America is "Creative" programming as a substitute for traditional *chinuch*. He says:

Most Jewish material has been taught as abstract information . . . at best of academic and impersonal value. . . . Experiences with the Sabbath, holidays, festivals, and other observances . . . [are] dry, repetitive, uncomprehended rites. The Center is in an apt position to meet this prob-

lem . . . by greater *creativity* . . . [with] art shows, book fairs, concerts, dance programs, theater, *creative* writing . . . discussions, lectures, etc." (emphasis ours)

Another of his basic guidelines for Jewish life in America is "*creative* but respectful" resistance to "pressures" for traditional Jewish practices. With unusual candor Mr. Solender leaves no doubt as to what he means by "creative" resistance. He states quite candidly that he is referring to protests over *chillul shabbos* at Centers, and it is his firm position that the Orthodox and other proponents of traditional practices should be put in their place as creatively and as respectfully as is possible!

He expresses the dilemma of the modern Jew thus:

[He] is caught between two crossfires. One insists that . . . the accent must be placed on Jewish customs, ceremonials and rites. . . . The other contends that the traditional practices . . .

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are vestiges of tribal obsolescence, [but] modern man (i.e., Center member) rejects the primitivism of the cave-man [i.e., the Orthodox Jew]. . . . Rigid unchangeability simply invites abandonment of Jewish practices. . . . Creative accommodation . . . can . . . be their conservation and preservation." (Emphasis ours)

As an illustration of his point, Mr. Solender states:

"The recent controversy over the Sabbath policies of Centers is a case in point. . . . The Center can introduce a new appreciation of the Sabbath through specially designed programs in an idiom appropriate to modern life."

A further guideline for the future of American Jewry is "creative integration of the American and Jewish components of our future" by an "open membership policy" in Centers which will then supply a place for "healthy social contacts . . . through which to expand associational opportunities for young Jews." Bereft of its professional double-talk, we have here an outright plea for inter-marriage, with just enough ambiguity thrown in so as to supply a narrow escape hatch in the event of a storm of protests.

Mr. Solender, of course, is not averse to using governmental funds on federal, state or local levels to aid his projects, although the use of such funds by day schools would probably make him recoil with horror.

Let it not be thought that the Center movement has a monopoly on this new "Creative Judaism." The Introduction to the *Joint Program Plan (1965-1966) for Jewish Community Relations* by the National Community Relations Advisory Council, which consists of seventy-seven local community councils plus the American Jewish

Congress, Bnai Brith, Jewish Labor Committee, Jewish War Veterans, National Council of Jewish Women, Union of American Hebrew Congregations, United Synagogue of America and the Union of Orthodox Jewish Congregations of America, states that its purpose is:

To create conditions that will enable the Jewish group [Note the singular] to live *creatively* by fostering its distinctive group values while participating fully with other groups in the general life of the society. This is the com-

mon cause to which all Jewish community relations agencies are committed.

Here too, is a program for "creativity" in accordance with "Jewish values." The "fostering" of Jewish "group values" in place of old-fashioned, non-creative *shemiras mitzvos*, is another *kefira* formula. What is amazing is that it is here offered as the committed policy of "the Jewish group," and is endorsed as such by at least one Orthodox organization, without a reservation of any kind. REUBEN E. GROSS

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Orthodox Groups Meet With Equal Opportunity Leader

Agudath Israel joined with other Orthodox Jewish groups at a conference held on August 16 in the office of the Agudas Harabonim with Commissioner Luther Holcomb of the Equal Employment Opportunity Commission. Dr. Holcomb, who flew from Washington to meet with the leaders of the Orthodox Jewish organizations, was asked to revise the guidelines issued by the Commission on June 14 on discrimination in employment because of religion. The Orthodox Jewish groups presented the Commissioner with a memorandum prepared by the National Jewish Commission on Law and Public Affairs, with proposed revisions which would protect a Sabbath observer from discrimination in employment in absence of "bona fide" occupational reasons to the contrary. The proposal seeks to define the "bona fide" occupational exemption very narrowly, so that its application would be limited to those rare cases where the services of a particular individual are indispensable to the normal conduct of the employer's business. Dr. Holcomb expressed sympathy with the aspirations of the Orthodox groups and gave his full assurances that these proposals would receive active consideration.

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Agudab Briefs

Agudah Representative Appears At Board of Education Hearing

On Wednesday, August 17th, Rabbi Morris Sherer appeared for Agudath Israel before a hearing of the New York City Board of Education and appealed to its members "not to permit poor children to become the football of clashing political doctrines." The meeting was called by the Board on its proposals for the year 1966-1967 for the distribution of Title I funds of the federal education aid programs. The hearing witnessed the usual array of spokesmen of Jewish organizations presenting clashing viewpoints. While the Orthodox groups demanded broadening the benefits for students of Yeshivos in poverty areas, the secular Jewish organizations vociferously opposed many aspects of the aid received by religious school students, especially the provision permitting public school teachers to service children on religious school premises. A major point made by the Orthodox Jewish spokesmen was the request that the Board of Education

alter its policy requiring Yeshiva students to go to public schools for any benefits provided after 3 P.M. Agudath Israel has during the past few months actively worked to focus the attention of Washington officials on the unfair distribution of Title I funds by New York City's Board of Education to the non-public schools.

On the Washington Front

During August Agudath Israel participated in two important developments:

- Our representative joined educational and communal leaders from all 50 States, who were invited to Washington by the U.S. Office of Education to participate in a National Conference on Education of the Disadvantaged. The Conference, which was convened from July 18 to 20 at the request of President Johnson, evaluated the effects of Title I programs of the federal education act. The Agudist representative, the only Orthodox Jewish participant, utilized the occasion to point up the discrimination from which non-public schools suffer in some cities. The federal officials expressed grave concern over this illegal neglect of the non-public schools in the implementation of the federal education aid program, and promised to take strong action to correct the situation.

Agudath Israel contacted Chairman Emanuel Celler of the House Judiciary

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Committee and other members of the Committee to urge their rejection of the Judicial Review Bill passed by the Senate, which would permit individuals to test in court the constitutionality of federal grants to schools and other institutions. In addition to making personal contacts, the Agudah sent a memorandum to the Judiciary Committee pointing out that the passage of "such an un-

precedented procedure would invite a never-ending stream of litigation." The Agudah began its activities against this bill already last year, realizing that it could open the flood gates to a torrent of law suits against various forms of federal benefits received by students attend in non-public schools, and the resulting harassment could completely break down education aid programs.

The Albany Legislative Front

The following are recent developments in which Agudath Israel played an active role:

- The Textbook Amendment was passed by the New York State Senate and Assembly and signed by Governor Rockefeller. The amendment to the 1965 Textbook Bill, which represents a compromise formula worked out between an Agudist representative and leaders of other faiths with Governor Rockefeller's aides, spreads out an increase evenly over a three-year period, by granting \$15 per pupil for each of the next three years, beginning September 1966. In a public statement, Agudath Israel pointed out that the new formula does not place a ceiling of \$15 per year on the amount of textbooks that should be provided to children attending Yeshivos; it merely sets the figure of State aid to be received by school districts for textbooks.

Subsequently, when on August 18 Justice T. Paul Kane of the New York State Supreme Court ruled that the Textbook Bill is unconstitutional, Agudath Israel swung into action: Contacts were made with leading New York State officials to assure distribution of the textbooks pending the outcome of the appeal of Justice Kane's decision in higher courts, and legal steps were initiated for Agudath Israel to submit an *amicus curiae* brief to the appeals court.

- The *DeSalvio Bill*, which bars discrimination against Sabbath-observers in scheduling examinations and classes in publicly supported colleges, was signed into law. The original bill called for this law to apply to all types of colleges, but it was reduced to publicly-supported colleges in order to obtain the Governor's signature.

- The *Chananau Bill* was passed and signed, which will make it possible for *Shomrei Shabbos* to take a Civil Service examination on an alternate date when it is scheduled on a Shabbos or Yom Tov. This bill is a major breakthrough in a vexing problem for *Shomrei Shabbos* candidates for Civil Service positions. Several months ago Agudath Israel's attorney helped test such a case in a local New York court, where our position was rejected by the judge.

- Another bill in Albany backed by Orthodox Jewry, the *Coleman Bill*, was vetoed by Governor Rockefeller on technical grounds. This bill would have prevented State and Municipal Civil Service Commissions and school districts from discriminating against employees who cannot because of their religion work on Shabbos or late Friday afternoon during the winter months. Although this bill explicitly excluded such emergency workers as policemen and firemen, nevertheless the pressure of other State agencies caused this veto.

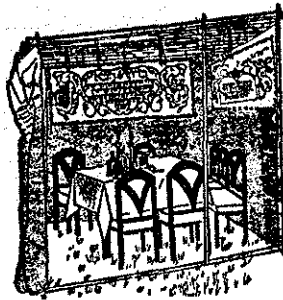
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