

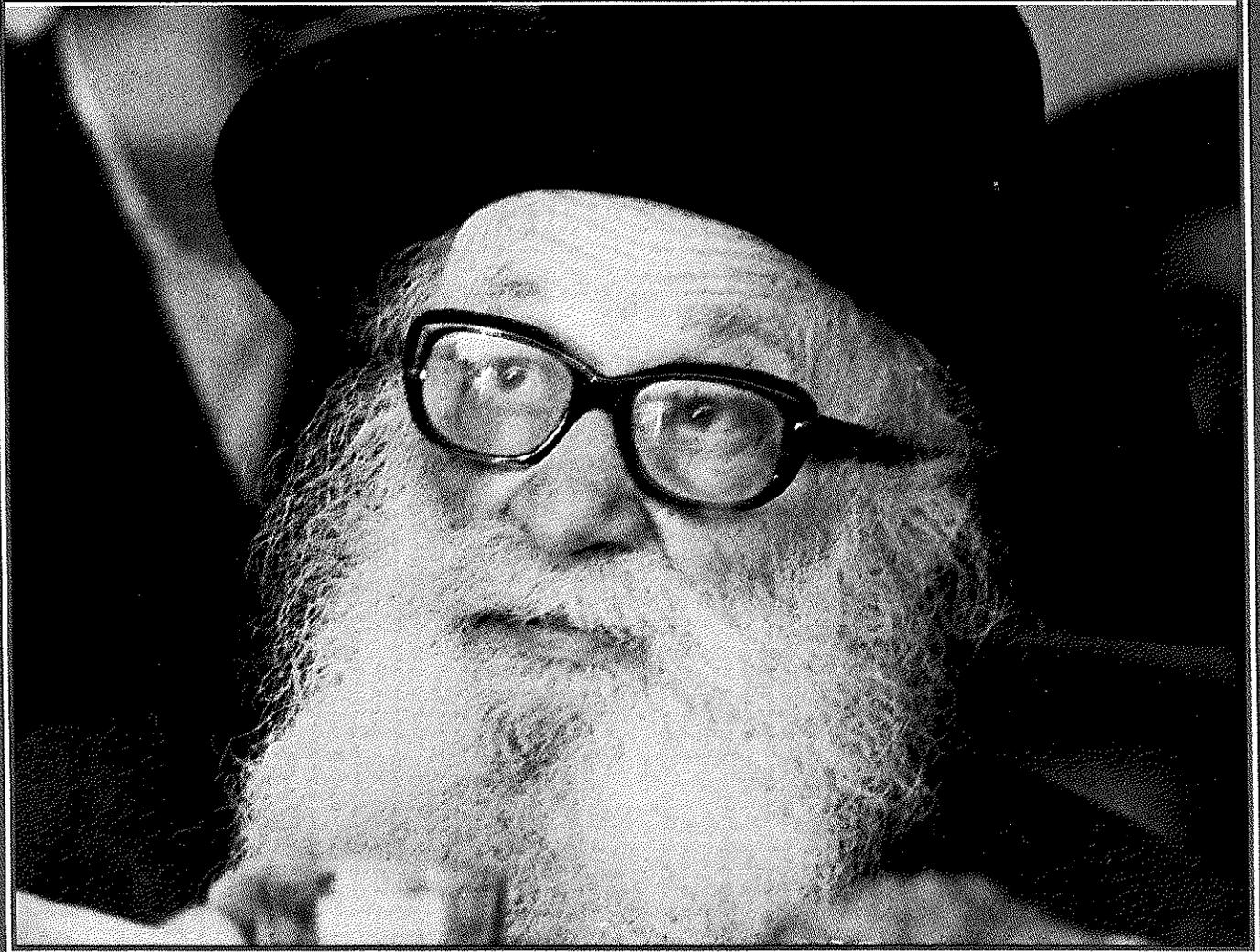
THE JEWISH OBSERVER

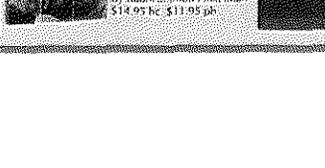
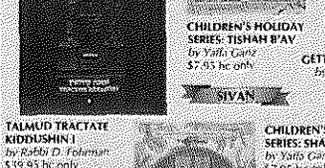
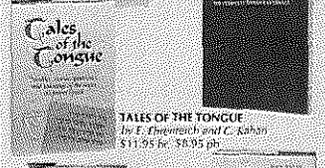
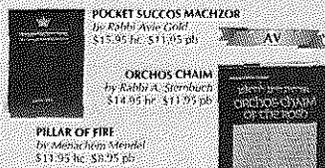
TISHREI 5753 / OCTOBER 1992
U.S.A. \$3.00 / FOREIGN \$4.00
VOLUME XXV / NUMBER 7

THE LATE GERER REBBE

ז"ס צדיק לב"ס

RABBI SIMCHA BUNIM ALTER





As we emerge from a year of growth
in service to the Torah public

5752

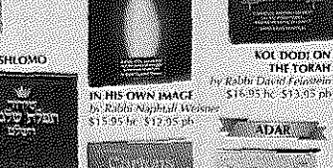
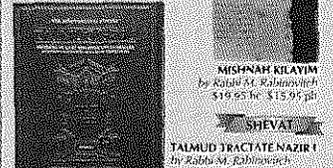
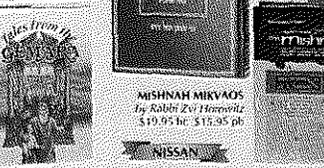
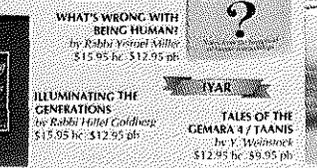
and stand on the threshold of a new year
with its challenges and opportunities
for service to Hashem and His nation

5753

Mesorah Publications, Ltd.
and the ArtScroll Series wish our friends,
patrons and all Israel a year of blessing,
good health, growth, and success.

לשנה טובה תכתבו ותחתמו
לאחד לחיים טובים ולשלום.
לנו ולכל ישראל אמן

For a complete catalogue/price list call or write: Mesorah Publications, Ltd.
4401 Second Avenue / Brooklyn NY 11232 / (718) 921-9000 FAX 718-680-1875
Out of State call Toll free: 1-800-MESORAH • 1-800-637-6724



Our Entire Family at



wishes all of our friends a

כתיבה וחתימה טובה
און א גוט געבענשט יאר

**Thank you for
making US part of YOUR family.**

All of our products are under the strict Rabbinical supervision of Rabbi Nochum Ephraim Teitelbaum
J. ITZKOWITZ • MASPETH, N.Y. 11378 • (718) 497-4480

Not just a cheese, a tradition...

Haolam, the most trusted name in Cholov Yisroel Kosher Cheese. A reputation earned through 25 years of scrupulous devotion to quality and kashruth. With 12 delicious varieties. Haolam, a tradition you'll enjoy keeping.

All Haolam Cheese products are under the strict Rabbinical supervision of:

U.S.A.
The Rabbinat of K'hal Adath Jeshurun
Washington Heights, NY

SWITZERLAND
Rabbi Avrohom Y. Schlesinger
Geneva, Switzerland

כשרות כ"ת
ל"ק ע"ת יחי"ו
מ"ת ע"ת

Cholov Yisroel



Haolam.

THURM BROS. WORLD CHEESE CO. INC., NEW YORK, NY

The Thurm/Sherer Families

wish Klal Yisroel

כתיבה וחתימה טובה

If it has no cholesterol, a better-
than-butter flavor, and
a reputation for
kashruth
you can trust...



It has to be
Migdal the new, improved parve
unsalted margarine

כשרות כ"ת
ל"ק ע"ת יחי"ו
מ"ת ע"ת

THE JEWISH OBSERVER

THE JEWISH OBSERVER (ISSN) 0021-6615 is published monthly except July and August by the Agudath Israel of America, 84 William Street, New York, N.Y. 10038. Second class postage paid in New York, N.Y.

Subscription \$22.00 per year; two years, \$36.00; three years, \$48.00. Outside of the United States (US funds drawn on a US bank only) \$10.00 surcharge per year. Single copy \$3.00; foreign \$4.00. Send address changes to The Jewish Observer, 84 William Street, N.Y., N.Y. 10038. Tel: (212) 797-9000. Printed in the U.S.A.

RABBI NISSON WOLPIN, EDITOR

EDITORIAL BOARD
DR. ERNST L. BODENHEIMER
Chairman

RABBI JOSEPH ELIAS
JOSEPH FRIEDENSON
RABBI NOSSON SCHERMAN

MANAGEMENT BOARD
NAFTOLI HIRSCH
ISAAC KIRZNER
RABBI SHLOMO LESIN
NACHUM STEIN

RABBI YOSEF C. GOLDING
Business Manager

Published by
Agudath Israel of America

RABBI MOSHE SHERER
PRESIDENT

THE JEWISH OBSERVER does not assume responsibility for the Kashrus of any product, publication, or service advertised in its pages

© Copyright 1992

OCTOBER 1992
VOLUME XXV / NO. 7



6

The Late Gerer Rebbe, Rabbi Simcha Bunim Alter זצ"ל

—AN APPRECIATION

Rabbi Shlomo Ashkenazy and Rabbi Avrohom Chaim Carmell

15

Growth from Disorder—And the Jewish Experience

Rabbi Avi Shafran

20

The Dance of the Waters: The Joy of Succos

Ben Hillel

23

"And Never the Twain Should Meet"

Eliyahu Grossman

31

BOOKS IN REVIEW

Judica By Women

35

"..." (WITH AND WITHOUT COMMENT)

Hearken to the Voice of Your Youth

36

SECOND LOOKS AT THE JEWISH SCENE

An Open Letter to the Neighbor of a *Baal Nisayon*

41

LETTERS TO THE EDITOR

ברכת כתיבה וחתימה טובה

The Late Gerer Rebbe,
RABBI SIMCHA BUNIM ALTER

זכר צדיק לברכה

An Appreciation

I. ASSESSING THE LOSS

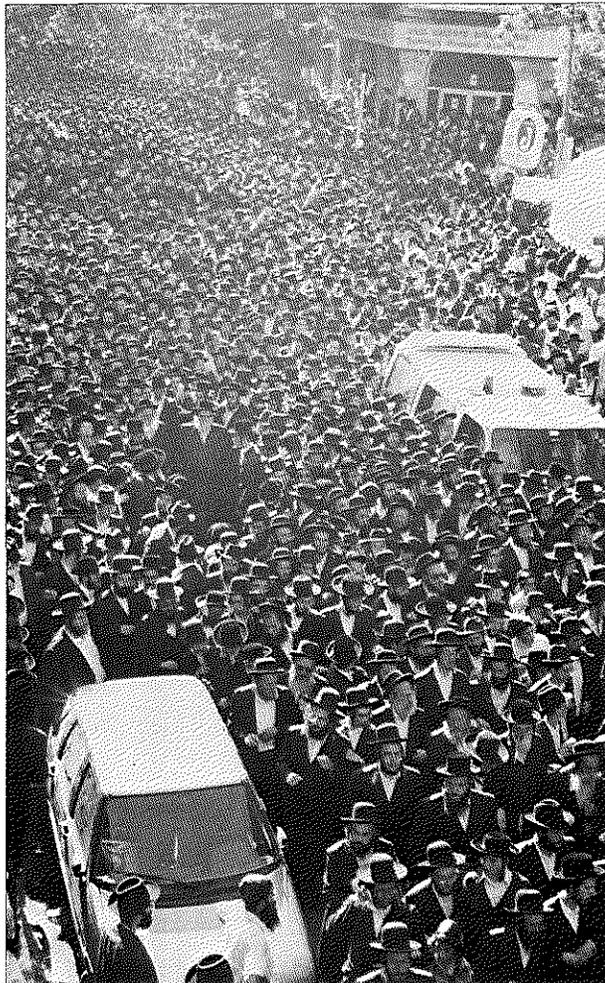
One cannot attempt to comprehend a mystery without realizing that its essence is hidden. So, too, in contemplating the life of the late Gerer Rebbe, Rabbi Simcha Bunim Alter זצוק"ל, one must note that he existed in almost total oblivion, studiously shunning the public (and private) eye, suddenly emerging as a Rebbe of thousands of Chassidim, and a Torah leader of all-encompassing dimensions. When on the seventh of Tamuz his passing was announced, World Jewry—regardless of religious affiliation—realized that it had lost a unique tzaddik and leader. The 100-, 200,000 people who attended the levaya came from all sectors of the Israeli scene.

One of the Gedolim of pre-war Europe commented (referring to the Imrei Emes), "Gur is not a Rebbishe dynasty; each Rebbe was worthy of being chosen to lead the Chassidim on his own merit." The late Gerer Rebbe was no exception to this statement. His gadlus and tzidkus were reminiscent of the nineteenth century into which he was born,

Rabbi Ashkenazy, a talmid of Mesivta Torah Vodaath, in Brooklyn, N.Y., Beth Medrash Govoha, in Lakewood, N.J., and Mir-Jerusalem, is presently Rosh Kollel of the Bostoner Kollel in the Har Nof section of Jerusalem. **Rabbi Carmell**, a talmid of the Yeshivos of Gateshead (England) and Ponevezh, teaches in the Bostoner Kollel.

not the late twentieth century when he finally donned the mantle of leadership. Yet, far from being distant and removed from our era, the Rebbe showed an amazing sensitivity to the needs of the time, both current and future.

The thousands of people who wended their way along the two-mile route from the Beis Midrash in Ge'ula till Har Hazeisim, were not just mourning the loss of a great tzaddik they had heard about, but rather a person whose name had become a byword as champion of Torah interests in Eretz Yisroel. His initiative had given the Torah world a Daf Hayomi of Yerushalmi, set standards of restraints on simchos and marrying off children, changed the map of Israel by establishing new chareidi presence in major towns, and repeatedly called upon Torah Jewry to exercise its



strength to prevent breaches in chomas hadas and protest chillul Hashem. And then there were the hundreds who had been helped by the Rebbe's tefillos and berachos for banei, chayei, umezonei (children, health and livelihood); and of course, the Gerer Chassidim, young and old, with their rent garments, mourning the death of a loving father and uplifting teacher who connected them to levels of kedusha and deveykus of a hundred years ago and more.

Dusk settled over Yerushalayim. People made their way home with the true greatness of the Rebbe only beginning to dawn upon them. An ongoing conflict had been resolved. The Rebbe had two burning desires—to help every Yid, and to totally conceal his own Avodas Hashem. Hashem fulfills the desires of those that fear him, but Jewry needs to know and learn from their great ones. Now we can begin to appreciate the grandeur and stature of the late Gerer Rebbe, zecher tzaddik livrocho without violating his wishes.

II. BIOGRAPHICAL NOTES

Almost 100 years ago, on 24 Nissan 5658 (6 April 1898), a fourth son was born to Rav Avrohom Mordechai Alter (the *Imrei Emes*), the oldest son of the *Sfas Emes*. He was named Simcha Bunim after the *Rebbe* Reb Bunim of Parshis'cha, the great mentor of the first Gerer *Rebbe*, Reb Yitzchok Meir—the *Chiddushei HaRim*. For the first six years of his life he grew up benefitting from the proximity of his illustrious grandfather, until the latter's death in 1905, when his father donned the mantle of leadership. His uncle Reb Nechemia, a renowned *Gaon* and author, vied for the merit of having him as a son-in-law, and before his Bar Mitzva in 1911, he was engaged. The wedding took place in Warsaw in 1915 in the midst of World War I. By then he was well versed in all of *Shas* and recognized for his outstanding *middos*. Later his father entrusted him with the instruction of the younger married *Chassidim*, which he did in his quiet unassuming way.

While he was successful in his business ventures, his personal life was beset with suffering and an-



So successful was he in this charade that when the *Beis Yisroel* passed away, many people were surprised to hear that this unassuming "businessman" was to be the new Gerer *Rebbe*! Before long, however, world Jewry came to realize that the many years of reticence were not for lack of leadership qualities.

guish. A first daughter, born ten years after his marriage, died a half year later, and it was only after twelve years that the couple was blessed with a daughter, and after another

two-and-a-half years, with a son (Reb Yankel). He would say ironically that there were two things he was never short of—money and *tzoros*. Despite his suffering, he was always *b'simcha* and was never heard to complain.

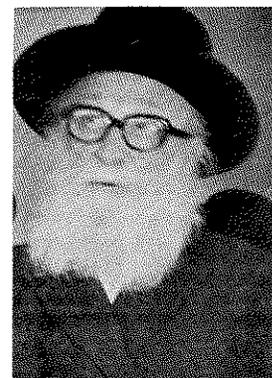
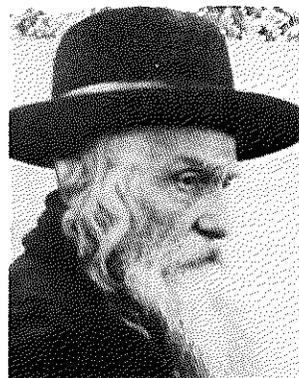
He accompanied his father on his trips to *Eretz Yisroel* between the wars and actively propogated the idea that the time was opportune for religious Jews to settle in *Eretz Yisroel*, to ensure that the newly emerging *Yishuv* would have a solid Torah base. In 1927, he emigrated to *Eretz Yisroel* on the suggestion of his father that the merit of *Eretz Yisroel* might help the still-childless couple. After a brief return to Poland for a few years, he settled permanently in Yerushalayim in 1934 and lived there for the rest of his life. He was visiting Poland in 1939, when World War II broke out, and he and his family were smuggled out of Nazi-occupied Europe as part of the miraculous escape of the *Imrei Emes* and his close family, including his son Reb Yisroel (the *Bets Yisroel*) and יבלו"ט, his youngest son, Reb Pinchas Menachem (present Gerer Rebbe שליט"א), who had just turned Bar Mitzva.

On Shavuos 1948, while Yerushalayim was under siege by the Arab legions, the *Imrei Emes* passed

away, and in accordance with his written will, the leadership of the decimated Gerer *Chassidus* passed over to his son, the *Beis Yisroel*. There were *Chassidim* who would have preferred to see Reb Simcha Bunim as *Rebbe*, since he had been known as his father's right hand. To evade internal conflict, Reb Simcha Bunim had tickets and passports arranged for himself and his family during the *shiva*, and immediately thereafter set sail for France and Belgium, where he and his family spent several months. Even after his return, he avoided involvement in public activities to allow the *Beis Yisroel* to direct the *Chassidim* in his own unique way. An exception was his involvement with Yeshiva Chiddushei HaRim in Tel Aviv, which he had established in 1936, after hearing his father say, "I would like to have *bachurim* like those in Yeshiva Sfas Emes seen in the streets of Tel Aviv."

Emergence as a Leader

Like his namesake, he spent most of his years under the guise of a businessman, involved in real estate dealings of a world-wide scope. So successful was he in this charade that when the *Beis Yisroel* passed away, in 1977, many



The Imrei Emes, the Beis Yisroel, and Reb Simcha Bunim זצ"ל

people were surprised to hear that this unassuming "businessman" was to be the new Gerer *Rebbe*! Before long, however, world Jewry came to realize that the many years of reticence were not for lack of leadership qualities.

Despite his advanced age, the *Rebbe* became actively involved in all aspects of the Jewish scene, raising issues that he felt were pressing for the times, and introducing many innovations into the *Chareidi* community. In 1978, at the age of eighty, the *Rebbe* made a visit to America to encourage the *Chassidim* and the Gerer institutions, after the passing of the *Beis Yisroel*.

In the summer of 1985, at the

height of the battle against the building of the Mormon Center of the Brigham Young University on Har Hatzofim, the *Rebbe* suddenly took ill. After an operation prior to Rosh Hashana, he aged greatly and was confined to his home for the rest of his life. During these last seven and a half years, despite almost constant pain and discomfort, the *Rebbe* still opened his doors to receive requests for advice and blessings whenever possible.

In his last years, even this became almost impossible, and requests had to be channeled through the trusted attendants who did not leave his side twenty-four hours a day. Unable to *daven* with his *Chassidim* or sit with them at a *Tisch*, the *Rebbe* still expressed a strong desire to have contact with them. Whenever his strength would allow it, the door from his apartment to the *beis midrash* would be opened and the thousands of *Chassidim* that continued to flock to Yerushalayim would pass by for a momentary look and a *Good Shabbos* or *Yom Tov*. Occasionally he would hold a *Tisch* for ten to fifteen minutes while the packed crowds, craning their necks to catch a glimpse, would sing one of the famous Gerer *nigunim*.

This past Shavuot, the recently expanded *Beis Midrash* was crowded to capacity. True to the Gerer tradition from the days in Poland, *Chassidim* from all over the world converged on Yerushalayim to spend *Kabbolas HaTorah* with the *Rebbe*, fully aware that they might not even see him. To their great surprise and delight, they were able to pass by the



A young Reb Simcha Bunim with his father, the Imrei Emes

Rebbe three times during the *Shabbos* and *Yom Tov*, and the last minutes of the day were spent with a *Tisch* that concluded with the announcement in the *Rebbe's* name that all should vote and work for *Agudas Yisroel* in the coming elections, "And they will be blessed with the blessing of peace, which includes everything." Despite the *Rebbe's* advanced age and frail health, no one realized that this was the last time they would see him.

The following weeks, the *Rebbe* still answered questions and even received a few people just a few days before he passed away. Tuesday night, 7 Tamuz, his condition took a turn for the worse and two doctors were summoned. Early Wednesday morning, his blood pressure and pulse dropped suddenly and a *miryan* of *Chassidim* learning at that hour were called to his bedside. At 6:20 AM his *neshama* left his purified body before there was even a chance to alert the *Chassidim* to pray. He had slipped out in that same quiet way he had lived his life.

III. THE FRAMEWORK FOR APPRECIATION

"What does Hashem require of you? Nothing but to do justice, to love kindness and to walk modestly with your G-d."

These definitive words of the Prophet Micha (6,8)—which appear in the *Haftora* of *Parshas Bolok*, the week the *Rebbe* passed away—can serve as a framework for our appreciation of the *Gerer Rebbe*.

The *Gemora* (*Mesechte Makkos*) sees these verses as summing up the essence of man's mission in this world. Indeed, everyone is presented with two areas of endeavor: First, to perfect oneself, to allow his *neshama* to shine through the veil of his material body. Second, to fulfill his unique role as a member of society. In both these areas, Micha tells us that the focus should be on justice, kindness and walking modestly—with *Hashem*.

The *Gerer Rebbe* personified these principles in his personal conduct and his total dedication to seeking the well-being of *Klal Yisroel*.

"ASOS MISHPAT —TO DO JUSTICE..."

Exercising justice involves a knowledge of the Torah's everlasting truths. In *Parshis'cha* and *Kotzk*, the precursors of *Gur*, a few hours of intense Torah study was the standard preparation for prayer. The *Chiddushei HaRim*, the first *Rebbe* of *Gur*, set his goal to make Torah study the essence of his *Chassidus*. The halachic novellae he wrote on *Shas* and *Shulchan Aruch*, and those of his grandson, the *Sfas Emes*, are standard texts in any Torah library. His great grandson, the *Imrei Emes*, was also universally rec-

When he travelled all over the country to find suitable housing for a new settlement, one of the sites was only half built. The eighty-year-old *Rebbe* did not balk at clambering up on the scaffolding to personally check the quality of the construction!

ognized as one of the great Torah personalities of the time. Unfortunately, his numerous writings perished, as did most of his family and the majority of his *Chassidim* in the conflagration that consumed European Jewry.

It was into this illustrious tradition that *Reb Simcha* ב"ר א"ר was born at the turn of the century. His father would refer to him as "my wise son *Reb Bunim*," to indicate that he had inherited the profound wisdom for which his namesake (the *Parshis'cher*) was famous. His childhood *melamed* published a *sefer* containing many of his bright student's Torah comments.

The *Chiddushei HaRim* said that just as a *gazlan* is not someone who simply knows how to steal, but actually steals, so too a *lamdan*—besides knowing how to learn—must engage in learning. And *Reb Simcha Bunim* learnt. When he lived in *Warsaw*, he would come to the *shteibel* at six in the morning as if he had just arisen. Those that knew him, however, attested that he rarely went to sleep before saying the morning *Shema!*

The *Brisker Rav*, *Reb Velvel*, had several opportunities to discuss some Torah thoughts with him when they met in *Switzerland*. The first few occasions, the *Rav's* children were certain that *Reb Simcha Bunim* had come prepared for the discussion. The *Rav*, however, told them that his impression is that *Reb Simcha Bunim* is a true *lamdan*, familiar with all of *Shas* and *poskim*, rarely overlooking a nuance of profundity worth noting.

Rabbi Shlomo Zalman Auerbach שליט"א, of *Yerushalayim*, would make a point of visiting him every *Chol Hamoed*. He would say that he never left without hearing a new idea. He once commented, "*Reb Simcha Bunim* knows *Zevachim* and *Menachos* (tractates dealing with the sacrificial order) as well as I know *Babba Kamma* (a popular tractate that deals with damages and torts)."

On one occasion *Reb Simcha Bunim* met the *Chazon Ish* and they discussed the inclusion in *Al Hamichya* of the phrase "and we will bless You in holiness and purity," which does not have a counterpart in *Birchas Hamazon*. *Reb Simcha Bunim* suggested it refers to the fruits of *Eretz Yisroel*—mentioned earlier in the sentence—which require *Terumos* and *Maaser Sheini*, which can only be eaten in a pure state. The *Chazon Ish* was impressed by this explanation, marvelling over its truth and simplicity.

While in a resort in *Switzerland*, a *Galician Chassid* tried unsuccessfully to pry loose some of *Reb Bunim's* Torah treasures. One day, as they were walking and listening to a grandson of the *Radomsker Rebbe* repeat an intricate *chiddush* in the name of his grandfather, it appeared to the *Chassid* that the idea was con-

tradicted by a *Tosafos* he had learned. Reluctant to interfere, he just whispered under his breath, "But *Tosafos*...." Reb Bunim picked up his words and immediately said to him, "But there's another answer in *Tosafos*." He hurried back to the hotel to look up "his *Tosafos*," and sure enough there was another answer, according to which the *chiddush* made perfect sense.

Promoting Justice Through Torah and Action

On the public level, the *Rebbe* expressed his love of Torah in a variety of ways. At the sixth Knessia Gedolah, he instituted a *Daf Hayomi* for *Yerushalmi*—the Jerusalem Talmud, which was hitherto perused only by great *talmidei chachamim*. The Chofetz Chaim had praised Reb Meir Shapiro זצ"ל for removing the dust from many *mesechtos* in *Shas* that had been ignored by all but a few individuals. Now the *Rebbe* hoped to open up the gates of the *Yerushalmi*, with an added intention that this would pro-

It was with this deep-felt pain on seeing *Chillul Hashem* and a refusal to settle for a status quo with the non-religious establishment that the *Rebbe* fought his battles.

vide the students with a link with *Eretz Yisroel*. The following decade has indeed witnessed a renewed interest in this area of Torah, with new commentaries being published annually.

The *Rebbe* would often explain the *Mtshna* (*Avos* II, 8) "*Marbeh Torah marbeh chaim* (increasing Torah increases life)," asking, "How can one increase Torah?" He would answer that it calls for creating opportunities for others to learn Torah. To this end, he expanded the scope of the Gerer insti-

tutions, adding many new *yeshivos* and *kollelim* across the country.

The *Rebbe* applied the principle of "doing justice" in its most direct sense, taking action whenever the need arose. He would personally pick up the phone to call the Prime Minister or members of Knesset to spur them to act on matters of urgency. When he began to implement his move away from the congested *chareidi* centers, he travelled all over the country to find suitable housing for a new settlement, one of the sites was only half built. The eighty-year-old *Rebbe* did not balk at clambering up on the scaffolding to personally check the quality of the construction!

Forty years ago, while on a visit to England, he mentioned that he would be spending Shabbos in a small town in the north. After a few days, he returned, the purpose of his trip remaining a mystery. A few weeks later, an article appeared in a local Jewish paper relating how the mikva in this town had fallen into disuse until an unknown visitor from Israel had donated a sizable sum to facilitate its repair.

As a leader of Agudath Israel, the



At the Knessia Gedolah (World Congress) of Agudath Israel (1980): the Gerer *Rebbe* זצ"ל, and *Rabbi Elazar Shach* שליט"א

Rebbe sought justice and demanded a sense of responsibility. He attempted to introduce a number of changes into the movement that he hoped would ensure its continued vitality and integrity. He saw the dynamic political scene in Israel as an opportunity for Torah Jewry to bring its ideals to the national scene.

"...VE'AHAVAS CHESSED —AND LOVING KINDNESS"

The *Rambam* prefaces his section on proper *middos* (*Hilchos Dei'os*) with the *mitzva*: "*V'halachata b'drachav*—Go in His ways," based on the *Chazal*, "As He is merciful, so should you be merciful; as He does kindness, so should you do kindness, etc." Reb Simcha Bunim personified this *mitzva* throughout his life. In the words of his brother, the present Gerer *Rebbe* שליט"א, "His essence was exemplary *middos*—particularly, loving a fellow Jew." Even a child in the street who seemed in distress would attract his attention.

*An upstairs neighbor came home to find a note on the door stating that his daughter could be found with the Family Alter. He hurried downstairs to find the Gerer *Rebbe* sitting in the kitchen, offering the little girl some sweets to comfort her after finding her crying in the hallway!*

*Shortly after he became *Rebbe*, a young boy came to him and grievously told him that he had been left without parents. "I will be your father and mother," was the immediate reply. Although this boy had a number of married brothers, the *Rebbe* took him into his house, eating his meals with him and concerning himself with all his needs, finally leading him to the chupa as his own grandchild. This was just one of many orphans he had adopted over the years.*

His concern for people's feelings was extraordinary. After he became *Rebbe*, it became necessary to ask people to refrain from knocking at his door at all times of the day. It took three days of deliberations until a suitable text was found for the note on his door asking "forgiveness from the honorable public for the inconvenience caused," adding that for anything urgent, he could be contacted by phone. In the letter that he wrote setting forth the limits on wedding expenses, he apologized to anyone who might be hurt by these limitations, explaining that they were vital for the well-being of the general public. From his neighbors he insisted on defraying the cost of general mainte-

nance bills, as a means of reimbursing them for the disturbances caused by the constant stream of people entering the building.

Careful to give due respect to everyone, he lovingly referred to a close *ben bayis* who was a *maggid shiur* (lecturer) in Yeshivas Sfas Emes as "Reb Itche," never letting him serve him in any way. Even when he complained that he wanted to serve the *Rebbe*, the *Rebbe* smilingly refused, saying, "I too want to serve the *Rebbe*"—and helped himself.

This concern for others went beyond normal limits. When his first daughter, born after 10 years of marriage, died half a year later, his wife was in the hospital recuperating from a serious operation. For a year, the family withheld the information from her, for fear the tragedy would endanger her health. His aunt wrote, in a letter, marveling how this sensitive twenty-five-year-old man would go daily to the hospital and later tell his wife the antics of their daughter—who was no longer alive.

Suffering numerous personal tragedies, Reb Simcha Bunim lived by the rule of the *Chovos Halevavos*, "A *chassid* has rejoicing on his face and keeps his sorrow in his heart." How often did a *Chassid* enter to speak to the *Rebbe* to be received in the usual warm, relaxed way... only to discover afterwards that that same morning the *Rebbe* had experienced deeply upsetting occurrences in his personal life.

On one occasion, someone accidentally closed the car door on his hand. Not wanting to cause the person embarrassment, he said nothing the entire way home, just repeating to himself the *Chazal* that no one injures himself unless it is so decreed in heaven. It was only when he was seen the next day with a bandage, and the driver found blood stains on the car door, that the story was pieced together.

The *Ribbono Shel Olam* is described as extending His mercy to all living creatures. The *Rebbe* found ways to emulate *Hashem* in this area, too.

A discoloration of the water in the Rebbe's apartment was traced to a dead pigeon in the water tank on his roof. A workman was called, the tank was cleaned out, and a new lid was at-



Pre-World War II, the *Imrei Emes*, with the *Bets Yisroel* (l.) and the late *Rebbe* (r.) זכרונם לברכה.

tached. After the work was done, the Rebbe sent a bowl of water on to the roof: "Just because I want clean water does not justify depriving the birds of their water supply."

Chessed in Leadership

The *Chiddushei HaRim* said that the *Rebbe* Reb Bunim led the *Chassidim* with love, the *Kotzker* led with fear of G-d, and he would lead with Torah. In the way of his namesake, the *Rebbe's* leadership was characterized by an ongoing concern for the needs of *Klal Yisroel*—on the public level as for each individual.

Reb Bunim of Parshis'cha explained that the second section of the Shema (written in the plural) does not mention "to love G-d...with all your possessions," as the first section does, because when taken on the public level, economic issues become matters of life and death, and these are already included in "with all your lives." The Rebbe added that excessive financial burdens prevent one from focusing on service to G-d.

These two concerns were at the root of the *Rebbe's* extensive involvement in seemingly mundane affairs. First and foremost, he worked incessantly to convince the government to build rental housing. The rising cost of housing in Israel created a prohibi-

tive hurdle for every new couple wishing to set up house. In religious circles, it is customary for parents to finance the marriage of their children, leaving parents with the choice of going into staggering debt or depriving their children of *shidduchim* for lack of funds. The plight of these parents—which often creates health-threatening situations, and robs them of peace of mind for the major part of their lives—gave the *Rebbe* no rest. He would call the *askanim* (activists) day and night, spurring them on with new suggestions, saying that he cannot sleep at night whenever he considers this problem, which affects all sectors of Israeli society in different ways.

After intensive efforts, one of the askanim came to the Rebbe with the good news that the government had agreed to build 2,500 housing units for rental to the Chareidi community. The Rebbe was not satisfied. "What about others—such as the soldier who, on discharge from the army, wants to get married? The couple ends up living with parents—a situation detrimental to Sholom Bayis; or leaving the country. I am asking for a national reform that will take care of everyone."

Realizing there was no immediate solution, the *Rebbe* implemented a secondary plan—a move away from Yerushalayim and Bnei Brak to outly-

ing towns, where less expensive housing was available. This has resulted in the by-now-familiar Torah communities thriving in Ashdod, Chatzor, Arad, and southern Tel Aviv. This move, coupled with detailed limitations on the extent of other wedding expenses (aimed at curtailing the wasteful extravagance that results from peer pressure), brought a great measure of relief to Gerer Chassidim, and to others who have adopted this mode.

A wealthy Chassid came to the Rebbe with a request for permission to buy his son an apartment in Jerusalem, since he could easily afford such an expense. "If you have money, you can buy yourself another Rebbe!" was the reply.

In a similar vein, the Rebbe encouraged well-to-do Chassidim to buy at the cost-price stores he had established, to ensure that no one felt embarrassed at having to frequent them. These stores, together with a cost-price hall for simchos and cheap "stansiah" (hostels) for the Chassidim that come for Yomim Tovim, are run largely on a voluntary basis.

The Rebbe called for spiritual chessed as well, encouraging his Chassidim to spend Shabbosos in non-religious settlements to bridge the gap between the estranged Israeli and the Torah world.

suming way, giving each of his Chassidim the feeling that the Rebbe had nothing to do but answer his questions. And the questions came from far and wide, with the Rebbe giving clear, decisive answers in a few short words, on a multitude of subjects—from *shidduchim* and business dealings to high risk medical tests and surgery. His oldest brother, Reb Meir ד"ה, had said about him, "If he leads the Chassidim, they will run after him in the streets—and why not? Whatever he has, he will give to them." In contrast to his customary attempts to hide his greatness, he made no secret about his ability to help people, in particular with children. He more than once gave a fruit saying, "Na dir a Kint (Here's a child for you)." His words did not miss the mark.

On a visit to Ashdod he called on a young man who was still childless a number of years after his marriage. The young man offered the Rebbe a cup of tea, hoping the Rebbe's sberacha would bring blessing to his home. The Rebbe declined, saying, "You most likely mean that I should recite 'shehakol nihyeh bidvaro (all comes to be by His word)'; give me a banana and I will say 'borei nefoshois rabbois—Creator of many souls!' They now have a growing family.

those close to the Rebbe had worn their shtreimels. On hearing that, the Rebbe decided the matter, saying, "Everyone is close to me."

Even in his last years, despite his frail condition, he took every opportunity to be accessible to his Chassidim, whenever he felt strong enough. Waiting to pass by to say "Gut Shabbos" would sometimes take an hour or two. The attendants would have to close the door intermittently to allow the Rebbe a few minutes of rest before allowing the rest of the Chassidim to pass by for a fleeting look and a hurried Gut Shabbos.

His gadlus and tzidkus were reminiscent of the nineteenth century into which he was born, not the late twentieth century when he finally donned the mantle of leadership.

**"...VE'HATZNE'A LECHES—
CONCEALING ONE'S WAYS"**

The Sfas Emes explains the Mishna, "If you have learnt much Torah do not take credit for yourself" (Avos II:9) to mean that learning a large amount of Torah brings one to realize that he does not deserve credit for it, "because that is what you were created for" (*ibid*). Accordingly, Reb Simcha Bunim went to great lengths to conceal his accomplishments in Torah and piety under a cover of simplicity.

On one of his visits to Yerushalayim, the Imrei Emes paid a visit to Reb Shlomke Zvilher, the miracle worker of Yerushalayim. During the entire visit, Reb Shlomke did not take his eyes off Reb Simcha Bunim. After they left he commented, "That young man is a Gaon in simplicity!"

In his later life, he would conceal his relentless *hasmada*, presenting an image of a worldly businessman. When traveling on a bus, he would



At the Knessia Gedolah: the late Rebbe (at the microphone) with Rabbi Leib Gurwitz (l.), Rosh Yeshiva of Gateshead, Rabbi Shneur Kotler זכרונם לברכה and Rabbi Yehuda Meir Abramowitz (co-chairman of the World Agudah).

**Expressing Love
For Every Individual**

The Rebbe had a gift for demonstrating his overflowing love for each individual. You never left the Rebbe without a piece of fruit in your hand, which he would grasp lovingly with both his hands while answering your question or giving his blessing. He was always available by telephone where ever he was, answering the calls himself in his unas-

In a *shmuess*, he once said that one can receive fear of Heaven from a Rebbe, but one learns love of G-d from a good friend. He added that if a Rebbe wishes to give his followers love of G-d, he does so as a good friend.

When the Rebbe married off his first grandchild, the Chassidim asked whether they should wear their shtreimels at the wedding (a practice usually reserved for close family). The Rebbe told them to ask an old Chassid, who had lived in Gur. He recalled that

learn from a *sefer*, but should he notice someone looking his way, he would close the *sefer* and pretend to enjoy the scenery.

The Klausenburger Rebbe שליט"א related how the Beis Yisroel had taken him to visit Reb Simcha Bunim at his hotel room in Galei Zanz Hotel. Before knocking on the door, the Beis Yisroel told the Klausenburger to peer through the key hole, where he saw Reb Simcha Bunim engrossed in learning. By the time he opened the door for them the seforim were gone, with a copy of Hamodia in their place.

Other Gedolei Yisroel knew of his greatness in ways he could not conceal. When the Belzer Rav, Reb Aharon זצ"ל came to Yerushalayim, he asked to be driven down Rechov Alaphandri where Reb Simcha Bunim lived, saying that he had heard that this street was saturated with Torah and *kedusha*.

By way of contrast: In a self-revealing letter to a nephew about to be married, in which he shares some of his lofty aspirations, he writes the following: "Take me, for example. I think you know that besides a little pursuit of the truth, I am void of anything..."

Even after he became the Rebbe of thousands of *Chassidim*, he refused to don the attire usually worn by Chassidic Rebbes, continuing to wear the plain suit of a *Chassid*.

On a visit to America, the Rebbe had arranged to visit the Satmar Rav זצ"ל. The Rebbe arrived at the appointed time, accompanied by a single shamash. On asking to see the Rav, they were told that he was unavailable since he was expecting a visit from the Gerer Rebbe! The Rebbe immediately took a seat and looked into a sefer while his shamash explained to the gabbai that they were the expected party.

**"...IM ELOKECHA
—WITH YOUR G-D"**

Although the Gemora in *Makkos* enumerates only three fundamentals of endeavor in Micha's prophecy, examining the *pasuk* through the prism of the Rebbe זצ"ל, one can see a fourth dimension. The Rebbe would often quote the well-known Chazal, "There is no comparison between one who studies a topic

one hundred times and one who learns it one hundred times plus one (*me'ah pa'amim v'echad*)," adding the interpretation of the Ba'al Shem Tov, who read the phrase as, "one hundred times *with One*," referring to "Hashem Echod," whose presence should accompany all hundred times. In the same way, the final words of the verse—"with your G-d"—serve as a corollary of all the above

shirt, which was drenched with perspiration, an indication that the calm surface belied the raging tempest beneath.

He confessed once that he begins to say "Amen Yehei Shmei Rabbo" before the *chazan* reaches these words, because when he witnesses Hashem's Name being exalted and sanctified with the recital of *Kaddish*, he cannot contain his excitement to join in praise of His great name.



The present-day Gerer Rebbe, Rabbi Pinchas Menachem Alter שליט"א (l.) with his brother, the late Rebbe, whom he succeeded.

points. Like everything he spoke about, the Rebbe lived by this in the fullest sense, spending many hours, walking, deep in thought. A *talmid chacham* in Antwerp relates how forty years ago he saw Reb Simcha Bunim standing in front of a shop window apparently studying the display. On drawing closer, he saw perspiration running down his face, and realized that Reb Simcha Bunim was in the midst of intense concentration on matters far beyond the contents of a Belgian show window.

After spending a morning pacing back and forth on the roof of Galei Zanz Hotel in Netanya, he said to someone, "The pasuk says that before Hashem created the world, the spirit of G-d hovered over the waters. That spirit of G-d left an impression. The sea is full of Sheimos (Divine Names), and one can still see that nowadays!"

On another occasion he pointed at a stormy ocean and said, "That is the way a Jew should be at all times."...The Beis Yisroel told those close to him to watch over him on his way home, since his eyes are in heaven, not on the road!

True to the style of Kotzk and Gur, the Rebbe would *daven* quickly, without any outward signs (other than the famous wave of his finger). After the *tefillos*, however, he would change his

One of the dayanim of Yerushalayim related how one morning in 1935 Reb Simcha Bunim came before the Beis Din with a query: Since he had dreamt that his brother had died, did he have to begin sitting shiva? The Beis Din quoted the passage: "Dreams are empty talk," and told him to ignore the dream. On his way out, he said to the dayan, "For someone who is in full control of his thoughts, that verse does not apply." A few days later, the news arrived that his brother Reb Itche זצ"ל had passed away.

His efforts at concealment often yielded to his simplicity, for he assumed that others saw things as he did. In the course of a *shmuess*, he once mentioned that one can see the *Tzelleim Elokim* (G-dly countenance) on the faces of pure children. On leaving the *Beis Midrash*, he passed some children. "Look," he exclaimed, "you can see the Name of Hashem on their faces."...While walking in Arad with one of his attendants, he spoke about the holiness of the Avos, which was still visible in the place (which he identified with "G'rar" of the *Chumash*, based on a *Targum*). When the attendant said that he does not see anything, the Rebbe replied, "If you would want to, you could see it too."

As a young man, he wrote the following in a letter to a friend: "If we desire that Hashem should open our eyes, that we see wonders from His Torah—then, before we begin to learn and while we are learning, we must come before the King, with entreaties, and beg Him with all forms of supplication and utter humility....Take a look at 'Ahava Rabba'—in truth, we should be in this state at all times...."

Later in life, he would say that although maintaining such a level of *devekus* while engrossed in a *sugya* was possible for only great *tzaddikim*, at other times it is required of everyone. In his simplicity, he would point to the opening words of the *Shulchan Aruch*, "I shall set Hashem before my eyes constantly," saying, "The *Shulchan Aruch* is written for every Jew."

Kavod Shamayim

The *Rebbe's* love of Hashem revealed itself in all its grandeur when it came to *Kavod Shamayim*. All the softness and reticence was shed as he rose like a lion to protest *Chillul Hashem*. With a unique combination of shrewd insight and pure simple faith he would not allow anything to stop his efforts.

Rabbi Nochum Rothstein relates:

"Someone told the *Rebbe* about an article in the daily paper *Yediot Achronot* that contained outright blasphemy. The *Rebbe* immediately called some *Askanim*, I [e.g., Rothstein] among them, insisting that the reporter deserves to be imprisoned. The *Rebbe* was pale and trembling. In a shaking voice, he told me, 'It says expressly in the *Chumash* that a blasphemer is to be imprisoned even before a punishment has been decided (*Vayikra* 24, 12). We must do something!'

"Seeing the gravity of the situation, I took the task to heart. I contacted one of the editors of the paper who was interested in Judaism. He arranged for a meeting with the main editor, whose father had been known as a *Chassidic Jew*. I took along two older *Gerer Chassidim* whom I knew to be intellectual, G-d fearing people, in hope of prevailing on the editor. After they had aroused the *pintele Yid* within him, I described just how distraught the *Rebbe* was. Following a lengthy discussion, we came to the following agreement: 1) The paper would write an apology on the front page of the Friday edition. 2) The reporter in question would

have to participate, at his own expense, in a *kiruv* seminar on Torah values. 3) The paper would dedicate a full page every week to topics in Judaism, to rectify printing such a disgraceful article.

"I returned to the *Rebbe* to report that we had gotten as close as possible to imprisoning the reporter, since being forced to sit through such lectures was as degrading for him as being locked up....The *Rebbe* was satisfied with the first two points; to my surprise, however, he would not agree to the third, remarking, 'Nothing good can come from printing *Yiddishkeit* in such a paper. It will only give the paper a *hechsher*.'"

It was with this deep-felt pain on seeing *Chillul Hashem* and a refusal to settle for a status quo with the non-religious establishment that the *Rebbe* fought his battles. So it was that he was a moving force within the *Moetzes Gedolei HaTorah* that directed the *Chareidi* Knesset members to challenge El Al, and to urge religious Jewry to bring the national airlines to its knees with an international boycott, until it ceased *Shabbos* flights. With this same drive, he was in the forefront of those that compelled the government to repeal a law allowing abortions; and he vigorously encouraged his *Chassidim* to go to *Petach Tikva* every *Shabbos* to join the protests against the opening of a cinema on *Shabbos*. When he heard that a highly objectionable film was being shown in *Yerushalayim*, he called a spontaneous demonstration, and was surprised to hear that the protesters had not physically blocked the entrance, even though it would have led to a scuffle with the police: "It is worthwhile to be hit for *kavod Shamayim*."

His last battle was against the building of the Mormon center on *Har Hatzofim*, overlooking *Har Habayis*—the Temple Mount. He used all the means at his disposal to dissuade the Jerusalem municipality under Mayor *Teddy Kollek* from allocating land in *Yerushalayim* for this active missionary group. He called it "the setting up of an idol in the King's palace." Besides staging three mass demonstrations, he pursued various channels behind the scenes, including an offer of several million dollars to buy the half-finished building, to use as a *yeshiva*. It was in the midst of this campaign that

he fell ill, and the champion of G-d's honor could fight no more.

When Hashem's name was involved, he knew no "political" considerations.

In the midst of the Mormon struggle, he heard that a film showing at *Migdal David*, entitled "Three Thousand Years of Jerusalem," contained some objectionable Christological references. *Rabbi Avraham Lazerson*, *Agudah* member of the *Jerusalem City Council*, relates how he received a phone call instructing him to tell the Mayor that if the matter was not rectified by eleven o'clock that morning, he would send a few thousand people to demonstrate. *Lazerson's* attempt to explain that this would be counterproductive to the anti-Mormon effort was rejected. "The film is a *Chillul Hashem*. One can't make calculations."

Teddy Kollek was fuming: "Am I going to take all my directives from him?" But knowing the *Rebbe* was a man of his word, he had no choice but to comply, and the offensive sections were deleted.

The *Rebbe* lived in constant anticipation of the coming of *Moshiach*. He saw in the *Teshuva* movement an advent of those times when "the world will be full of knowledge of G-d." His widely known comment is worth repeating: Just as the opening of the gates of wisdom, referred to in the *Zohar*, was taken by science to produce the industrial revolution, and the opportunity of redemption after *Churban* Europe was seized by the Zionists, so was the wave of *Teshuva* in our times—meant to be utilized by Torah Jews to bring *Moshiach*—taken by our non-religious brethren.

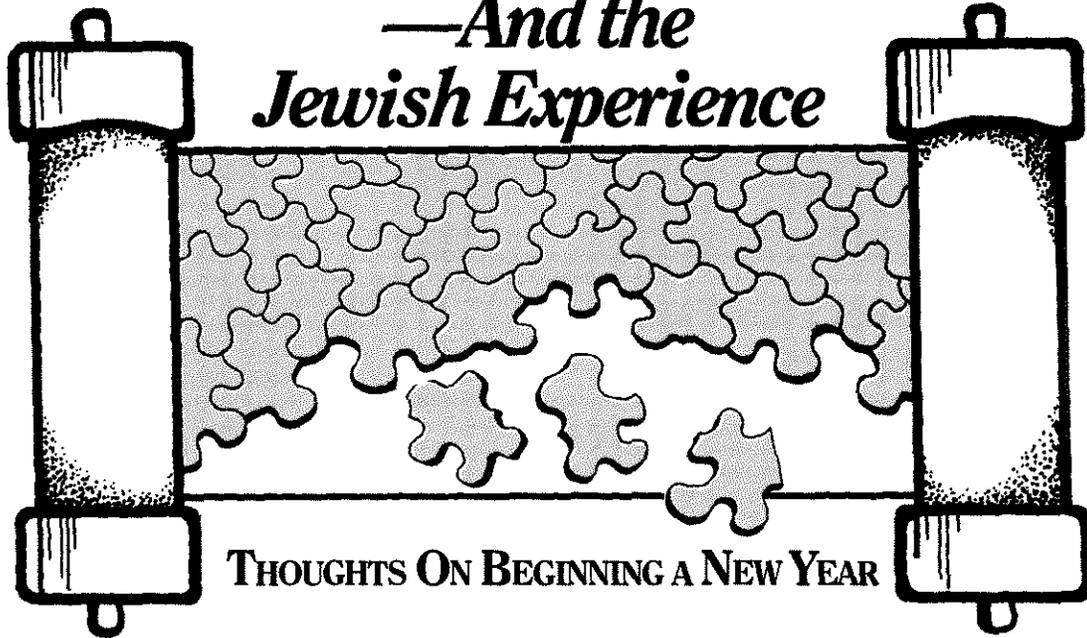
This writer [*Rabbi Ashkenazy*] cannot forget the enthusiasm the *Rebbe* had expressed when told about the *Kollel* for *Ba'alei Teshuva* the *Bostoner Rebbe* *עליט"א* had asked him [this writer] to establish. The *Rebbe* stood up and said, "We all have to do *Teshuva*," and immediately gave a sizeable donation, saying, "I also want to have a share in this undertaking!"

On another occasion, the *Bostoner Rebbe* queried the *Rebbe* on how his father had dealt with the problem of *Yom Tov Sheini* when living simultaneously in *Eretz Yisroel* and *Chutz La'aretz*. The *Rebbe* replied, "It is not relevant. *Moshiach* will be here soon!"

May we be worthy of witnessing the fulfillment of his hopes. ■

GROWTH FROM DISORDER

—And the
Jewish Experience



THOUGHTS ON BEGINNING A NEW YEAR

DISTURBANCES IN PATTERNS OF DECAY

One of the most sweeping and well-known laws of physics states that the elements in any closed physical system tend inexorably toward greater disorganization, or entropy. Erosion of soil, decay of organic matter and the malfunction of machinery are all simple examples of entropy at work.

There are, however, local seeming "disturbances" of this law (which is known as the second one of thermodynamics), areas in which greater and greater *organization* seem, inexplicably, to appear. In the larger system we call the cosmos, we note how matter seems to have organized itself, and continues to do so, into stars, galaxies, and clusters of galaxies, no less. In our more immediate environment, the most blatant signal of localized "anti-entropy" lies in the existence of *life*, and most shockingly so in

Rabbi Shafran, *menahel* of Mesivta D'Providence Boys' High School, in Rhode Island, is a published author and frequent contributor to these pages. His most recent book is *Migrant Soul* (Targum Press.)

the intricacy of the pinnacle of life itself, the human being, culminating in his astounding possession of consciousness. Life, it seems, digests disorder and produces order. And life's apogee is Man. Indeed, even the objective secular observer is forced to concede the ultimate "anti-entropy" status to life, for the astronomical ordering of stellar matter is, even in his perspective, perceived as the prelude

What has all this to do with *Klal Yisroel*? Perhaps much.

AT THE TOP OF THE PYRAMID

The hierarchy of things created, our *seforim hakedoshim* tell us, has the realm of the inanimate forming the base of the pyramid, the most plentiful and least developed piece of Creation. The vegeta-

The Jew displays the remarkable ability to utilize spiritual disorder toward the goal of even greater self-development and service of the Divine. He is, as such, humanity's answer to spiritual entropy.

to the appearance of life itself.

It might therefore be stated that the conscious human being, standing, as he does, at the apex of all living things, is the ultimate manifestation of the very opposite of what in most closed systems, is the rule—namely, entropy.

tive world is the next, higher, stratum—less plentiful than the inanimate, but more elaborate. The animal kingdom is next in the progression, followed by Man. The pyramid, however, is not yet complete; accorded the ultimate position, at the very peak, is the Jew.



Talitania Distributors

5205 13th Avenue, Brooklyn, N.Y. 11219

We are proud to announce that we have been chosen to be the exclusive distributor of the well renowned talis manufacturer

“TALITANIA COMPANY” from Israel.

Featuring a beautiful selection of traditional taleisim, and the newly creative modern multi color talis.

We also carry:

- ★ Taleisim ketanim (wool, cotton, and poly cotton)
- ★ full line of embroidered & handpainted yarmulkas
- ★ talis and tefilin bags
- ★ chalah and matzah covers

A newly laminated bentcher especially designed for simchas & other occasions, personalized gold stamping available to your specifications

Our courteous staff is ready and eager to serve all your needs.

For wholesale orders, please call:

(718) 633-8103 Fax: (718) 438-2846
Out of N.Y.S. Toll Free (800) 336-1210

That status is not a vanity, but a significant statement:

Just as each level of the universe represents a more ordered state than the one below it, so must the Jews be the ultimate antagonists of entropy, possessing the greatest potential for resisting deterioration.

In other words, what life is to the inanimate world, truly Jewish life is to simple human existence.

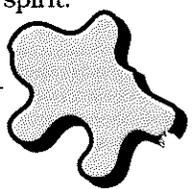
The entropy so debilitating to the inanimate realm of rocks and riverbeds takes the form of various forces of dissolution, against which the inanimate is wholly defenseless. All is slowly worn away by the natural quest for randomness, and the inanimate possesses no power to reverse the relentless process of demolition.

The concept of life, which introduces into the universe the elements of growth and development, represents a victory of sorts over that defenselessness. There is, at least temporarily, a determined increase of order, the living development of each organism. Individual living things, of course, are no more immune to eventual decay than are inanimate entities, but until they meet their fate their existence is one of development and self-organization.

Humanity, graced with consciousness, goes a step further in its resistance to the concept of entropy. Its individuals, too, are fated to physical dissolution; but the awareness, which is the very hallmark of being human, transcends mere physical existence. Man is not limited to simple biological life; he lives on a higher level as well. He—if accepting of his potential—shows determination to develop, to build, to order and to improve his spiritual life, his essential self, *in an exclusively human way.*

And that characteristically human growth, the evolution of self, is subject, no less than the physical state, to the ravages of erosion by outside force. It is subject not to decay in the material sense, but to what might be called entropy of the human spirit.

The vicissitudes of conscious life, the problems, pain, and tragedies of our existence, are the forces that wear the human spirit




HOTEL ♦ MOTEL

LAKESWOOD, NEW JERSEY

Madison Avenue; Corner of 7th Street

(908) 363-5000

1-800-Capitol (227-4865)

Catering under Hashgocho of
 Vaad Hakashruth of Lakewood, N.J.

**MAKE RESERVATIONS NOW
FOR SUCCOS AND SIMCHAS
TORAH IN LAKEWOOD
GLATT KOSHER
CHOLOV YISROEL**

**WEEKEND
BAR MITZVAHS
SHEVA BROCHOS
SHABBATONS
SEMINARS**

down. The minor aches and pains, no less than the Existential Problems, are forces, each in its own large or small way, of breaking the human determination to grow; they are forces of spiritual entropy.

RESOLUTENESS, NOT DEMORALIZATION

Which brings us to the Jew. The Jew, as a manifestation of G-d, who has the power to create *ex nihilo*—*מִיָּשׁוּם*, is the representation of anti-entropy in creation. So much so, that the very forces that would destroy others serve as a source of strength and growth to the Jew.

Thus, Chazal inform us, tribulations, tragedies, pain and distress,

Examples of Jewish fortitude born of disaster are legend, both on the individual and collective levels. Closest to us, though, is one of the most brilliant: the Jewish response to the Holocaust.

evoke a particular, and peculiar, reaction from *Klal Yisrael*. The Jewish people is humbled by them, but is *stimulated*, as well. Resoluteness, not demoralization, is the reaction; self-betterment, the result.

The Jew, in other words, displays the remarkable ability to *utilize* spiritual disorder toward the goal of even greater self-development and service of the Divine. He is, as such, humanity's answer to spiritual entropy.

Upon hearing the horrific threats of the *Tochacha*, the warning of the consequences of the Jews' refusal to shoulder their responsibility to G-d, the people—we are told by the Midrash—paled from shock and fear. Until, that is, they heard the first words of the *parsha* that follows the

Tochacha—and the implication of those words:

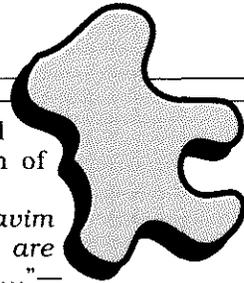
"*Atem nitzavim hayom... You are standing today...*"—"Why [Moshe asked the Jews,] will other nations meet their destruction yet you will always remain standing? The others, when tragedy overcomes them, only angrily kick, and utter not G-d's Name. But you bend, when pain descends, and humble yourselves...*The curses give you existence*"—*Yalkut, Devarim 29*.

JEWISH FORTITUDE, BORN OF DISASTER

Torture does not break the Jews: it *fortifies* them. Examples of Jewish fortitude born of disaster are legend, both on the individual and collective levels. Closest to us, though, is one of the most brilliant: the Jewish response to the Holocaust.

From the crucible the Nazis built for European Jewry emerged not a charred, weakened and bitter cinder, but a galvanized, potent and resolute brand. As soon as they physically could, the faithful survivors set about the holy task of replanting the seeds of their entire people's national essence, the love, study and observance of Torah. *Yeshivos* were established and religious communities begun on what had until then been strange, even forbidding, shores. The germination of those seeds, and the phenomenal bursting into blossom of the resultant flowers have been called wondrous events, but the planters' determination, their faith and rebound, are the true marvels.

And, in truth, the edifying effect of the century's paradigmatic horror has not been limited to Jews with Torah-awareness. Many of us cannot help but sigh resignedly when we witness the Holocaust being transformed by historically short-sighted fellow Jews into some sort of new "Judaism" itself. We cringe at the blind isolating of one manifestation of the Jew's uniqueness from the full implication of his having been chosen by *Hashem* and gifted with His law. We watch as commissions are named, memorials built, books written, and



JEWISH THOUGHT

A JOURNAL OF TORAH SCHOLARSHIP

A semiannual publication of the Union of Orthodox Jewish Congregations in conjunction with Yeshivat Ohr Yerushalayim Announces The Publication of its Latest Edition

Articles in this issue include:

KOHELETH REVISITED:

R. Moshe Eisemann

Koheleth tends to frustrate more than it illuminates. There seems to be no tightly structured system that eases one's quest for understanding. Instead it seems to provide a mere patchwork of musings and jottings and a message of seemingly unrelieved negativism. Based largely on the writings of Maharal MiPrague, the essay offers an analysis of some of the key phrases which give Koheleth its body and nuance. In the process it demonstrates that the work is filled with purpose and structure, and suprisingly pulsates with a joyful affirmation of life.

COME TO CHESHBON:

R. Aharon Feldman

A five-verse song in the Torah celebrates the victory of Sichon King of the Emorites over Moab. Of what significance is this song immortalizing a war between two Gentile kings, that it should merit inclusion into the eternal Torah? Chazal explain that this song of the Emorite conquerors of Moab symbolically provides the key to understanding another and far more important war, the ongoing struggle between man's physical and spiritual nature. The essay consists of the author's adaptation of the Vilna Gaon's commentary to the highly cryptic words of Chazal concerning the symbolism of this song.

And much more!

Jewish Thought is available by subscription, at your local Jewish bookstore or directly from Feldhelm Publishing. To order a subscription at a special discounted rate, please fill out the coupon below and return it as soon as possible.

Yes, please send me my subscription to *Jewish Thought*, a Journal of Torah Scholarship for:

1 Year for \$11 (2 issues) 3 Years for \$27 (6 issues)

Please send your check to:

Orthodox Union *Jewish Thought*
330 Seventh Avenue
New York, NY 10001-6072

The Best Way to Welcome the New Year 5753

An Opportunity To Sponsor

DIAL-A-DAF

The Daf Yomi Shiur
Tens Of Thousands
Learn All Around
The Globe!

The cost is only \$120 -
the z'chus is immeasurable!

For More Information
Please Call

(718) 436-4999

Fax: (718) 435-0191



4916 13th Ave., B'klyn, N.Y. 11219
(718) 854-2911

movies produced; one cynic remarked that there seemed to be "no business like Shoah business."

Yet, with all of our larger perspective as Torah-true Jews, can any of us deny that the horrible manifestation of the *Tochacha* that decimated Eastern European Jewry has managed, amazingly, to affect the insipidity, the platitude, the spiritual *parve-ness*, which the Enlightenment shoved down to modern Jewish identity? Belief and observance may still be seemingly distant destinations for most Jews, but no longer is the epithet "Jew" a source of shame or discomfort to even the least ripe members of our people. It has become again, for all Jews, a title of proud and essential identity, a direct result, for many, of the raw power of surviving the Holocaust. And while that newfound identification of many Jews may be a far cry from the full import of living a fully Jewish life, we would be unduly harsh to see it as anything less than the all-important first step in the right direction.

A further example: the emergence of *Medinas Yisroel* after the Holocaust, with all its attendant problems, bears eloquent testimony to the Jewish will to survive, even when the ashes of destruction are still hot.

The simple fact: Incomprehensible as it remains, the Holocaust has in some ways left *Klal Yisroel* stronger.

For strength is the Jewish response to tragedy.

OF LOSS, PAIN, AND RETURN

Perhaps *Chazal* even intended something of that idea when they deemed inclusion in *hester panim* (the seeming "hiddenness" of *Hashem*, i.e. persecution and tragedy) an identifying factor of membership in the Jewish people (*Chagiga* 5a). That statement may go beyond the simple idea that all Jews share a common, and at times difficult, destiny; it might not only be describing the fate, but outlining the true *test* of a Jew, namely his particular reaction to those very destructive elements that chip away irreparably at most human beings.

One unmistakable utiliza-

tion of the idea of the Jew as anti-entropic can be found, almost in passing, in the writings of Rabbi Elyahu Eliezer Dessler, זצ"ל. After noting the very Midrash quoted above, he identifies the very ability to "do *teshuva*," to achieve true repentance, with the concept of extracting growth from pain. The Jew's ability not only to withstand pain but to utilize it for good is manifest in the special relationship the Jews have with the very idea of true repentance.

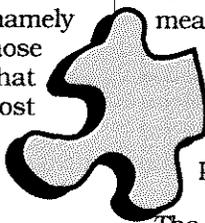
For the process of repentance, Rav Dessler explains, must necessarily begin with *pain*, the stinging feeling of contradiction that a Jew feels when he comes to realize that his actions or thoughts are not in step with what a Jew's should be. The agony of that confrontation with one's own hypocrisy is a source of terrible personal pain, and the very fuel of *teshuva*. The full embrace—not the escapist denial—of that discomfort, with all its implications and its potential for growth is the means for the metamorphosis of a Jewish sinner into a purer example of the species:

"When a person...feels the internal contradiction and is embarrassed with all his heart, he thereby creates in his soul a *new existence*, a new life. Which is the intent of the holy books [which state] that *teshuva* is of the genre of 'resurrection of the dead'."

As we are carried once more by the holy and inexorable flow of Torah-time toward the days of judgment, the days of *teshuva*, this concept of the Jewish utilization of pain becomes an invaluable one.

It is all too easy, enveloped as we become in the undeniable awe of the time, to feel more helpless than inspired, more hopeless than determined, to lose that vital germ of happiness which make the *Yomim Noraim* veritable *yomim tovim*, as well. We feel, after all—and rightfully so—the pain of our realization of what we are and what we're not.

But the anguish we feel when we look at ourselves seriously, when we take stock of our lives, need not be a meaningless pain. It is, in a sense, even our greatest asset—and brightest hope. Because, for a Jew, pain is not pointless. It is, rather, a signal—and an opportunity—for growth. ■



The Jewish Observer, October 1992

A Cry of Anguish and Appeal to Our Jewish Brethren

We Jews have been designated by G-d to be a "kingdom of priests, a holy nation." Unfortunately, however, in the two thousand years of our Diaspora, the nobility of the Jewish character has suffered from considerable onslaught. In recent times, particularly, the protective walls that guarded our sanctity have crumbled. As a result, we are sadly witness to the fulfillment of the pasuk: "They mixed with the nations, and learned from their actions." Many, including even Torah-observant Jews, have sunk to the practice of seeking their pleasures and enjoyment in the most vulgar, un-jewish manner. This has occurred to the extent that they are willing to open their homes to the worst sort of depravity, through the medium of television.

We must realize that the day will come when each of us will have to account for all our actions, and we will be hard-pressed to justify how we could have permitted obscenity and indecency to enter our homes, to be absorbed by our children, the pure Jewish souls entrusted in our care. Lately, especially, each day's programs seem to outdo in perversity those of the day before, as wanton murder and violence, immorality and nihilism, are portrayed for the pleasure of the viewers.

How can we Jews permit ourselves to watch these proceedings - and that, with complete equanimity? How do responsible parents allow their sons and daughters to sit and look at continuous graphic depiction of the three cardinal sins of Judaism - immorality, murder and mockery of faith? Is *this* the formula for raising an upstanding generation, developing students of Hashem's Torah, refined in character and striving for *Yiras Shomayim*?

Even non-Jews with a sense of decency are deeply dismayed at the moral deterioration that society has suffered as a result of the television-spawned culture, the terrible toll it is taking on the country's youth, and how it is directly responsible for the unrestrained, insolent attitude that prevails in the land.

What, then, are *we* to say - we who are commanded to keep the *mitzvos*, we who are instructed to exercise restraint and to distance ourselves from all manner of licentiousness? We are enjoined both by the Torah and by all standards of *derech erez* and decency to purge corruption from our midst.

We must free ourselves and our children, once and for all, from the addictive task-master - the television set - that rules over our lives. If until now we've been remiss about this, it is high time that we take strength and encourage one another, to eliminate from our homes this spiritual pollutant that toxifies the very atmosphere.

It is incumbent upon every man and woman, every family and circle of friends, to purge television-viewing from their homes, thereby fulfilling the commandment that "our camp be holy," our eyes pure, and our hearts noble, bringing blessing upon the Jewish people - achieving a life of sanctity, and proving worthy of the Torah of Life, "whose ways are ways of pleasantness."

In response, may Hashem Yisborach accept our *teshuva* and our *tefillos* with compassion, and save us from all our flaws, so that we can serve Him wholeheartedly, and soon merit the full redemption.

Rosh Chodesh Elul 5752

(SIGNATURES ARRANGED IN ALPHABETICAL ORDER)

Rabbi Avrohom Pam [Yeshiva Torah Vodaath]	Rabbi Chaim Epstein [Yeshiva Zichron Melech]	Rabbi Joseph Rosenblum [Yeshiva Shaarai Yeshar]	Rabbi Shmuel Berenbaum [Yeshivas Mir]	Rabbi Tuvia Goldstein [Yeshiva Emek Halicho]	Rabbi Yitzchok Feigelstock [Yeshiva of Long Beach]
Rabbi Avrohom Chaim Levin [Yeshivas Telz, Chicago]	Rabbi Chaim Stein [Yeshivas Telz, Cleveland]	Rabbi Leib Bakot [Yeshiva Bais Yekuda, Detroit]	Rabbi Shmuel Kaminetzky [Yeshiva Gedola of Philadelphia]	Rabbi Yaakov Perlow [Novominsk; Kebbe, Yeshiva Novominsk]	Rabbi Yosef Harari Rafal [Yeshiva Aizeri Torah]
Rabbi Aaron Schechter [Yeshiva Rabbi Chaim Berlin]	Rabbi Elya Fischer [Kollet Gur]	Rabbi Levi Krupenia [Yeshivas Kamenitz, Toras Emes]	Rabbi Shimon Schwab [Ray, Kfar Adas Yeshurun]	Rabbi Yaakov Schnaidman [Yeshiva Bais Moshe, Scranton]	Rabbi Zecharya Celley [Kfar K'hal Adas Yeshurun, Yeshiva Rabbi S.R. Hirsch]
Rabbi Binyomin Paler [Yeshiva Mikor Chaim]	Rabbi Elya Svei [Yeshiva Gedola of Philadelphia]	Rabbi Lipa Margolis [Yeshiva Torah Yemima]	Rabbi Shmuel Faivelson [Bais Midrash LaTorah, Monsey]	Rabbi Yaakov Weinberg [Yeshiva Ner Yisroel, Baltimore]	Rabbi Zelig Epstein [Yeshiva Shaar HaTorah]
Rabbi Binyomin Zeitberger [Yeshiva Bais HaTalmud]	Rabbi Gavriel Ginzburg [Yeshiva Ner Yisroel, Toronto]	Rabbi Malkiel Kotler [Bais Midrash Gvoha, Lakewood]	Rabbi Shrage Moshe Kalmanowitz [Yeshivas Mir]	Rabbi Yechiel Perr [Yeshiva Derech Ayzon]	
Rabbi Chaim Baruch Wolpin [Yeshiva Karlin Stein]	Rabbi Henach Leibowitz [Yeshiva Rabbi Yisroel Meir HaCohen]	Rabbi Meir Stern [Yeshiva Gedola of Passaic]	Rabbi Simcha Bunim Ehrenfeld [Mattersdorfer Run, Yeshiva Ch'an Sofer]	Rabbi Yekusiel Bittersfeld [Yeshiva Zichron Shneur]	
Rabbi Chaim Dov Keller [Yeshivas Telz, Chicago]	Rabbi Israel Meir Kagan [Yeshiva Toras Chaim, Denver]	Rabbi Mordechai Gifter [Yeshivas Telz, Cleveland]	Rabbi Simcha Schustal [Yeshiva Bais Binyomin, Stamford]	Rabbi Yisroel Perkowsky [Yeshiva Bais HaTalmud]	

The above Kol Koreh/Proclamation has been issued as we go to press. Due to publication schedule, it was impossible for us to include the original Hebrew language text. It will appear in the November issue.



The Dance of the Waters: The Joy of Succos

WHEN MEN OF SPIRIT CELEBRATE

According to the *Mishna*, "He who has not seen the rejoicing at the *Simchas Beis HaSho'eiva* has never seen rejoicing in his life" (*Succa*, 51a). The *Mishna* here describes the unique joy of the *Simchas Beis HaSho'eiva*, the celebrations in the *Beis HaMikdash* on *Succos*, which, *Rashi* (*Succa* 50a) tells us, refer specifically to the *Nissuch Hamayim*,¹ the water-libations performed on the *Mizbe'ach* (altar). As the Prophet says, "Therefore with joy shall you draw water" (*Isaiah* 12,3).

These celebrations—starting at the conclusion of the first day of the festival,² and held on each day of *Chol HaMoed* (the Intermediate Days)—began after the *Mincha* sacrifice, and continued for the rest of the day and the entire night. They exuded a joy, as the *Mishna* attests, which surpassed any other.

The *Rambam* (*Hilchos Lulav* 8:12) explains that while we are required to rejoice on all our festivals, there was special rejoicing in the *Mikdash* on *Succos*, as it says, "You shall rejoice before your G-d seven days" (*Vayikra*

23,40). Yet the *Mishna* (*Taanis* 30b) also teaches that there were no *Yomim Tovim* (festivals) in Yisroel like *Yom HaKippurim*³ and the Fifteenth of Av. As a day of forgiveness and atonement and the day upon which the Second *Luchos* (Tablets of the Law) were given to Moshe *Rabbeinu*, it can be readily understood why *Yom HaKippurim* was a festive day. What extra dimension of joy-inspiring *Avodas Hashem* (Divine service) does *Succos* contribute—coming, as it does, immediately after the ultimate joy of experiencing the atonement of *Yom HaKippurim*?

The *Mishna's* description of the *Simchas Beis HaSho'eiva* can here be of help: "Men of piety and good deeds used to dance before them with lighted torches in their hands and sing songs and praises" (*Succa* 51b). The *Rambam* (*ibid.*, 8:14) explains that while it was a *mitzva* to celebrate to the

greatest extent possible at the *Simchas Beis Hasho'eiva*, those who are ignorant of Torah, or were otherwise without spiritual distinction, took no leading part therein. Only great *talmidei chachamin*, *roshei yeshivos*, and members of the Sanhedrin—elders and men of piety and good deeds—danced, clapped hands, made music, and entertained in the *Mikdash*. Everyone else—men and women—came to watch and listen.

THE ROLE OF DANCING IN JOY

There is another aspect of the expression of joy associated with *Succos* that begs for clarification. The *Gemora* (*Pesachim* 109a) teaches that the *mitzva* of "*Vesomachto be'chagecho*—And you shall rejoice in your festivals," (*Devarim* 16,4) is fulfilled by consuming meat (of the *korban shalomim*, in times of the *Beis HaMikdash*) and wine (*Rambam*, *Hilchos Yom Tov* 6:18); dance does not figure in the Torah as a manifestation of *simcha*. Yet here, at the *Simchas Beis Hasho'eiva*, the *tzaddikim* expressed their joy through dancing.

The *Rambam* (*ibid.*, 8:15) further explains that the act of rejoicing in the service of *Hashem* is traced to *Dovid HaMelech*, who "leaped and danced before the L-rd," (2 *Shmuel* 6,16) on

¹ *Mishna*, *Succa* 48a; the water was brought to the *Mikdash* in a golden flagon from the Shiloach Spring, and poured—concurrently with the *Nissuch Hayayin* of the *Tamid shel Shachar*—on the *Mizbe'ach*.

² See *Taanis* 3a. Rabbi Yehuda ben Basyra finds the first allusion to the *Nissuch Hamayim* in the order of *Korbanos* for the second day of *Succos* (and hence the performance of the *Nissuch Hamayim* begins on the second day).

³ *Redak* learns that the joyous annual festivities of the Jews of Shilo were celebrated on *Yom HaKippurim* (see *Shoftim* 21, 19-22).

This article originated as an essay featured in the Torah Thoughts column of *The Jewish Tribune*, a weekly newspaper published in London by Agudath Israel of Great Britain.

returning the *Aron Hakodesh*—the Holy Ark—to Yerushalayim. How does the *Rambam* derive the festivities of the *Simchas Beis Hasho'eiva* from Dovid's rejoicing?

This becomes clear by returning to the *Gemora* on rejoicing on Succos:

Rabbi Yehuda and Rabbi Ino differ; one of them taught "*sho'eiva*" (drawing)⁴ and the other taught "*chashuva*" (important). Mar Zutra observed, "He who teaches *sho'eiva* is not in error, since it is written (*Yishayahu* 12:3), 'And you shall draw water in joy,' and he who teaches *chashuva* is not in error, as Rabbi Nachman stated, 'It is an important precept, dating from the very creation'" (*Succa* 50b).

Rabbi Nachman teaches us here that the origin—and hence the reason for the importance—of the *Nissuch Hamayim* goes back to the Time of Creation, when the *Shittim*, the pits under the *Mizbe'ach* into which the water (and wine) flowed during the libations, were fashioned (*ibid.* 49a).⁵ Yet the laws of the *Nissuch Hamayim* were given orally to *Moshe Rabbeinu* at Sinai (*ibid.* 44a). Why does the *Gemora* affirm the importance of the *Nissuch Hamayim* to originate from its historic descent, and not from its Sinaitic Command?

History figures greatly here, for *Rashi* (*Bereishis* 2:6, quoting the Midrash) explains that G-d created Adam from the dust of the ground, as a baker makes his dough. But G-d had no water with which to form His dough! The upper waters would not come down because they wished to be sanctified to G-d as part of man's *avoda* (e.g., that man should pray for them to descend to Earth as rain—*Rashi, ibid.* 2:5). G-d then implored the lower waters to rise, but they too refused. "Woe is us," they cried, "that we did not merit to go up and be near our Creator." They too had wished only to be used in the service of G-d through man's *avoda* (*Pachad Yitzchok*).

⁴ *Tosafos*—citing the *Yerushalmi*—learns that from the intense *simcha* of the *Simchas Beis HaSho'eiva*—which caused the *Shechina* to rest thereupon—they drew *ruach haKodesh*. *Yonah ben Amittai* (the Prophet *Jonah*), visiting Yerushalayim, become a *navi* on this day.

⁵ The school of Rabbi *Yishmael* taught: '*Bereishis*'—read not '*Bereishis*,' but '*bara shis*' (He created the pits under the *Mizbe'ach*).

Dance does not figure in the Torah as a manifestation of *simcha* (joy). Yet here, at the *Simchas Beis Hasho'eiva*, the *tzaddikim* expressed their joy through dancing.

And so it was that, in reward for this noble quest, the lower waters were given the privilege of being poured during the festival of Succos onto the *Mizbe'ach*, standing as it did upon the site of Man's creation (*Bereishis Rabba* 14:8). The *Nissuch Hamayim* not only recalls, but re-enacts, the very creation of Man.

**THE GREATNESS
OF CREATIVITY,
THE JOY OF HUMILITY**

Then the L-rd G-d formed the man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul" (*Bereishis* 2:7). It is this dependence upon G-d, the Source of Life, that the *Nissuch Hamayim* teaches. Whilst man can re-enact the act of Creation, he cannot "create"; he can make a "dough," but he cannot make "man." Without the breath of life, he remains but dust and water.

Herein lies the lesson of the *Nissuch Hamayim*, herein lies its joy! Man's awareness of his insignificance and impotence before G-d recreates him anew; he who recognizes the subservience of his body to his soul overcomes the drives of that body that bring him to sin.⁶ He returns—at the place of man's atonement—to the moment of Man's Creation, to the status of *Adam HaRishon* before he sinned. He who was cleansed through *Yom HaKippurim* of the sins of his past is now on Succos cleansed—by identifying with the waters of the *Nissuch Hamayim*—of the very urge to sin.⁷

⁶ *Rambam* (*Yesodei HaTorah* 4) teaches that a person acquires fear of *Hashem* by contemplating his own ineptitude before Him, to the point where he realizes that he is a lowly creature before his Master.

⁷ *Sanhedrin* 97a. Rabbi *Katina* said, "Six thousand years shall the world exist, and one thousand years it shall be desolate." The *Vilna Gaon* teaches that the *avoda* of *Yom HaKippurim* corresponds to the seventh span of a thousand years. In the eighth millennium—to which Succos alludes—man will be created anew.

HAT PLUS

Large Selection Of

- BORSALINO
- BILTMORE
- STETSON
- PANIZZA
- RAFFAELLI
- SCHIAPARELLI



WE ALSO DRY CLEAN & BLOCK HATS

— All Work Done on Premises —

DAILY 11:30-7, Sun. 10:30-6, Tues. 2:30-7

463 East 9th Street

(block of Torah Vodaath)

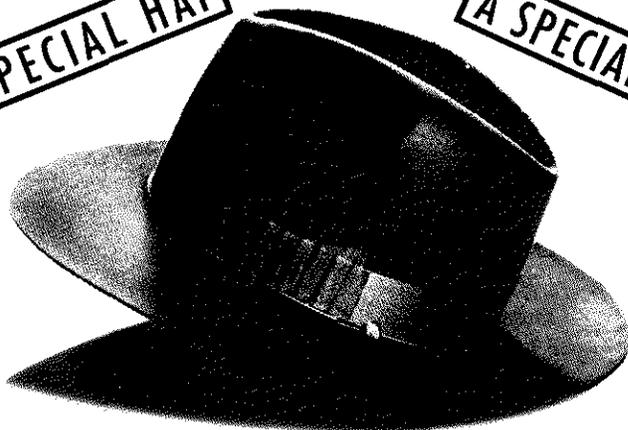
(718) 469-7420

Eve. Hours Available.



A SPECIAL HAT

A SPECIAL PRICE



QUALITY CLASSICA

You'll recognize the quality. The world's finest handmade hats made by Worth & Worth. But you won't believe our prices. And, while you're here, see our special light weight felts and caps.

All at special prices. We'll change your mind about what the best handmade hat should cost.

	Reg. Price	OUR PRICE
QUALITY CLASSICA	\$ 85.00	\$ 60.00
QUALITY IMPERIALE	\$120.00	\$ 85.00
QUALITY SUPERLATIVA	\$160.00	\$110.00

We offer a complete range of hat sizes, brim widths and finishes: smooth and suede.

CLASSIC HATTERS

IF YOU WANT TO PAY TWICE THE PRICE ELSEWHERE... BE OUR GUEST.
IF YOU DON'T... BE OUR CUSTOMER.

4711 13 AVE., BOROUGH PARK, BROOKLYN, NY 11219 TEL. 718-435-6792

Write for our new catalogue

He becomes hereby a renewed vessel to receive the gift of life. There can be no greater cause for rejoicing!

THE DANCE OF KING DAVID

“Therefore will I play before the L-rd, and I will be more lightly esteemed than this, holding myself lowly...” (2 Shmuel 21,22). The Rambam (ibid. 8:15) explains that when *Dovid Hamelech* “leaped and danced” before *Hashem*, humbling himself before Him—and before the *Aron Hakodesh*—he attained true greatness and honor. Dovid negated his entire being to the service of G-d, ignoring the contempt and derision⁸ of those who felt his rejoicing to be unseemly for a king. *Dovid Hamelech*’s body acted in accordance with the dictates of his soul; he “leaped and danced” as an expression of his love for G-d. By relinquishing claims to greatness and honor, he hereby acquired them.

The *Maharal* (*Be'er Hagolah* 4) teaches that when a person dances a holy dance, his body is uplifted with the ecstasies of his soul; his legs—the limbs furthest removed from his intellect, the greatest physicality—move in accordance with sound—mere vibration, the least of all physicalities. In dancing, the body becomes the servant of the soul, an appendage of its will. It is thus only those who have mastery over their bodies who are able to “dance.”

This was the dancing of *Dovid Hamelech*, and this was the dancing of the *tzaddikim*, who acknowledged most clearly their dependence upon *Hashem*. At the site where man became a “living soul,” they danced in joy to a Heavenly tune. In Future Times, it is they who will compose a chorus in *Gan Eden*, where they will be glad and will rejoice in His Salvation (*Taanis* 31a). ■

⁸ Michal, Dovid’s wife, who criticized him for dancing “as one of the low fellows (who) shamelessly uncovers himself,” (6,20) failed to see the spiritual motivation of his dancing. She was subsequently punished through begetting no child until the day she died (6,23, when she died in child-birth).

Rabbi Aryeh Schechter
SOFER S'TAM
1558 41st St.
Brooklyn, NY 11218
We make “housecalls.”
(718) 972-4003
אריה שכתר סופר סתם
מסירת תורה מקיילין וסיוע

BIG APPLE
COPY & PRINTING CENTER
87 NASSAU ST.
NEW YORK, NY 10038
(212) 962-4282
(212) 267-9478

“...And Never the Twain Should Meet”

On The Merger Of The FTOR With The UTJ

A TIME TO CELEBRATE?

In one of the most astonishing developments on the American Jewish scene in recent years, the Fellowship of Traditional Orthodox Rabbis (FTOR) announced this past summer that it would merge with, and be absorbed into, the Union for Traditional Judaism (UTJ). According to statements to the press, this union is to be based on a joint affirmation of *halacha*.

The FTOR, reportedly embracing some 50 to 100 members, is a group of rabbis generally identified as “left-wing Orthodox” who were first ousted from, but later reaccepted into, the Rabbinical Council of America. The UTJ, which counts 8000 member families and 350 rabbis, had its beginnings as part of the Conservative movement and was indeed formerly called the Union for Traditional Conservative Judaism. The move has been described in the press as “an interdenominational merger” creating a

Rabbi Grossman is a *talmid* of New York area *yeshivos* and is currently involved in Torah dissemination activities.

new place that both Conservative and Orthodox rabbis could call “home,” forming a bridge between the Conservative and Orthodox outlooks.

On the surface, this merger would seem cause for celebration. For one, the new Union for Traditional Judaism has much to capture the sentiment. Many Orthodox Jews have long maintained that sincere Conservative Jews, if committed to Jewish tradition, will eventually recognize the internal inconsistencies of their own movement and even forsake it. Enter this group, which—upset at the reforms of the Conservative movement—decided first to form its own faction within Conservatism, and, after seven years, to break away from it entirely.

The immediate trigger for the group’s formation was the decision by the Conservative movement’s Jewish Theological Seminary (JTS) to ordain women as rabbis. More generally, Union members were chagrined at what has been called the Conservative movement’s “democratization of the halachic process” in disregarding the opinion of the senior Talmud and Jewish Law faculty of JTS on the is-

sue. *Halacha* is not democratic, but is determined by halachic authorities, the Union insisted.

Moreover, members of the UTJ have expressed their dismay with the Conservative movement’s long-standing, infamous ruling permitting driving on *Shabbos* to *shul*. They talk about reintroducing Jews to *Taharas Hamishpacha*. They are reportedly even willing to consider abandoning the original trademark Conservative concession to modernity, the *mechitza*-less synagogue.

The move, however, that has proven to be the most symbolic, if not the most substantive, was the dropping of the “Conservative” label from their title. No longer the Union for Traditional Conservative Judaism, the UTJ now defines itself simply as a group committed to promoting halachic observance. Labels only divide people, it argues, and categorizing Jews as Conservative or Orthodox is counterproductive. The emphasis must be on practice.

Thus, by all appearances, a sizeable group has defected from the Conservative Movement, and is seek-

ZELMAN STUDIOS

PHOTOGRAPHY AND VIDEO



623 CORTELYOU ROAD
(OFF OCEAN PARKWAY)
BROOKLYN, N. Y. 11218
(718) 941-5500

for **YOUR**
FUNDRAISING or
PROMOTIONAL CAMPAIGN
CONSIDER a
CUSTOM DESIGNED
LUACH or **DIARY**
(718) 851-1314

WANTED: Overweight people to lose up to 30 lbs. in 30 days. Burn fat into energy. Dr. recommended, 100% guaranteed. Call Now: **212-465-3424**

~ יצא לאור ~
ניצני תורה באמריקה
ר' שרגא פייבל מנדלוביץ
שיחות על:

- מגמות החינוך
- הגות בפרקי אבות
- פורים לפי תורת הסוד
- הסכמת האומות לייסוד המדינה
- מאת ר' שרגא פייבל מנדלוביץ זצ"ל

Send \$5 to cover Printing,
Postage and Handling to:
Rabbi Y. Homnick
2 Eshkol B'ivd. Apt 1
Jerusalem, Israel

ing to redefine itself in a *halacha*-abiding context.

Yet the name change undergone by the UTJ does not spell a difference in basic philosophy from the time the group was part of the Conservative movement. The UTJ itself has not even claimed as much. It has only sought to dissociate itself from the radical changes wrought in Conservatism. "Political" associations within the religious community is what the UTJ decries, if you read its statements.

The Union of Traditional Judaism, for its part, has never identified itself as a variety of "modern Orthodox" (although its spokesmen have failed to protest when commentators in the media with their own agendas have tagged the group as such in rationalizing the alliance with the FTOR).

The move by the Fellowship of Traditional Orthodox Rabbis (FTOR), on the other hand, is far more radical and appalling than anything this left-wing group has ever ventured before. True, members of the FTOR have never been distinguished by a meticulous adherence to established norms in *halacha*. Many of them minister to synagogues with mixed seating. The group is on record as expressing approval of interdenominational cooperation for conversions of the type that was sponsored by the Denver rabbinate ten years ago (see JO, Jan. '84) and has been roundly condemned for this stance by one and

all, including the RCA. Yet they do wish to identify as Orthodox. Perhaps they saw UTJ's shedding of the Conservative label as confirmation of the theory that their brand of "enlightened" *halacha* observance will win adherents even from among Jews of more liberal bent. But the FTOR is either totally blinded in its assessment of the UTJ, or is willing to clearly part ways with orthodox Judaism — even spelling orthodox with a small "o."

But let us not simply make assertions about the UTJ's provenance and direction. Let us take at face value its members' desire not to be tarred with the Conservative brush. Let us agree to eschew labels. Let us look at what they believe, and see how it conforms with *halacha*—especially *Hilchos Dei'os*. Let us hear the words of some of the leaders of the UTJ themselves.

AS THE UTJ VIEWS ITSELF

The Union for Traditional Conservative Judaism was established to address these failures [of the Conservative movement to live up to its avowed goals]," reads the editor's introduction to one of the group's original publications when still called the UTCJ. "All too often," he lamented, "members of Conservative congregations who are serious about observing *mitzvot* are labeled 'Orthodox' and given the loud



\$15.95
h.c.

RUCHOMA SHAIN

NEW FROM FELDHEIM

The only thing more inspiring than a heartwarming letter . . . is an entire book of heartwarming letters . . . and that's DEAREST CHILDREN!

DEAREST CHILDREN by Ruchoma Shain—author of *All For The Boss*—chronicles 25 years of life in Eretz Yisroel . . . through the art of lively correspondence.

Here are heartwarming letters, full of humor, wisdom, and love for Eretz Yisroel. You'll weep, you'll rejoice, you'll laugh and you'll cry as you go over each letter time and again. DEAREST CHILDREN: letters from the heart . . . addressed to the heart of each and every Jew.

Available at all Jewish bookstores or direct from:
FELDHEIM PUBLISHERS
200 Airport Executive Park, Spring Valley, N.Y. 10977
Tel. (914) 356-2282/Toll free: 800-237-7149

Visa & MasterCard accepted
Send for your free copy
of our 1992 catalog.

and clear message, "You're not really Conservative." The new group therefore aimed, he wrote, "to forcefully project a Traditional Jewish ideology [note the foreshadowing of the name change] — an approach to Judaism which is deeply rooted in the thought of the founders of Conservative Judaism."¹ (emphasis ours)

TRADITIONALISM—WITHOUT FUNDAMENTALS

The latter two citations give a glimpse of what lay leaders of the new UTJ believe. Let us look at what some of its rabbinical leaders have written.

A forthright article of self-definition

The move has been described in the press as "an interdenominational merger" creating a new place that both Conservative and Orthodox rabbis could call "home," forming a bridge between the Conservative and Orthodox outlooks. On the surface, this merger would seem cause for celebration.

In the same pamphlet, Douglas Aronin, recording secretary of the then-UTCJ and currently a vice president of the new Union for Traditional Judaism, wrote: "I believe ... that a significant number of Jews can be motivated to accept halachic authority without accepting a fundamentalist view of revelation." Interestingly, he goes on to say:

"The history of the Conservative movement ... seems to be powerful evidence for the Orthodox claim that failure to accept the premise that every word of the Torah was literally revealed to Moses on Mount Sinai renders widespread violation of Halacha inevitable." He then goes on to argue, "While Conservatism hadn't worked to date, that didn't necessarily mean that it couldn't work," saying that this would be the aim of the group.

It would be foolish to assume that Aronin, in his current role as a UTJ official, has changed his beliefs. Indeed, Miriam Klein Shapiro, president of the group when the word "Conservative" was dropped, told the press: "I remain a committed Conservative Jew, and there are committed Orthodox Jews in our organization."²

¹ *Cornerstone*, Volume 1, Number 1, Shevat 5748 (1988).

² "Conservative group to vote on name change but won't drop ties," *New York Jewish Week*, May 25, 1990.

entitled "A Non-Fundamentalist Traditionalism" appeared in the same UTCJ publication as Aronin's piece, authored by Rabbi David Novak, who is a vice president of the new UTJ and one of the creators and faculty members of its "Metivta," the Institute for Traditional Judaism. (The Institute, incidentally, was founded while the

UTJ was still the UTCJ and has undergone no change in thrust or philosophy.)

In that article, Novak takes issue with the assumption that "traditionalists are supposed to be wholly united in the rejection of biblical criticism as something which would irreparably damage a Jew's acceptance of the full authority of the Halakhah." Regarding the belief "that revelation produced Scripture, which in turn produced the Halakhah," he asks his readers to examine "whether this fundamentalist model of revelation is the only model upon which to base observance of Halakhah."

Further, he claims that the "attitude that every word in...[the Pentateuch] was written down by Moses himself" is empirical and hence "can be challenged by the empirical discipline of biblical criticism." Why, then, observe *halacha*? Answers Novak: "Even if one accepts the assumption common to all the biblical critics that the Pentateuch is made up of various documents (J, E, P, D, etc.), which were written down at different times by different people, one can still view it as a unity because of its acceptance as such in subsequent Jewish history."

DON'T FORGET

YOUR APPOINTMENTS, ZEMANIM & SHEURIM

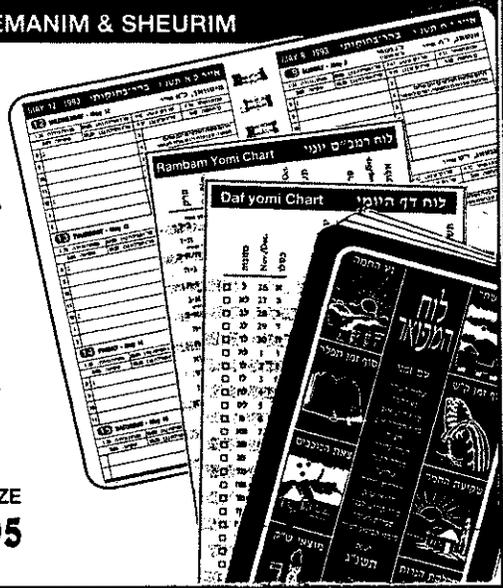
- Hebrew / English Dates
- All Daily Zemanim
- Daily Planner / 8 am-6 pm
- Daf Yomi, Rambam Yomi, Sefiras Haomer, etc.
- Urgent Medical Phone Numbers
- 2 1/2 Year Calendar
- Sturdy Spiral Bound with vinyl Cover

AVAILABLE IN
POCKET SIZE

\$3.95

DESK SIZE

\$6.95



AVAILABLE AT ALL JUDAICA & STATIONERY STORES

For Wholesale Call C.I.S. PUBLICATIONS 908-905-3000
In Brooklyn Call M. L. Publications 718-438-9320

Novak has never, to our knowledge, changed his mind about this. Contrast this with the *Baraisa* cited by the *Gemora* in *Sanhedrin* (99a), in a chapter that—note well—deals with halachic ramifications of belief and disbelief in the basics of Judaism:

“For the word of G-d he disgraced”—this refers to one who says Torah is not from Heaven. And even if he said ‘The whole Torah entirely is from Heaven except for this particular verse ... [or] this derivation, this *kal va-chomer*...—this is ‘For the word of G-d he disgraced.’”

The *Rambam*, in *Hilchos Teshuva* 3:8, is even more explicit in his codification of this concept in *halacha*. His words here bear additionally on other statements from the leaders of the UTJ:

“...[Among those that] are considered ‘*kofrim baTorah*’ (deny the Torah) are: Someone who says that the Torah is not from G-d—even if only one verse, even if only one word—if he says Moshe said it from his own mouth, this is a *kofer baTorah*. And similarly someone who denies its [the Torah’s] interpretation, that is,

the Oral Torah, and someone who contradicts its teachers, as did Zaddok and Boethus ... is a *kofer baTorah*.”

But Novak says that you are a Traditional Jew as long as you follow traditional Jewish practice—even if you subscribe to his radical departure from traditional Jewish belief, the very belief that has always been the underpinning of this practice and is enshrined in its very code.

Such an approach, of course, is decidedly *non-traditional*, and gives the lie to both facets of the Institute for Traditional Judaism’s declared motto: “genuine faith and intellectual honesty,” assuming that classical Judaism is what is meant.

THE ROOTS OF A CONSERVATIVE TRADITION

Rabbi Salomon Faber, another founder and faculty member of the Institute, wrote in the *Algemeiner Journal* in 1991, in a look back at the school’s first year of existence, that it represents “a historical continuity with the *Judisch Theologisches Seminar* in Breslau (1854-1938) founded by Rabbi Zechariah Frankel.”³

For those unfamiliar with this historical personality, Zechariah Frankel, as described in the *Encyclopedia Judaica*, “aimed at a synthesis between the historic conservative conception and contemporary needs, through gradual organic reform. Becoming the spiritual leader of the party advocating ‘moderate’ reforms, he founded the so-called ‘positivist-historical’ which later influenced the Conservative movement in the United States.”

What makes Faber’s description all the more interesting is that Frankel’s following was gathered out of those who were disenchanted with the radical changes of the Reform movement of his time. These traditionalists insisted on “historical positivism” and adherence to tradition in practice, while at the same time breaking with traditional Jewish belief. The similarities of the UTJ’s path are striking. Consider what came of the Breslau-centered movement.

³ “*Vu Halt Men in der ‘Mesivta Letmudet Hayahadus*,” February 8, 1991.

**THE MESORA, ACCORDING
TO THE UTJ**

The rector of the Institute for Traditional Judaism and spiritual mentor of the UTJ is Professor David Weiss Halivni. A Talmudic prodigy in his native Hungary who was orphaned during the Holocaust, he attended one of the classical American *yeshivos* upon his arrival in this country, but left to study at the Jewish Theological Seminary, the

d'Gemara"—the text of the *Gemora*—was composed by a group whom he calls the "Stammaim" who, he says, often did not know fully what the earlier Amoraim actually said, and erred in shaping the Amoraim's words according to their own understanding. He, Halivni, through his analysis and comparison of texts—and his own reasoning—can see their "mistakes."⁶

He goes even a step further: "Our aim is to find alternatives to the *dechukim* [hard-pressed statements]

does. Aside from the appalling assault on the integrity of our sages' transmission—one that undermines the entire *mesora* of *Yiddishkeit*—the hubris is incredible.

Halivni acknowledges that his approach is *not* the traditional one. How can he claim that our sages erred and still advocate traditional Jewish practice? By positing a "double verity" theory—that both his truth arrived at through criticism of the Talmud, and the truth of halachic tradition that it contradicts, can exist simultaneously and operate on different planes. But he assigns real truth to *his* approach: "Systemic halakhic guidelines may safeguard halakhic correctness, but not necessarily guarantee objective truth," he writes.⁸

He does concede: "The rabbis

⁶ In the introduction to the third volume of his work, Halivni writes: "If the completion, the elaboration, and the additions were done by the Stammaim, several generations after the Amoraim, it is likely that sometimes they did not know what the Amoraim said and did not understand their words correctly, and the additions are not always according to the approach and the spirit of the Amoraim, and therefore their interpretations can be challenged." *Mekorot Umesorot*, Volume 3, Introduction pp. 12-13. My translation.

⁷ *Ibid.*

⁸ *Peshat and Derash*, Oxford University Press, 1991, p. 93.

In other words, the authors of the *Gemora* did not always know what the Amoraim were talking about, but Halivni does. Aside from the appalling assault on the integrity of our sages' transmission—one that undermines the entire *mesora* of *Yiddishkeit*—the hubris is incredible.

spiritual center of the Conservative movement. There he remained from 1955 to 1986.

In the preface to his major work, he thanks leaders of Conservative Judaism: Rabbi Dr. Louis Finkelstein, the late chancellor of the Seminary, as "the gaon of deed and thought who, from the day I entered his circle looked after my welfare ..."; and Rabbi Saul Lieberman, professor of Talmud at JTS, "my teacher and rebbe ... who—when I was at a crossroads—took me and brought me into the gates of true Torah"⁴

This magnum opus, five out of ten projected volumes of which have been completed, is a critical analysis of the Talmud that questions the reliability of the Talmudic sages themselves.

"Then there is 'higher criticism,'" he explained to *The New York Times* in 1976. "The question is not, 'What does the text say?' but 'What should it say?'"⁵

Specifically, the theory to which Professor Halivni has devoted his life's work is that the "stamma

in the *Gemara* even when they are not from the Stammaim."⁷

In other words, the authors of the *Gemora* did not always know what they were talking about, but Halivni

**Clip and Catch
Your Nails**

**A nail clipper with a
plastic holder to catch
your nail cuttings**

"A pious person burns his nails, a righteous person buries them, but one who leaves them around is a wicked person."

Moed Koton 18a
cited in Mishna Brura 260:6

**\$3.00 each postpaid.
2 for \$5.00**

Goldberger
P.O. Box 82
Staten Island, N.Y. 10309

You will also receive
a Halacha instruction sheet.

**S. R. "EZRA"
INFANT AID FUND**

This is an URGENT APPEAL to Aid Mothers in Eretz Yisroel Who Are In Dire Need To Furnish Their New Born Infants With Layettes, Blankets, Sweaters, Etc.

*In The Merit Of
This Great Mitzvah
May The Al-Mighty Bless You
In All Walks Of Life*

Endorsed By:

**Rebetsin Rashel Krawiec -
Mrs. Dora Weiss - Rebetsin
Minna Feldman - Rebetsin
Esther Shain - Rebetsin Bessie
Safran - Rebetsin Baila Suzholz**

**We Also Furnish LINENS
to Needy KALLAS**

**Make Checks Payable To:
CONG. OHEL YITZCHOK
802 Hewes Street
Brooklyn, N.Y. 11211
(Tax Deductible)**

⁴ *Mekorot Umesorot*, Jewish Theological Seminary of America, Volume 1, Preface. My translation.

⁵ *New York Times Magazine*, September, 1976.

never affirmed a double-verity theory....They would have instinctively recoiled from any kind of dichotomy that divides truth into two realms, study and practice... contradictory yet complementary."⁹ So, even on its *own* terms, his approach is clearly *not* Jewish tradition's. Yet this very approach underlies the program of the Institute for *Traditional* Judaism,¹⁰ and the Union for *Traditional* Judaism looks to Halivni as its most esteemed spiritual mentor.

We might add that even from purely an intellectual standpoint, the far-fetchedness of Halivni's attempted reconciliation is astounding from a man whose life's work is to correct the "*dechukim*" of the Talmud. And yet the Union for Traditional Judaism, its Institute, and its goal to promote devotion to *halacha* with "intellectual honesty" are built to a large extent on this tortured contortion!

FROM REJECTION OF THE SAGES TO QUESTIONING THE TORAH

Erosion of belief in the reliability of our Sages is not where Halivni's approach ends. He even applies a chisel to the holy of holies ל"ו.

⁹ Ibid., p. 102

¹⁰ "Our Institute will make extensive use of this [Halivni's] approach," reads the ITJ brochure.

He has a problem, one that has drawn much commentary over the ages: how does the *mesora* include *halachos* that seem to contradict the plain meaning of the written Torah? (An example is "an eye for an eye," which the Oral Law teaches us to mean monetary compensation.) Halivni rejects all Torah tradition on the subject, and proposes his own answer—one that even academic scholars can recognize is convoluted.

for perpetuity, but was not able to expunge all the errors in the Torah itself. So he left them in. And it took 2500 years before Halivni discovered what happened.

In other words, halachic tradition was accurately preserved until the time of Ezra, but the Torah itself was not. So inordinate, almost fanatical, is his commitment to his own intellectual theories, that he stands reason itself on its head, even as he dismisses the very fundament of the Jewish tra-

Even on its own terms, Halivni's approach is clearly *not* Jewish tradition's. Yet this very approach underlies the program of the Institute for *Traditional* Judaism, and the Union for *Traditional* Judaism looks to Halivni as its most esteemed spiritual mentor.

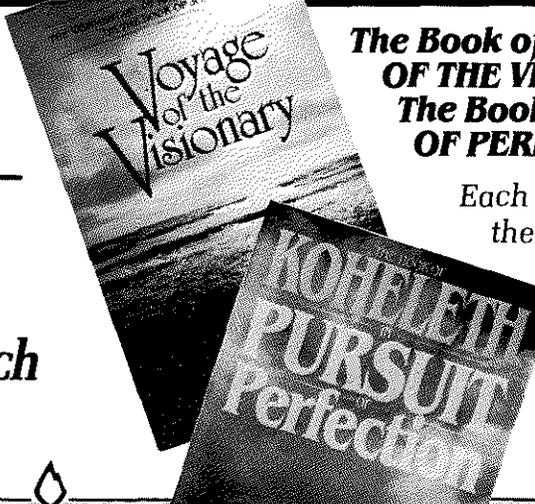
While he wants to hold on to *Torah MiSinai* and the "*halacha* tradition," he asserts that "corruptions" entered the written text of the Torah in the period of the first *Beis Hamikdash* (*chas mi-l'hazkir!*), when—he says—Jews did not focus on learning the text of the Torah. Ezra, though a recipient to prophetic revelation and heir to correct halachic tradition, says Halivni, could preserve the legacy of *halacha*

dition that he claims to represent.

Thus, tragically, the very last sentence of his book on the subject: "Even the doctrinal certainty that the text of the Torah is pristine can be dispensed with, indeed, *must* be, if such assurance [that halakhic behavior accords with, and is sanctioned by, the divine will] can be earned."¹¹

¹¹ Ibid., p. 154

**In time for Tishrei—
2 new titles in the Alshich Tanach Series . . .**



New From  *Feldheim*

The Book of Jonah: VOYAGE OF THE VISIONARY
The Book of Koheleth: IN PURSUIT OF PERFECTION

Each work includes the entire text of the NaCh in Hebrew and in English translation; the Alshich's commentary in a clear, readable English; plus insightful essays relating to important themes in each text.

Voyage of the Visionary \$12.95 h.c.
In Pursuit of Perfection \$18.95 h.c.

Available at all Jewish bookstores or direct from:
FELDHEIM PUBLISHERS
200 Airport Executive Park, Spring Valley, N.Y. 10977
Tel. (914) 356-2282 / Toll free: 800-237-7149
Send for your free copy of our 1992 catalog.



**A DEVIANT ROAD,
WELL TRAVELED**

We have been down this road before. Halivni's desperate intellectual rationale of holding on to the imperative of *halacha* moreso than to the credibility of the Written Torah reflects his personal want: to be a "frum" Jew while a critical scholar. That is why he left the Jewish Theological Seminary when it decided to ordain women rabbis (though he did stay for over thirty years, while the Conservative movement permitted *chillul Shabbos*).

But it won't hold — not just theologically and intellectually, but practically.

Zechariah Frankel traveled the same path, as we have seen. And it is instructive to cite the words of Professor Solomon Schechter, founder of JTS and another proponent of the "positive-historical" outlook. In his inaugural address, entitled *The Seminary Ideal*, in 1902, he was forceful about tradition:

"There is no other Jewish religion but that taught by the Torah and confirmed by history and tradition... [exemplified by] such men as R. Saadya Gaon and R. Hai Gaon, Maimonides and Nachmanides, R. Joseph Caro and R. Isaac Abarbanel, Samson Raphael Hirsch and Abraham Geiger, and an innumerable host of other spiritual kings in Israel, all 'mighty in the battle of Torah'...."¹²

The inclusion of that one last name, Abraham Geiger—the father of the Reform movement—as worthy of mention as "mighty in the battle of Torah" together with the greatest sages of Israel—indicates the seed of the gradual deterioration of JTS and the Conservative movement into what it is today.

It has been a common mistake of scholars nurtured in the *real* traditional Jewish world, who drank from the wellsprings of Torah as taught through the generations, and who absorbed, in a youth spent at the cen-

ters of Torah life, a feeling for authentic Jewish piety, to believe they can pass this on, too—even as they erode its moorings and teach alternative approaches—in their legacy to the future. Inevitably, however, what remains predominant is the spirit of deviation. By way of example:

"His personality was shaped by the shtetl. His piety, his tastes, his appearance and his conversation reflected the norms, the mores, the idiosyncrasies of Eastern European life. But his intellect strove to achieve per-

fection in scholarship according to the highest Western standards of rigor and discipline."

Thus did Halivni eulogize Professor Saul Lieberman, who taught at the Jewish Theological Seminary for forty years, glorifying his legacy. He went on, asking:

"Was he not troubled by a lack of synthesis between his emotional commitment and intellectual strivings?"

He answers:

**Listen to the Plea of Our Great Roshei
Yeshiva, Shlita, in these days of Awe**

כי יעמוד לימין אביון (תהילים ק"ט) אמר רב אביון: העני הזה עומד על פתח והקב"ה עומד על ימינו דכתיב: "כי יעמוד לימין אביון" אם נחת לו, דע! מי שעומד על ימינו נותן לך שכרך. (מדרש רבה בהר ט')

There are many criteria by which people proclaim a man as a hero. We want to write you about a different kind of hero. A true hero that goes unsung and unnoticed in this world of "Sheker" (falseness).

For obvious reasons we cannot disclose his name, but he is a Ben Torah, a kind hearted person who went into heavy debt and literally gave away the roof over his head (he sold his apartment in Israel) in order to save fellow Jews from catastrophe.

Unfortunately, he is now ill and penniless, with a wife and six small children who look to him for support. Without an apartment, he has to move every few months, is constantly harassed by debtors, and has nowhere to turn.

Can we ignore the plea of such a great man? Dare we be deaf to his crying children when it was their father who sacrificed so much to help others?

Dear Friend: In Heaven the real heroes are known and rewarded accordingly -- and those who helped them in their time of need will certainly have a share in that great reward.

Don't be left out: Stand up and say, "I want to be counted among the friends of this great man."

Thank you in advance. May you never know poverty or illness -- only Parnosa Tova, happiness and good health:

Sincerely,

Horav Aryeh Malkiel Kotler
Horav Aryeh Malkiel Kotler
Rosh HaYeshiva
Beth Medrash Govoha
Lakewood N.J.

Avrohom Y. Pam
Horav Avrohom Yakov Pam
Rosh HaYeshiva
Mesivta Torah Vodaath
Brooklyn N.Y.

¹² "The Seminary Ideal: An Inaugural," published in *The Jewish Messenger*, November 28, 1902. Grateful acknowledgement is made to Rabbi Moshe Kolodny, director of Agudath Israel's Orthodox Jewish Archives, for providing this source, as well as offering other references and insights.

Please make out your tax deductible checks to
E.Y. CHARITY FUND
And mail to
RABBI Y. M. SCHORR • 593 E 8TH St. • BROOKLYN N.Y. 11218

"He ... transcended whatever contradictions they contained by the sheer force of his towering personality.... On a superficial level they seem incongruous. Ultimately they converge and supplement each other."¹³

As the editor's introduction to this eulogy notes, "a generation of Conservative rabbis look up to Professor Lieberman as a role model of Torah scholarship and piety."¹⁴ This generation was the very one that permitted driving cars on *Shabbos*, marriages of *kohanim* to divorcees, and eventually allowed their rabbis to serve gay and lesbian congregations—all in open defiance of Torah law.

One might argue that the Union for Traditional Judaism will avoid these mistakes—but the process has in fact already begun, right within the UTJ. Halivni *is* in fact resolving those contradictions he said Lieberman transcended—resolving them by saying parts of the Torah are corruptions. And he is further embracing Novak, according to whose theories one needn't even bother, because you can subscribe to Biblical criticism.

And there you have it, without the label Conservative, what the Union for Traditional Judaism stands for.

DUE LEFT OF LEFT FIELD

But what of the Fellowship of Traditional Orthodox Rabbis? While the UTJ was moving out of the Conservative movement in the interests of promoting traditionalism, the FTOR was moving away from conventional Orthodoxy.

While the UTJ was reconsidering the institution of mixed-seating synagogues, many FTOR members, who serve mixed-seating congregations themselves but sought to remain identified as Orthodox, cited the general lack of acceptance by the Orthodox "establishment" for their own concession as one of the key points of their disaffection.

Indeed, their complaints against mainline Orthodoxy have not been so much intellectual as *practical*. They

¹³ *Cornerstone*, Ibid; with the complete text of the address published in *Conservative Judaism*, Spring 1986.

¹⁴ From *Cornerstone's* introduction to Halivni's remarks.

want understanding for, and concessions to, modern needs—giving women a place in the synagogue ritual and granting Conservative and Reform rabbis a role in conversion rites are two examples. But the *intellectual* and ideological unorthodoxy of the UTJ have provided a hospitable context and pretext for the FTOR's aims.

To turn again to history, this kind of union—of people playing loose with Jewish belief but wanting to preserve tradition against radical reform, joined by people coming the other way, from Orthodoxy, looking for dispensations of *halacha* motivated by other agendas—has proven to make for quite a combustible mix. The cur-

the opportunity they afford to break the authority of conventional Orthodox *halacha*.

And so, for the sake of permissiveness—and of dealing with problems confronting Jews in a "modern" way—it has embraced *kefira ba-Torah*. Under the guise of saying the former "label" of a group is not essential, its move to merge with the UTJ is saying that the foundations of Jewish belief and *emunas chachamim* are not essential. Under the guise of "intellectual honesty" and openness to the modern world, it is rejecting the *ani maamin be-emunah shleima* of the Rambam.

The FTOR has crossed a line no one who identified as Orthodox ever

Yes, we yearn to be united as one religious fellowship. And we can, indeed, be one religious fellowship. But only if we together embrace the same foundation of faith: the word of G-d as articulated in the Torah He gave us at Sinai, as interpreted by Chazal, and explained by the trusted transmitters of the Mesora.

rent merger is not unlike what happened earlier in this century. Many young men of the time, who grew up Orthodox but sought a more "modern" version of Judaism that would introduce mild reforms in Jewish practice, entered JTS—known as "Schechter's Seminary"—which was led by professors imbued with traditions of *Yiddishkeit* and halachic practice, but presented a new intellectual approach. These young men subsequently made up a significant part of the rank and file of the Conservative rabbinate.

Interestingly, Halivni insists that "genuine faith and intellectual honesty," the motto of the Institute, has nothing to do with supporting liberalization of *halacha*. Notwithstanding his arguments, he is being contradicted by the actions of the FTOR. It was not Halivni's esoteric theories that originally attracted the FTOR to the UTJ. It is their practical result—

dared cross before. For this is the very line that—without the labels—defines orthodox Jewish belief.

And we have learned: without an absolute stand on *emuna* in Torah *MiSinai*—that every word of the Torah is from *Hashem Yisborach*—and without an absolute faith in the reliability of our *chachamim*—Traditional Judaism becomes just another Conservative movement. In the final analysis, all roads that depart from faithful adherence to *authentic* tradition—whether for expediency or "intellectual openness"—*ipso facto* run through Reform turf.

Yes, we yearn to be united as one religious fellowship. And we can, indeed, be one religious fellowship. But only if we together embrace the same foundation of faith: the word of G-d as articulated in the Torah He gave us at Sinai, as interpreted by *Chazal*, and explained by the trusted transmitters of the *Mesora*. ■

Books in Review



Judaica By Women

To Vanquish The Dragon, by Pearl Benish (Feldheim, Jerusalem-Spring Valley, 1991, \$17.95, h.c., \$14.95 p.b.) is a book that no reader will ever forget. Among the autobiographical accounts by Holocaust survivors of the horrors that they experienced, many reflect the inner strength that they were able to muster and the role that faith played in their survival. This book, too, describes not only the satanic barbarities of the Nazis, but the loyalty to G-d and Torah that they could not eradicate. But it stands out on several grounds. Its heroes, the author and her friends, were a group of Beth Jacob students from the famous Crakow teachers seminary. They not only did not give up their faith in G-d even when their families and friends fell by the wayside, but it in-

spired them to extraordinary deeds. Their attachment to keeping mitzvos under the most dangerous conditions, and their devoted and totally selfless caring for each other and for all whom they could help, form a chronicle of human greatness that overwhelms even the most hardened reader.

The impact of such a work is, of course, greatly dependent on the talent of the writer. Mrs. Benish brought several crucial ingredients to her undertaking; a remarkable memory for details, great skill in putting her experiences into words, and an overflowing heart that touches ours again and again. Individuals, down to lovable little Kopush, and episodes too numerous to list, remain graven in our mind when we turn the last pages. At the same time, there stays with us the author's pride in our Yiddishkeit and the challenge implied in her story, spelled out centuries earlier by Rabbi Elazar of Worms: if

בסייד

CLINICAL PSYCHOLOGIST

**DR. BENZION
SOROTZKIN**

N.Y. STATE LICENSED

ADULTS

AND

CHILDREN

(718) 633-3248

(718) 219-3867

**DON'T
DELAY!**



**Now is the
time to join the**

חברה גומלי טוב של אגודת ישראל
Agudist Benevolent Society, Inc.

- Full Burial Benefits for the Family (Children up to the age of 20 years.)
- Blood Bank Benefits for the Family
- Everything carried out in accordance with Halacha

For more information and applications please call

(718) 436-1458

Or write to:

Agudist Benevolent Society

84 William Street

New York, NY 10038

**GET READY TO GO!
FOR THE NEW YEAR**

תשנ"ג

*The new Luach for Mishna-Halacha
Yomit is ready!*

*Ask for it and we will send it to you
FREE!*

*Start a program of learning
Mishna & Halacha*

*Join the thousands who follow the
daily Luach*

*You will have the satisfaction and joy
of learning Torah every day*

Write or call:

RABBI ELIAS KARP

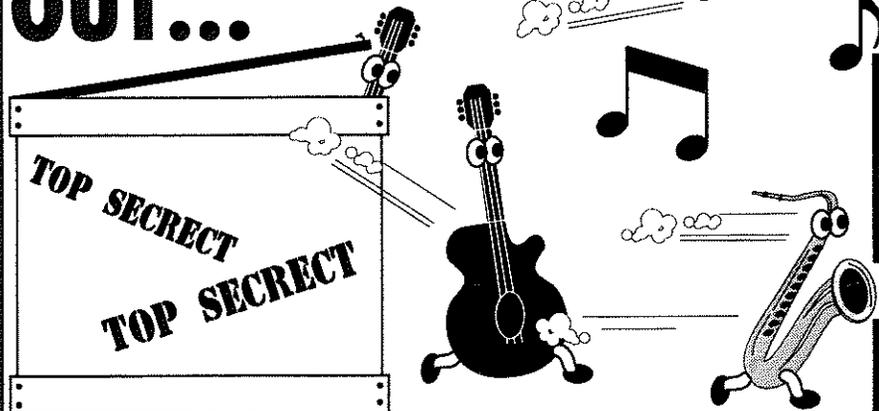
1880 47th Street,

Brooklyn, NY 11204

718-851-0770

*In memory of Rabbi & Mrs. Charles Batt
Hartford, Conn.*

THE SECRET'S OUT...



Until now, we've been a very well kept secret; a select group of musicians playing a limited amount of affairs, recognized by those "in-the-know" to be the most exciting band around. But, people will talk... and talk... about the most *leibedik* music they've ever heard... about **Gershon Veroba**... about **Shmuel Klaver**... about **Moshe Antelis**... about **Mark Fineberg**... and about the rest of "The Best," working together all the time. What a concept! What a band! **The secret's out...**

Pinchas!
ORCHESTRAS

We're the band everybody's talking about...
718•377•6627

PINCHAS MANDEL

Over 40 Years Experience in Kvura in Eretz Yisrael

- Dedicated to Kavod Hanifrar with personal responsibility throughout service
- Highly recommended by Gedolai Hador
— Here and in Eretz Yisrael—

1569 - 47th Street, Brooklyn, New York 11219
Day & Night Phone (718) 851-8925

Honesty — Integrity — Reliability

CHESED SHELE EMES... as understood and practiced by one active in the industry more than half a century.
Taharas Hanifrar Should Never Be Commercialized

we are willing to die for Torah, should we not live for it?

While we have previously taken note of other books on the Holocaust period written by women, Pearl Benish's work provides an occasion to comment on the increasing number of significant women writers in the broader field of Judaica. We take it for granted that most of our children's literature is written by women authors; but they also make important contributions in other fields. We have previously reviewed books by Miriam Adahan, Miriam Levi, and others in the area of counselling, family life and education. **Akeres Habayis**, by Sarah Chana Radcliffe (Targum/Feldheim, Southfield MI 1991, \$15.95), is subtitled, "Realizing Your Potential as a Jewish Homemaker," and addresses itself to the challenges faced by a wife and mother. Calling her, rightly, the cornerstone of the Jewish people, the author stresses that many factors, from overwork and disorganization to excessive tension or fastidiousness, interfere with the creation of an ideal home. Some women will find it easy to cope with the demands made on them; others have to learn this skill. It is these women whom Mrs. Radcliffe tries to help. As a woman, she understands the practical decisions that have to be made, the priorities that different women have; by means of interviews with representative homemakers, questionnaires, and charts she helps her readers analyze their own needs and options, and develop their own home-making plans. A list of practical tips is included and even a menu plan, complete with recipes—and a chapter addressed to husbands, designed to have them better understand the work done by their wives. Even the woman who has solved all her home-making problems will greatly benefit from this book.

If Mrs. Radcliffe's book can be called a woman's manual for women, **All Things Considered**, by Yaffa Ganz (Mesorah Publ., Brooklyn, 1990, \$15.95 h.c, \$12.95 p.b.) is a book of reflections for women "from a woman's point of view," as the sub-

title emphasizes. The three dozen essays cover a wide range of subjects, from the petty and mundane (The Saga of the Dresser Drawer), to the humorous but significant (The Jewish Women's Guilt Chart), to the serious and moving (A Red-Headed Lesson in Love). The reader will readily find herself, her home, and her life mirrored in a dozen places; and she will learn to look at all this in a better, warmer, and more Jewishly informed way. One does not necessarily have to agree with every last one of Mrs. Ganz's musings in order to appreciate how much concrete and practical wisdom there is in her deft and invariably enjoyable observations.

And then there are the biographies, which can open yet other perspectives into women's lives. Where Mrs. Ganz's book speaks to the reader through its warm and lighthearted comments on everyday life, **No Greater Treasure**, by *Shoshana Lapon* (Targum/Feldheim, MI, 1990, \$19.95), touches us through the inspiring stories of extraordinary women, drawn from the Talmud and Midrash. Basing herself on Rabbi Yisrael Salanter's observation that reviewing, and dwelling upon, the stories of *Chazal* is a most powerful tool for self-improvement, Mrs. Lapon has collected here nine-

teen biographical stories, each synthesized from many sources and commentaries and dramatically brought to life (the dialogue and many of the details are necessarily her own). Each of the stories highlights a different facet of loyalty to the Torah and its teachings. Together, they form a paean to the Jewish woman who, through the long course of Jewish history, has kept the flame of dedication to G-d's teachings burning brightly in the homes of Israel.

Mrs. Lapon's stories are bound to inspire both young and old readers... and they are a most welcome step toward filling a glaring gap in our educational resources. Our children's concept of *Avodas Hashem* is almost inevitably formed by the many stories they hear about the Torah saints and sages who have been the leaders of our people. But there is a great lack of guidance about the tasks of women. Where do our girls and women find role-models for their own way through life? And, even when we speak about our Matriarchs and the outstanding personalities of our history, such as those presented by Mrs. Lapon, there still remains an urgent need to show concrete and inspiring examples of outstanding women in our own age. Hence the importance

of *Tamar Davidowitz's Eishes Chayil*. Reflections from the life of Elisheva Shechter ז"ל (Feldheim, Jerusalem-Spring Valley, 1991, \$15.95). The subject of this book, who was taken from this world when she was only thirty years old, was an outstanding personality, a young woman whose entire life, inside her home and outside, as homemaker, mother and teacher, was totally dedicated to *Avodas Hashem* and molded by spiritual values. The author has succeeded in here presenting a deeply insightful picture of a woman who, living in this world of ours and doing what is normally expected, was yet able to suffuse every moment and every gesture with purpose, wisdom and, indeed, sanctity. Certainly she represented a level of perfection far above what can realistically be expected of the average person; but the reader will find a wealth of ideas, from the proper atmosphere in a home to the best way of guiding students, that can be grasped and implemented by anybody serious in her desire for self improvement. This is a book that parents, teachers and students should all be exposed to.

To appreciate properly the importance of Torah literature by women for women in our day and age, we must remember two

No. 1
in Israel

eldan **אלדן**

RENT-A-CAR **השכרת רכב**

FROM

* EXC.
C.D.W. & L.D.W.

TYPE OF CAR	1/9-19/12/92 6/1-31/3/93	20/12/92- 5/1/93	
MANUAL CARS			
A FIAT UNO STING	1 47	HIGH SEASON SUPPLEMENT	
B PEUGEOT 205 AC	1 82		
C PEUGEOT 309 1.4	2 24		
C' APPLAUSE 1.6	2 38		
C ² PEUGEOT 405 1.6	2 80		
M MINIBUS FORD	4 55		
AUTOMATIC CARS + AC			
D CHARADE 1.3	2 31		
E APPLAUSE 1.6	2 94		
F APPLAUSE 1.6 PS	3 22		
G SIERRA 1.8	4 20		
L SUBARU SW	4 20		
K GMC SAFARI PS	5 25		
X PEUGEOT 405 1.9	4 55		
XL VOLVO 740	5 11		

\$147* PER WEEK
UNLIMITED MILEAGE

**ASK FOR THIS MONTH'S
SPECIAL OFFER**

**RESERV. & PREPAYMNT.
USA & CANADA**
800-938-5000
800-533-8778
IN NY: 212-629-6090

SILBIGER'S

FINE MEN'S CLOTHING

Where each customer is treated as our only customer!

- All Wool Coats
- Slacks
- Sports Jackets
- Rainwear

1769 51 St., Brooklyn, NY
(718) 854-1196

Daily 11:00 AM—9:00 P.M.
Fri. & Motzoei Shabbos by appt.

Silbiger Suits You Best

points. In the first place, changing patterns of life, of education and work have created a need for many women clearly to define their place within our world. Add to this the impact of the ferment in the secular world that has resulted from the rise of a self-assertive feminism. Faced with this challenge, it is crucial that the Torah perspective on women's issues should be articulated not only for them, but by them. The rise of the Beth Jacob movement was a response to this need at an earlier stage, and ever since it has been the magnificent guiding force in the education of women in the Torah world. Yet there are all too many women who have never had the benefit of a Beth Jacob education—newcomers to Orthodoxy as well as those raised along "modern Orthodox" lines—and others who may have come from Beth Jacob ranks, but are confused by the cur-

rents and cross-currents that they encounter. The most ambitious contribution of Jewish literature for women is, indeed, a book that addresses itself directly to their concerns: **To Be A Jewish Woman**, by Lisa Aiken (Aronson Inc., Northvale, N.J. 1992, \$30.00). While every reader is sure to find some ideas that are new to her, this work is written for women with a more limited knowledge of Judaism and the presentation is clearly geared to them. In fact, it is an outgrowth of lectures given over several years before such audiences. It deals generally with the place that the Torah assigns to women in the framework of G-d's world, their role in the redemption of the Jewish People, and the sanctification of the world. It proceeds to discuss women's role in prayer and synagogue and in the community at large, as well as marriage, procreation and education of

the children (the detailed discussion of the laws involved in married life and procreation marks the book as being geared to the mature reader; in any case, it is to be hoped that no one will use such a reader as a *dinim* text). Readable, clear and interesting throughout, this book will surely have a significant impact upon those who need to be shown that, far from denigrating women, *Yiddishkeit* provides the ideal framework for women's self-fulfillment.

The growing number and diversity of Jewish women writers is demonstrated by **Our Lives**, An Anthology of Jewish Women's Writings, edited by Sarah Shapiro (Targum/Feldheim, Southfield MI, 1991, \$17.95 h.c./\$14.95 p.b.). In the introduction, the editor describes women's writing as a means of sharing one's life and concerns with others, through the use of her G-d-given talents. There is indeed talent galore in the articles, stories and poems included. They range from the autobiographical and factual to the amusing and fictional, faithfully reflecting the women's perspective of their authors. They deal with all facets of life; they convey significant messages and many are profoundly moving. It would be niggardly to draw attention to an isolated phrase that, perhaps, should have been omitted, or to a particular piece that did not appear to contribute much. Overall, this is a book that not only gives the reader inspiration, but also the joy of seeing that we are producing writers for today and tomorrow.

Yet, a survey such as this cannot conclude without a warning. Even with the best intentions in the world, not every book is acceptable. Sometimes the *Baalas Teshuva* (like some male counterparts) includes altogether too much of her early life (e.g., in *Playing with Fire*), or never makes it all the way to her goal (e.g. *Song of Ascent*). And some writers altogether misrepresent our sacred heritage (such as the contributors to *Daughters of the King*). Writing is a weighty responsibility, and we must be sure that we can accept what is offered to us. ■

"Talk . . . but not During Davening"

Send \$2.00—
for sample of booklet.
10 copies for \$18.00
100 copies for \$100.

Please write: Yeshiva Fund
Box 82 • S.I., N.Y. • 10309



**MALOHN
MIFAL**

VISITING NEW YORK??

Beautiful rooms, with kitchen facilities, in heart of Boro Park by day or week. Near Shuls, take-out foods, etc. Profits to Mifal Torah Vodaas.

Call **(718) 851-2969**

NO T.V.'s

We are proud to announce that
Yeshiva Eshei Yisroel

under the Hanbala of

RAV ZVULUN LIEBB

has started its eleventh year of תורה חרבת

We have an exceptional program which caters to בית מדרש בחורים (post-High School age). Whether you need help in making a ליעניע, or need someone to clarify the intricacies of the ראשונים and אחרונים, you will find a member of our חסובע כולל to guide you. He will learn with you for the first few hours of the morning in an atmosphere of warmth and understanding.

We expect of you a strong commitment to תורה and יראת שמים.

For further information please call

DAY: 718-258-5823
718-339-4011

EVENING: 718-258-5823
718-258-2996



“ ”

• • •

(with &
WITHOUT
comment)

Hearken to
the Voice of
Your Youth...

Rabbi Jerome Epstein, vice president of the United Synagogue of Conservative Judaism, told the Metropolitan New York Region leaders that their movement is “not sufficiently personally assertive regarding the position of Conservative Judaism”:

“Many of us regard Conservative Judaism as a half-way house. Many people view Orthodoxy or ultra-Orthodoxy as the best and Conservative Judaism as a compromise. That self-deprecation is harmful to attempts to build self-esteem.”

Epstein said that while attempting to develop Conservative Jewish programs on college campuses, he has spoken in the past year with many students who grew up in Conservative homes.

“Almost inevitably, the most committed and the brightest who choose to identify religiously on college campuses tell us that they choose to associate with one of the Orthodox or

chassidic tendencies because they want an authentic experience. They say, ‘After all, Conservative Judaism is only a compromise for those who don’t want to limit themselves to real Jewish life.’”

“Where did they learn that? Who taught them this? If they believe Conservative Judaism is anything less than authentic, it is because we have not assertively said, ‘We are normative Judaism. We are authentic Judaism.’”

The Jewish Week, July 24, '92

We have some questions for Rabbi Epstein:
What do you call a movement that

professes to believe in “halacha,” yet “paskens” that one may drive to *shul* on *Shabbos*, in total opposition to Torah Law—if not inauthentic? How does one characterize the convoluted reasoning that permits the prohibited, because “otherwise people just won’t come to synagogue”—if not compromise?

Perhaps instead of being “more assertive,” the leaders should listen to their “most committed and brightest youth.” As King David said in *Tehillim*, “From the mouths of babes...You established strength” (8.3).

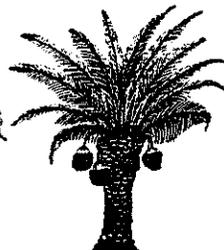
Elevate the spirit of the holiday with beautiful “fruit of a goodly tree” from the land of Israel.

MITZVOS THAT GROW ON TREES

“...And you shall rejoice in your festival...and then you shall remain only joyful.”
Deut. 16:14, 15



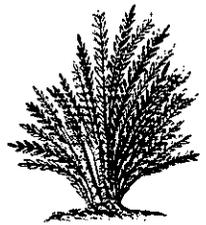
Ethrog - Citron



Lulav - Date Palm



Hadas - Myrtle



Arava - Willow

“...all four species gladden the heart of those who behold them.”
Seder HaChinuch

Available Through Israel's Largest and Oldest Grower - Distributor of
Ethrogim, Israel's Ethrog Center / מרכז אתרוג' ישראל and Through its Agents:



Israel's Ethrog Center, Ltd.

1632 Coney Island Avenue
Brooklyn, NY 11230
(718) 338-2626 (718) 338-2767



S. Goldman - Otzar Hasefarim, Inc.

125 Ditmas Avenue
Brooklyn, NY 11218
(718) 972-6200 Fax (718) 972-6204

M. Tarlow and Sons

1662 Coney Island Avenue
Brooklyn, NY 11230
(718) 377-1687

SECOND LOOKS

An Open Letter to the Neighbor of a *Baal Nisayon*

Dear friend,

Baruch Hashem, my *nisayon* (challenging test) has passed and all is well. I do appreciate your kind

words of support, now. There is no doubt in my mind that you are rejoicing together with me at the *chasdei Hashem* that have been bestowed

upon me and my family. The dark clouds of a dreaded disease have dispersed and we bask today in the warm glow of good health and deliciously normal routine.

But where were you when I needed you? Don't tell me you did not know anyone in my family was ill. Everyone knew: the *shul*, the neighborhood and well beyond. I'm sure that you knew, too. So many of your friends, relatives and neighbors knew, that it would have been virtually impossible for you not to know. So why didn't you say something to me?

Your wife knew, and she called many times. After speaking with your wife on the phone, my wife would feel lighter and encouraged. My wife even repeated some of the things your wife said. But they didn't make me feel any better. I felt worse because I was jealous. I wanted someone to say those things to me.

You probably did not want to bother me or to pry. To be sure, I hated calls from the curiosity seekers who asked for more information than I was willing to volunteer. So you're right. I would not have welcomed any probing questions. I still bitterly recall the few that were posed to me by thoughtless individuals.

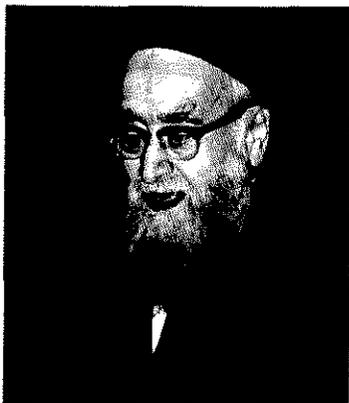
But why couldn't you just call to ask how *I'm* doing? I'm sure you cared. We've been friends and have known each other for years. We may not have been the best of friends, but I really was painfully shocked to see how totally you avoided me after our *nisayon* became public knowledge.

I'm not sure you cared. I *know* you cared. Once, before *Rosh Hashana* you approached me in *shul* to wish me "*a gut Yohr*." You held my hand with both of yours and even closed your eyes as you uttered that New Year's greeting with as much feeling as you could muster. I know you cared. But why couldn't you say so?

IYUN TEFILOH shiurim of Rav Shimon Schwab שליט"א

SERIES II

From הדרו through ישתבח



RAV SHIMON SCHWAB, שליט"א, RAV OF K'HAL ADATH JESHURUN

A project of Yeshiva R.S.R. Hirsch.

Just Released
The Second Series

Includes
Rav Schwab's
Tape on Kaddish

Sponsored in memory of:
**Yaakov ben Tzvi, Halevi & Sara Rassa bas Raphael, Siegel
(Jacob & Rose Siegel)**
by their children and grandchildren

Please send me the SECOND SERIES of Rav Schwab's Iyun Tefilah Shiurim. My check for \$100 payable to Yeshiva R.S.R. Hirsch is enclosed.

Please send me both set #1 and Set #2 of Rav Schwab's Iyun Tefilah Shiurim. My check for \$175 payable to Yeshiva R.S.R. Hirsch is enclosed.

I prefer to pay by credit card. MasterCard VISA

Credit Card # _____ Expiration Date _____ Year _____

Authorized Signature _____

Return to: IYUN TEFILOH TAPES
Yeshiva R.S.R. Hirsch
100 Bennett Avenue
New York, N.Y. 10033

Perhaps you would defend yourself by telling me that men are simply not well versed in the language of feelings. That's why it was so much easier for your wife to call. If you had to say something to me about what I was going through, you just would not have known what to say.

Yes, of course, I realize that it is difficult for men to offer each other emotional support. Certainly you were not alone in your complete denial of my crisis. Almost all of the other men in *shul* joined your pact of silence. But just consider for a moment the position in which that placed me.

My wife was constantly receiving the morale boosting of her friends. And more than that. She received calls from mere acquaintances and sometimes even strangers who volunteered concrete help, as well as emotional support. But aside from my wife and one or two very close friends, I had to carry my load almost completely alone. Can you possibly imagine how difficult that was? Can you possibly grasp how isolated I felt when I spoke with you and others who also ignored my crisis? Can you try to picture how jealous I felt as I kept answering the phone (which almost rang off the hook) and the calls of concern and *chizuk* were hardly ever for me?

You might wish to challenge me, now. Why didn't I bring up the subject? Why didn't I ask you to talk? Why didn't I let you know that I wanted to hear from you?

The answer, quite simply, is that it was too difficult for me. What was I supposed to do, go up to you and say, "By the way, have you heard biopsy was positive?" or, "Do you know that major surgery is scheduled for next month?" How could you really expect me to do that?

Well, you might argue, if it was difficult for me to break the ice with you, I should understand how awkward you felt. But there was a big difference between you and me. I was the one who had lost ten pounds from anguish, could not sleep at night and was torn between job, family and the hospital. I was much weaker physically and emotionally than you were.

Look, making a *shiva* visit, *ל*, can be equally uncomfortable for both the



**TIME IS
RUNNING OUT**

*Enroll
Now*

**FOR THE
COMING YEAR**

*Join the hundreds of
Mechanchim who have
benefited from the Mercaz training.*

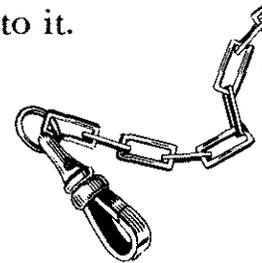
TEACHER TRAINING.

A basic course to prepare the Ben Torah for Yeshiva/Day School teaching. Courses include classroom management, child development, unit and lesson plan, parent relations, Jewish history, practicum, methodology, public speaking, dikduk and prominent guest lecturers. Mercaz is offering this popular course for the 13th consecutive year. Hundreds of graduates credit their success in Chinuch to it.

CLASSES BEGIN IMMEDIATELY AFTER SUKKOS.
ALL CLASSES AT MESIFTA TORAH VODAATH.

מרכז להכשרת מורים
Center for Teacher Training

For information and registration please call Rabbi Yehuda Rupp 718-853-5111



Considering a move to MONSEY?

For careful attention to your
individual needs, call us today!

(914) 354-8445



FREE! Send for Complete Catalogue of over 650 tapes!

FROM TORAH COMMUNICATIONS NETWORK OF CLEVELAND.

SERIES	TOPIC	SPEAKER	TAPES	COST
1	HALACHA L'MASEH	Rabbi Boruch Hirschfeld	44	6.00 each
2	ASSORTED LECTURES	Rabbi Moshe A. Stern	5	6.00 each
3	TZEDAKA SERIES	9 Speakers	7	35.00 set
4	DENTISTRY & HALACHA	4 Speakers	4	20.00 set
5	ASSORTED LECTURES	Rabbi Shlomo Brevda	13	6.00 each
6	TORAH VIEW OF WOMEN	Rabbi Yaakov Feltman	4	24.00 set
7	DIKDUK/SH'MA	Rabbi Meir Zanitzky	11	50.00 set
8	SHMONAH ESRAY STUDY	Rabbi Zev Leff	40	200.00 set
9	NIDDAH ISSUES	Rabbi Moshe Gartfunkel	3	15.00 set
10	NIDDAH - REFRESHER COURSE	Rabbi Yaakov Feltman	3	18.00 set
11	DINA D'MALCHUSA DINA	Rabbi Yaakov Feltman	11	50.00 set
12a	YEHOSHUA	Rabbi Chaim Dov Altusky	12	60.00 set
12b	SHOFTIM	Rabbi Chaim Dov Altusky	15	75.00 set
12c	SHMUEL I	Rabbi Chaim Dov Altusky	21	100.00 set
12d	SHMUEL II	Rabbi Chaim Dov Altusky	22	100.00 set
12e	M'LOCHIM I	Rabbi Chaim Dov Altusky	25	125.00 set
12f	M'LOCHIM II	Rabbi Chaim Dov Altusky	18	90.00 set
13	HALACHA CONFERENCE	8 Speakers	8	42.00 set
14	STORIES	Rabbi Mordechai Finkelman	90	6.00 each
15	EIN YAAKOV	Rabbi Fischel Shacter	100	6.00 each
16	ASSORTED LECTURES	Rabbi Yaakov Feltman	26	6.00 each
17	ASSORTED LECTURES	Rabbi Mordechai Gifter	16	7.00 each
18	PARSHAS HASHAVUA	Rabbi Shalom Shvadron	50	6.00 each
19	ASSORTED LECTURES	Rabbi Yaakov Galinsky	11	6.00 each
20	JEWISH LEARNING CONNECTION	11 Speakers	11	6.00 each
21a	PARSHA THOUGHTS	Rabbi Moshe Tuvia Lief	17	6.00 each
21b	PARSHA THOUGHTS	Rabbi Yitzchok Isbee	18	6.00 each
21c	PARSHA THOUGHTS	Rabbi Chaim Dov Keller	25	6.00 each
100	LOCAL RECORDINGS	Numerous Speakers	42	6.00 each

Individual tapes and/or complete sets may be ordered directly from the TORAH COMMUNICATIONS NETWORK at the above address. For your complimentary copy of our latest complete catalogue, please be sure to include a self-addressed stamped envelope with your request.

AGUDATH ISRAEL OF CLEVELAND

Lecture Series Catalogue - Elul 5752

TORAH COMMUNICATIONS NETWORK

Box 504 • Wickliffe Ohio 44092 • Tel (216) 585-0505 • Fax (218) 944-6217

visitor and the *aveil*. Do we expect the *aveil* to go around after the *levaya* and visit his friends and neighbors to talk about his loss? Do we expect him to go into *shul* and approach his friends with, "Guess who passed away?"

Of course not! We recognize that as difficult as it may be for that visitor, it is nonetheless his responsibility to go to the *aveil*, to acknowledge the loss. If the *aveil* chooses not to speak, it is his option. But by going to make the *shiva* visit, the visitor has nevertheless acknowledged the loss.

The Torah guidelines for responding to someone in psychic pain comes from Iyov. How did Iyov's friends respond? "When the three close friends of Iyov heard all of the misfortune that befell him, each man came from his place....They met together to comfort him....They sat with him on the ground for seven days and seven nights" (*Iyov* 2:11, 13). First and foremost, they came. Each friend demonstrated his recognition of Iyov's suffering by leaving his place and reaching out to Iyov. They did not wait for Iyov to come to them.

The following words of Chazal (the Rabbis of the Talmud) take on a deeper personal meaning for me, now. "Rava said, this is what people say: either [let me have] friends like the friends of Iyov or [let me have] death" (*Babba Basra* 16b). On this,

**As 5753 Begins,
Make a
Commitment
to Daily
Torah Study!**

For more information
please call

(718) 436-4999

fax (718) 435-0191

Join the thousands of Daf Yomi learners around the world!

כתובת מסכת begins 2 Cheshvan 5753- October 29, 1992

DIAL -A- DAF

The World's Largest Daf Yomi Shiur

**Over Your Nearest Phone - 24 Hours A Day!
Begins Every Hour, in Yiddish or English**

ONLY \$8/MONTH AND A \$36 REGISTRATION FEE

AN EDUCATIONAL PROJECT OF
TORAH COMMUNICATIONS NETWORK

1618 43rd ST., BROOKLYN, NY 11204

the *Maharsha* comments that the friends referred to here are not just any friends, "But friends like *Iyov's* friends who came [from so far away]."

But you never left "your place" to come towards me. You spoke to me as if it were business as usual. That's when you did speak with me at all. For the most part, I realize you tactfully avoided my path and my eye contact. Don't pretend you did that to spare me any discomfort. You did it to spare yourself.

Right now you may be asking yourself, what did I expect from you? You're just not a talker. You never have been able to express yourself easily about such heavy subjects. Why can't I just accept your limitations? Why am I so unforgiving? Don't I realize that you *wanted* to call but just couldn't find the right words? What did I expect you to do?

I thought you might be able to just pull yourself together, bite the bullet and pick up the phone, in spite of your discomfort. I thought you might realize how lonely, frightened and desperate I was for any emotional support. Then perhaps you would have found the words to break your silence. But if you simply could not do that, then I would have expected you to ask others for help.

You consult with the *Rav* on so many matters. I know how close you are with him. Did you ever ask him what to say? You have friends in the mental health field. Did you ever ask any of them? But you didn't even have to look that far. Your own wife knew what to say. You could have asked her for a suggestion.

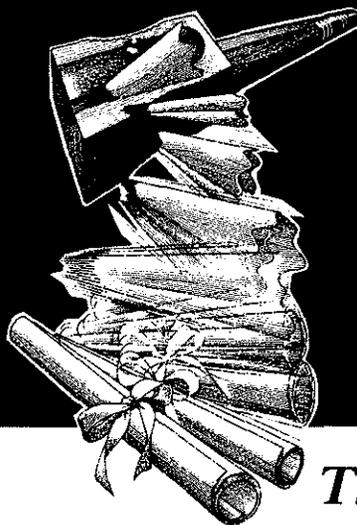
So what did I want to hear from you? Nothing elaborate. Nothing much. Nothing eloquent. All I want to hear was something like, "I heard _____ is not well. How is she feeling today?" "I was very sorry to hear about _____. You and your family must be going through a rough time." Or "I wish I could help in some way. If you can think of anything I can do for you, please let me know."

If my *nisayon* has passed, why am I telling you all of this now? What do I hope to accomplish?

I have said *Tefilla Zakah* on *Erev Yom Kippur* and I have forgiven you

The Jewish Observer, October 1992

To All Rebbes and Yungeleit



**SHARPEN
YOUR MIND
& ENHANCE
YOUR
CAREER**

*The Mercaz is offering
six new*

ADVANCEMENT OPPORTUNITIES

SPECIAL EDUCATION. There is an ever increasing awareness for the necessity of trained Special Education Rabbeim. This course will serve as an introduction to an important and exciting career in this most necessary field.

TRAINING PRINCIPALS/ADMINISTRATORS. This course will teach practical elements of educational and executive administration. Leading principals will be invited as guest lecturers.

TEACHING OUTREACH/ADULT-EDUCATION. There is a tremendous need and opportunity for trained outreach professionals to teach committed and non-committed Jews. Expert guest lecturers will address the group.

CONVERSATIONAL HEBREW. A program to develop the language skills of the Ben Torah. This will be of benefit in the classroom and offer wider teaching opportunities. Beginners and intermediate groups.

DIKDUK II. An advanced course for those who have completed Dikduk I or its equivalent.

BASIC RUSSIAN LANGUAGE/CULTURE. To answer the growth of Russian speaking students in Yeshivas, this course will provide the Rebbe with enough language skills to effectively reach the students.

CLASSES BEGIN AFTER SUKKOS.
ALL CLASSES AT MESIFTA TORAH VODAATH.

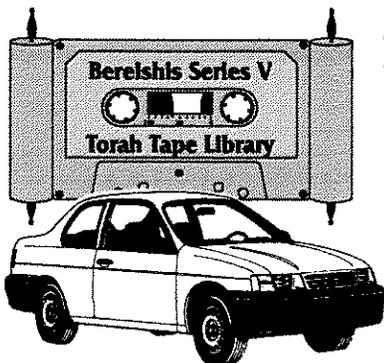
מרכז להכשרת מורים

Center for Teacher Training

For information and registration please call Rabbi Yehuda Rupp 718-853-5111

The Commuter's Chavrusah

Learn Bereishis with Rabbi Yissocher Frand, Ner Israel Yeshiva



Shteig and drive!

Yes, there is time to learn
—with tapes of
Rabbi Yissocher Frand's
popular weekly
shiurim in Baltimore

Bereishis — Series V (twelve tapes in all)

- No. 210 — Bereishis — Is Marriage a Mitzvah?
- No. 211 — Noach — Animal Experimentation
- No. 212 — Lech Lecha — Non-Jews and the Mitzvah of Kibud Av
- No. 213 — Vayeirah — Is Lying Ever Permitted?
- No. 214 — Chayei Sarah — Pilegish: An Alternative to Marriage?
- No. 215 — Toldos — V'sain Tal U'Matar
- No. 216 — Vayeitzei — Ma'ariv
- No. 217 — Vayishlach — Terrorism: An Individual's Response
- No. 218 — Vayeishev — Grape Juice and Yayin Mevushal
- No. 219 — Mikeitz — Chanukah Issues II
- No. 220 — Vayigash — The Host Mother in Halacha
- No. 221 — Vayechi — Exhumation: When Is It Permitted?

TO ORDER: Send \$7 per tape (includes shipping and handling). OR send \$65 for the entire Bereishis Series V. Every full sefer comes in a convenient album.

Make check payable to Yad Yechiel Foundation, P.O. Box 511, Owings Mills, MD 21117-0511. Tel. (410) 358-0416. U.S. funds only. Overseas orders will be billed for additional shipping charges.

Name _____

Address _____

City/State/Zip _____

more than once for your insensitivity and emotional abandonment. I really bear no grudge against you.

I write these words with a two-fold purpose. Firstly, I needed to get these feelings off my chest. Writing this letter has been a cathartic experience for me. I feel as if I finally scratched an itch that I could not reach until now. Thank you for listening.

But, perhaps more importantly, my second purpose is to enlighten you as to what a *baal nisayon* really goes through. So perhaps the next time someone you know is hit by a major crisis in his life, he will not have to go through it alone, as I did. Maybe you will be able to reach out to him and perform the ultimate *chessed* of doing what will be difficult for you but so beneficial for him: picking up the phone or approaching him to acknowledge his *tzar*, his anguish.

Hopefully, no one you know will ever experience what my family and I went through. But if *chas v'shalom* they do, perhaps now you will be able to ease their burden ever so slightly. And if so, then my *nisayon* will take on extra meaning at that time. And if you reach out, I sincerely hope that the *zechus* you generate will protect you and your family from ever facing a similar *nisayon* of your own.

Sincerely,
Your neighbor

Announcing The New Schedule For DIAL-A-SHIUR

(effective Oct. 21, 1992)

For more information
please call
(718) 436-4999
fax (718) 435-0191

We've made a great program even better!

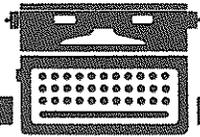
	ON THE HOUR	20 MIN. PAST	40 MIN. PAST
SUN.	Chovos Halevavos Rabbi M. Zupnick	Nach Rabbi C. D. Alutsky	Our Daily Tefillos Rabbi S. Schwab
MON.	Jewish History Rabbi B. Wein	The 613 Mitzvos Rabbi M. T. Loeff	Stories Rabbi M. Finkelman
TUES.	Hashkofah Rabbi N. Bulman	Chinuch Issues Rabbi M. Eiseman	A Study of the Holocaust Rabbi N. Scherman
WED.	Weekly Sedra Rabbi C.D. Keller	Medrash of the Week Rabbi B. Weinberger	Hilchos Shabbos Rabbi N. I. Oelbaum
THURS.	Ein Yaakov Rabbi F. Schachter	A Study in Middos Rabbi M. Finkelman	Torah Insights Rabbi M. M. Weiss
FRI.	Repeat of Wednesday's Schedule		

NOTE: DIAL-A-SHIUR ALSO INCLUDES A YIDDISH PROGRAM

Over Your Nearest Phone - 24 Hours A Day!

ONLY \$8/MONTH AND A \$36 REGISTRATION FEE

AN EDUCATIONAL PROJECT OF
TORAH COMMUNICATIONS NETWORK
1618 43rd ST., BROOKLYN, NY 11204



Letters to the Editor

QUESTIONS FALL-OUT FROM CHICAGO SYSTEM OF SCREENING TZEDDAKA SOLICITORS

To the Editor:

I was very taken by Rabbi Hollander's report on how the Chicago Agudah is "Checking the Credentials of Tzeddaka Solicitors" (JO, Sept. '92). A footnote quotes Rav Shlomo Zalman Auerbach as ruling that one who knowingly gives money to a fraudulent solicitor is in violation of "putting a stumbling block before his friend." Fine. What about those who hesitate to give a contribution to a *worthy* solicitor, out of fear that he might be phony? The report on the Chicago experiment may be a helpful model for other such communities, but I'd venture that those of your readers who do not directly benefit from the Chicago screening system will now find justification to lock up their checkbooks whenever a collector comes knocking. After all, there are so many phonies out there!

The Sanzer Rav was known to have said that he fears no-one but the *Ribbono shel Olam*—kings and robbers, angels and *seraphim* do not intimidate him—except for the poor man. When the poor man cries out for having been wronged, G-d listens and avenges his injury. One could make a good case for not publicizing *any* horror stories of frauds before a system of verification of "most needy cases" is in place.

I'll even go one further on this. Perhaps those community task forces

The Jewish Observer, October 1992

*The Mercaz is
pleased to announce*

THE OPENING OF A WOMEN'S DIVISION



WORKSHOP IN METHODS AND MATERIALS.

A six course workshop to develop specific skills in the following areas: a) חומש, b) נביא, c) שפה, d) מועדי השנה, דינים. Each session will include a presentation by a Master Morah and round table discussion. These sessions will meet once a week for six weeks.

TRAINING PRINCIPALS / ADMINISTRATORS.

This course will teach practical elements of education, supervision and executive administration. Leading principals will be invited as guest lecturers.

BASIC RUSSIAN LANGUAGE / CULTURE.

This course will provide enough language skills to service the growing needs of the Russian speaking population.

CONVERSATIONAL HEBREW.

An ulpan to upgrade the conversational skills of the teacher. This will be of benefit in the classroom and offer wider teaching opportunity.

CLASSES BEGIN AFTER SUKKOS.

CLASSES WILL MEET IN A CONVENIENT BROOKLYN LOCATION.

מרכז להכשרת מורים

Center for Teacher Training

For information and registration please call Rabbi Yehuda Rupp 718-853-5111

that devote time and talent to screening *tzeddaka* collectors should set priorities on what to regulate. I'd love to see guidelines issued for how much a person may spend on a Bar Mitzva celebration or a lavish wedding, and still qualify for scholarship on tuition.

Then let's tackle *tzeddaka* priorities.

ELI CASPI
Forest Hills, N.Y.

The author responds:

As mentioned in the article, the Vaad Hatzedakos was created as a response to a then-unaddressed communal need: the fraudulent charity solicitors had adversely affected the environment in which the vast majority of truly *erliche* solicitors work by fostering suspicion throughout the community. The Vaad Hatzedakos is a proactive mechanism, designed to take away that cloud of suspicion and allow the honest solicitors to more effectively do their job.

In years past, some communities created a "Charity committee," often made up of community members not committed to Torah values and *Hilchos Tzeddaka*, to screen those who came to collect for *tzeddaka*. This, indeed, bordered on "*midas Sodom*," as it often unfairly penalized the *frum* charity collector.

But the Vaad Hatzedakos bears no resemblance to such a "screening committee"; reporting to the Vaad is

a *voluntary* process, one which visitors to Chicago may choose to avail themselves of only if they feel it will benefit their cause. Indeed, the entire project was designed for and is administered by individuals committed to enhancing the welfare of charity solicitors.

One final point. It is to our *rabbonim* and *Roshet Yeshiva* that we must turn for guidance on how and

to whom we should "invest" our *tzeddaka* dollar. It has been said that Rav Moshe Feinstein זצ"ל more than once lamented that he was not asked more *she'eilos* in the area of *tzeddaka*. Before an individual decides not to give because of the existence of a Vaad Hatzedakos, we, his friends, should urge him—go ask a *she'eila!*

(Rabbi) Zvi Boruch Hollander

Let US store your summer/outgrown clothing... and distribute it next year to

- kollel • needy • baal tshuva • immigrant • large families and singles in Jerusalem, Dimona, Tzefas, Bnei Brak, Haifa etc.

BEGED YAD LEYAD
—a tzedoka investment with day to day dividends

Send to:
Weinbach, Panim Meirof 1, Jerusalem, Israel

If you wish to send *LINENS ONLY*:
call 914-664-7337



AYELET HASHACHAR - "WOMAN TO WOMAN INSPIRATION"
A Tape Series by Rebetzin Tehila Jaeger



GLIMPSES

The life of
Rebetzin Chaya Sarah Freifeld
זכורתה תגן עלינו

This is but a series of "Glimpses" into the life of my mother *היא*, an extraordinary woman, whose boundless love of Torah overflowed to enrich and elevate the lives of countless women from all walks of life — a very real and inspired role model for us and our daughters.

— ORDER FORM —

NAME _____
ADDRESS _____

I would like to order the following tape(s):

<input type="checkbox"/> TAPE #1* Women in the Torah	<input type="checkbox"/> TAPE #51 Tefilah #1 - Introd. & History of Siddur I
<input type="checkbox"/> TAPE #2* Women in Neviim	<input type="checkbox"/> TAPE #52 Tefilah #2 - Introd. & History of Siddur II
<input type="checkbox"/> TAPE #3* Aspirations	<input type="checkbox"/> TAPE #53 Tef. #3 - Modeh Ani, Netilat Yodam, Asher Yotzar I
<input type="checkbox"/> TAPE #4* Shalom Bayis	<input type="checkbox"/> TAPE #54 Tefilah #4 - Asher Yotzar II, Elokai Neshoma
<input type="checkbox"/> TAPE #5* The Aishes Chayil	<input type="checkbox"/> TAPE #55 Tefilah #5 - Birchos HaTorah I
<input type="checkbox"/> TAPE #6 Our Three Mitzvos - Wellsprings of Renewal	<input type="checkbox"/> TAPE #56 Tefilah #6 - Birchos HaTorah II
<input type="checkbox"/> TAPE #7 The Meaning of Kiddush Hashem	<input type="checkbox"/> TAPE #57 Tefilah #7 - Birchos HaTorah III, Birchos HaShachar I
<input type="checkbox"/> TAPE #8 Nurturing Our <i>נשות</i> (Faith)	<input type="checkbox"/> TAPE #58 Tefilah #8 - The Woman's Blessing - Birchos HaShachar II
<input type="checkbox"/> TAPE #9 Capturing the Yomim Noraim Year Round	<input type="checkbox"/> TAPE #59 Tefilah #9 - Birchos HaShachar III
<input type="checkbox"/> TAPE #10 Marriage - The Exquisite Avodah	<input type="checkbox"/> TAPES # 81-86 MEGILAS ESTHER SERIES - 6 Tape Set \$36
<input type="checkbox"/> TAPE #11 Definitions in Femininity - <i>Bereishis and Noach</i>	<input type="checkbox"/> TAPES # 111-115 GLIMPSES - The Life Of Reb. Sarah Freifeld including Introduction to Tehilim — Set \$30 / \$25 for mechanchim
<input type="checkbox"/> TAPE #12 The Delicate Art of Boundaries - <i>Lech-Lecha</i>	
<input type="checkbox"/> TAPE #71 PESACH - Liberation of Speech	
<input type="checkbox"/> TAPE #102 Rosh Chodesh Adar	

*Tapes 1-5 re-recorded for perfect technical quality

Tapes 1-12 \$7.00 ea. — Any 5 \$30
Tefilah Series \$6.00 ea. — All 9 tapes \$50
Special rate for Kollel & Mechanchim \$5.00 ea.

Return this form with check payable to Ayelet HaShachar:
Ayelet Hashachar, 806 Dorian Ct., Far Rockaway, NY 11691

**THE PRIMARY CAUSE OF THE
EXPLUSION FROM SPAIN**

To the Editor:

The selections from the *Chassid Yaavetz* that accompanied the article on Spain in the last issue (Sept. '92) were interesting. But I believe that they did not represent what the au-

thor was driving at. They make it appear that he blamed secular studies for the downfall of Spanish Jewry. In reality, however, it was specifically philosophy that he blamed. He felt that it had undermined the faith of those who dabbled in it.

DAVID MYERS
Brooklyn, N.Y.

EDITOR'S NOTE

In the previous issue of *The Jewish Observer*, a Second Looks article, "Who's Telling Stories to Your Children?" drew attention to several books that are published by Jewish houses, yet are lacking—and even harmful—in content. One of the books, *They Called Her Rebbe*, by Gershon Winkler, has since been dropped by the publisher, Judaica Press, and is no longer being made available for purchase. While anyone can commit an error in judgment, it takes courage to pull back on an item that one has published and promoted, especially when there is a large investment of money, energy and prestige involved. Such courage is, indeed, commendable. N.W.

*Rabbi and Mrs.
Daniel Lapin*

of

*Venice, California
and
Mercer Island, Washington*

*wish all their talmidim and friends
a Shana Tova*

DIGEST OF MEFORSHIM

לקוטי בתר לקוטי
מהרה"ג שמואל אלטער זצ"ל

Available at

LEKUTEI

c/o Yitzchok Rosenberg
10 West 47th Street, Room 503
New York, NY 10036
(212) 719-1717

**20 Volumes on Torah, Perek,
Medrash, Megilos and Talmud.**

Proceeds of sales distributed
among Yeshivos and used for
reprinting of volumes out-of-print

PRICE: \$8.00 PER VOLUME

כתיבה וחתימה טובה

from

*Ephraim & Chaya Rochel
Nierenberg
and Family*

YOUR CONNECTION TO THE JUDAICA WORLD

YOM TOV SPECIAL

Beautiful leather-bound
machzorim. 2 vol. set
Rosh Hashana, Yom Kippur

ONLY \$44⁹⁵

Reg. price \$55⁰⁰



4514 NEW UTRECHT AVE. - B'KLYN, NY 11219

(718) 438-5200

AMPLE PARKING

SPECIAL TO JEWISH OBSERVER READERS

10% OFF

ALL ENGLISH BOOKS

FREE SHIPPING ON ALL ORDERS OVER \$100⁰⁰

SALE ITEMS EXCLUDED

TELMAN SHAS PENINIM

now only \$149⁹⁵

Reg. \$180⁰⁰

OUR ANNUAL YOM TOV SPECTACULAR

Buy 5 Yarmulkas get the 6th FREE
Tzizis

Order your machzorim,
slichos, and all Yom Tov
seforim and English
Judaica, Artscroll,
Metzudah, Miller,
Feldheim, etc.

WE'RE AN ENDLESS SOURCE
of English, Judaica,
Seforim, Mezuzahs,
Talasim, Atoros, Kitlech,
Yarmulkas, Unique Gifts,
etc.

WORLDWIDE SHIPPING WITHIN 24 HOURS

Master Card & Visa Accepted • Out of state call toll free (800) 359-5578

We wish all our customers a Happy & Healthy New Year

תשנ"ג

בברכת כתיבה וחתימה טובה

Agudath Israel of Edison/Highland Park
takes great pride in welcoming our new
Moreh D'asre, Rabbi Yitzchok Kirzner שליט"א

May he, his Rebbetzin and their entire משפחה be
zocheh to many years of health and menuchas hane-
fesh, to lead us in our growth as Ovdei Hashem into a
Kehilla of responsibility and strength.

Peter Kassai, President
Yossi Stern, Secretary/Treasurer
Yonoson Wolff, Recording Secretary

לשנה טובה תכתבו ותחתמו
**Best Wishes to all our
friends and relatives
for a Happy, Healthy and
Prosperous New Year**

Mr. and Mrs.
Alan Jay Rosenberg &
Family
Kew Gardens, N.Y.

Best Wishes for a
כתיבה וחתימה טובה

Mordechai and Rechi Friedman
Shmuel B. & Simi Friedman
Cheskel and Meita G. Heimlich

Better Health Fitness & Recreation
5201 New Utrecht Avenue
Brooklyn, NY 11219

Mr. and Mrs. Berish Fuchs
and
Mr. & Mrs. Moshe Fuchs
wish all of their
friends and relatives:
לשנה טובה תכתבו ותחתמו

Best Wishes for a
new year of health, happiness, and prosperity
to staff of
"Jewish Observer"

Max Burkin

כתיבה וחתימה טובה

Mr. & Mrs. Yossi Stern
and family
Edison/Highland Park, New Jersey

ברכת כתיבה וחתימה טובה
לשנת התגשמות יעדנו הנשגב:
"ויעשו כולם אגודה אחת
לעשות רצונך בלבב שלם."
Rabbi Dr. & Mrs. Manfred Fulda
and family

לשנה טובה תכתבו ותחתמו
הצלחה וכל טוב
תזכו לשנים רבות
Levi & Davida Reisman

בטי"ד

כתיבה וחתימה טובה
To All Our Relatives & Friends
Moishe, Feige & Menachem Friederwitzer
of Staten Island

Mechi, Duu, Gedalya Simcha,
& Yaakov Amitai Fendel
Pnina & Yitzchak Wilk
ירושלים

לשנה הבאה בירושלים הבניה

**We extend to all of
Klal Yisroel
our sincerest wishes for a
כתיבה וחתימה טובה**
Naftoli and Shaine Hirsch
and family

בברכת כתיבה וחתימה טובה
Harry N. Hirsch
Yaakov Hoffman
and Staff
Tri-State Surgical
409 Hoyt Street
Brooklyn, NY 11231

תשנ"ג

לכל ידידינו בכל אתר ואתר
כתיבה וחתימה טובה
לאתר לחיים בתוך
ספרן של צדיקים
מאחלים

דוב בעריש זאלטי משה זאלטי ורעיתו
ורעיתו ומשפחתו ומשפחתו

לשנה טובה תכתבו ותחתמו
*Best wishes to all our
friends and relatives
for a happy, healthy
and prosperous
New Year*
Phyllis and Chaim Shroot
Brooklyn, N.Y.

DANIEL FRIEDMAN
ATTORNEY AT LAW

NEW YORK
580 FIFTH AVENUE, SUITE 1100
NEW YORK, NEW YORK 10036
(212) 819-9880
FAX (212) 361-8408

NEW JERSEY
115 CHRISTOPHER COLUMBUS DRIVE
SUITE 400
JERSEY CITY, NEW JERSEY 07302
(201) 200-6121

כתיבה וחתימה טובה

**Dr. and Mrs. Samuel Fuhrer
and Family**

*We wish כתיבה וחתימה טובה
to all our relatives and friends*

**Malkiel and Shani Hefter
Chanina, Moshe Chaim, Yeshaya,
and Tzvi, Menachem
Cleveland Heights, Ohio**

*Wishing all of Klal Yisroel a
happy and healthy New Year*
**Mr. & Mrs. Stanley Treitel
& Family**
Los Angeles, California

*Best Wishes for a
כתיבה וחתימה טובה
to friends, relatives, and
Klal Yisroel*
Mr. & Mrs. Harry Fried
Los Angeles, Calif.

*Best wishes for a
כתיבה וחתימה טובה*
**Dr. & Mrs. Ernst L.
Bodenheimer שרן ורן**

לשנה טובה תכתבו ותחתמו

**Mr. & Mrs.
Isaac Kirzner**

כתיבה וחתימה טובה
*Best Wishes for a
year of joy, prosperity
נאוולה וישועה
for all of Klal Yisroel*

Mr. & Mrs. Willy Wiesner

*who give so generously of their
vast resources of expertise,
experience, and genuine concern
to help בני ישראל*

An Admirer

**Mr. & Mrs. Lawrence
S. Bootin & Family**
*wish one & all a
happy & healthy
sweet new year*

תשנ"ג

לשנה טובה תכתבו ותחתמו

*Best Wishes to all our
friends and relatives for a
Happy, Healthy and Prosperous
New Year*

Mr. & Mrs. Louis Glueck

בברכת כתיבה וחתימה טובה

Deera Homes and Land

Monsey, New York

914-425-7484

*For all your real estate needs,
Your confidence in our integrity
makes us unique.*

Sarah Schwab

*Licensed Real
Estate Broker*

914-425-7484

Rivka Frankel

Associate

914-425-9165

לאמי חיקרה ובעלה חי"ו, לכל אנ"ש,
לכל קרובינו וידידינו כאשר הם שם

ברכת כתיבה וחתימה טובה ושנה מאושרת

אלימלך ניימאן ומשפחתו

Neuman/Shainberg Galleries Ltd. Fine Jewish Art

לשנה טובה תכתבו ותחתמו

Watch for Grand Opening

Reisman Brothers Bakery
*wishes a year of
sweetness, joy and prosperity
to all our loyal customers
as well as to everyone else*

בס"ד

*We wish all our friends,
relatives, and Jews everywhere
כתיבה וחתימה טובה*

Mr. & Mrs. Max Berg

כתיבה וחתימה טובה
from
**Yaakov & Bryna Bender
and Family**

The Shmuel Oelbaums
*wish friends and relatives
שנה טובה ומתוקה*

כתיבה וחתימה טובה
Mr. & Mrs. Gavriel Pollak
Brooklyn, N.Y.

**Mr. & Mrs. Charles
Richter**
*wish all a
כתיבה וחתימה טובה*

תחל שנה וברכותי
Mr. and Mrs. Leibish Rapaport

Mr. & Mrs. Chaim J. Banker
*wish one and all a
כתיבה וחתימה טובה*

כתיבה וחתימה טובה
Miriam & Mendy Profesorske
*Sora, Yossie, Ari, Esti & Nissan
Staten Island, N.Y.*

כתיבה וחתימה טובה
**Mr. & Mrs.
David H. Turkel**

כתיבה וחתימה טובה
Bernard Kuperstein

תשנ"ג

To all our friends and clients:
*May prosperity and joy
be a permanent fixture
in your home.*

*Best wishes for a happy and
healthy New Year.*



1554 Coney Island Avenue, Brooklyn, NY 11230
(718) 258-8228

לשנה טובה תכתבו ותחתמו
to all relatives and friends

Dr. & Mrs. Sheldon Zinn
Phoenix, Arizona

לשנה טובה תכתבו ותחתמו
Best Wishes to all our
friends and relatives for a
Happy, Healthy and
Prosperous New Year

Mr. & Mrs. Chaim H. Leshkowitz
Mr. & Mrs. Yossie Leshkowitz

כתיבה וחתימה טובה
to Abba and Ima
from

Nachum and Feige
Esti, Tzipora, Chaya,
Batsheva, Basia, & Yitzchok

Best Wishes to all our
friends and relatives for a
Happy, Healthy and Prosperous
New Year

Mr. and Mrs. Moishe Katz
Lawrence, L.I.

We wish our family & friends
and all of כלל ישראל
a

כתיבה וחתימה טובה
שנת שלום וברכה |
Mr. & Mrs. Benjamin Katz
& Family

L'shana Tova
to all

Mr. & Mrs. David Lenovitz
& Moshe
Dallas, Texas

Yasher Ko'ach to
Rabbi Nisson Wolpin
and the
Jewish Observer staff
The Weiss Family
Arnold, Rita, & Debby
410 Main Street
Buffalo, N.Y. 14202

לשנה טובה תכתבו ותחתמו
שנת גאולה וישועה
הצלחה, וכל טוב

Mr. & Mrs. Abish Brodt
and family

Best wishes to
all my friends, relatives
and Klal Israel
for a Happy, Healthy
and Prosperous New Year.

Dorothy Liebman

כתיבה וחתימה טובה
To all our clients, friends
and relatives

Mr. & Mrs. N. Benjamin Perlman, C.P.A.
& Son

כתיבה וחתימה טובה

Mr. & Mrs. Menachem M.
Shayovich
and family

בברכת כתיבה וחתימה טובה

Yeshiva
Consulting Services

Rabbi Nissan Gewirtzman
Director

WE TAKE GREAT PLEASURE IN INVITING YOU TO JOIN THE
 BROADEST COALITION OF ORTHODOX JEWS, HEADED BY EMINENT
 TORAH AUTHORITIES, FOR A FOUR-DAY TORAH EXPERIENCE AT
 AGUDATH ISRAEL OF AMERICA'S



THE PARSIPPANY HILTON

PARSIPPANY-TROY HILLS, NEW JERSEY

AN ELEGANT LOCATION, CONVENIENTLY LOCATED LESS THAN ONE HOUR'S DRIVE FROM NEW YORK CITY.

THURSDAY THROUGH SUNDAY • NOV. 26-29, 1992 • א-ד בסלו תשנ"ג

-----Please detach and mail today-----

70TH NATIONAL CONVENTION RESERVATION APPLICATION

Please reserve accommodations* for _____ persons to the 70th National Convention of Agudath Israel of America, Thursday through Sunday, November 26-29, 1992 at the Parsippany Hilton, Parsippany-Troy Hills, New Jersey.

Check type of accommodations requested. (Give first and second choice.) If accommodation requested is not available, the next category will be assigned.

RATES PER PERSON — PARSIPPANY HILTON

All rates are for double occupancy** and include full convention meal service for 4 days and 3 nights.

Standard \$369 Preferred \$409 Superior \$449 Deluxe \$499 (Limited) Single Occupancy \$599

* Reservations are subject to confirmation.

** 3rd or 4th in room, \$329 per person

Children 0-2 (crib only, no food), \$70/2-12, \$250

Please note that 15% will be added to above rates to cover the registration fee, delegate kit and all gratuities.

\$125 Per Person Deposit Required To Confirm Reservation



I am enclosing:

Deposit \$125 per person for Hilton reservation\$ _____
 Payment in full for room only reservation at the Hanover Marriott\$ _____
 5753 Membership Dues\$ 36.00
TOTAL ENCLOSED\$ _____

Please make checks payable to: **Agudath Israel of America**

Name _____

Address _____

City _____ State _____ Zip _____

Telephone: Day (____) _____ Evening (____) _____

ROOM ACCOMMODATION ONLY* AT THE HANOVER MARRIOTT

(10 minute walk from the Parsippany Hilton)

Reservations accepted for 4 days, 3 nights only and are per room, not per person.

\$249 Per Room (plus membership dues)

Reservations for the Hanover Marriott must be prepaid in full at time of reservation.

*Note: This is a room-only reservation which does **not** include meals, tea room service, etc.