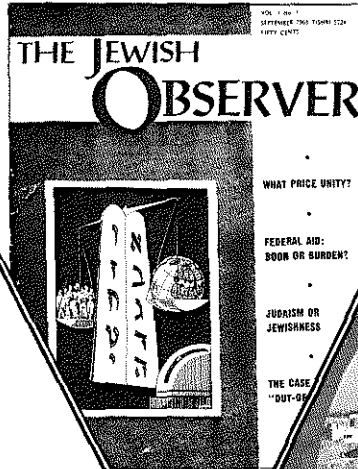


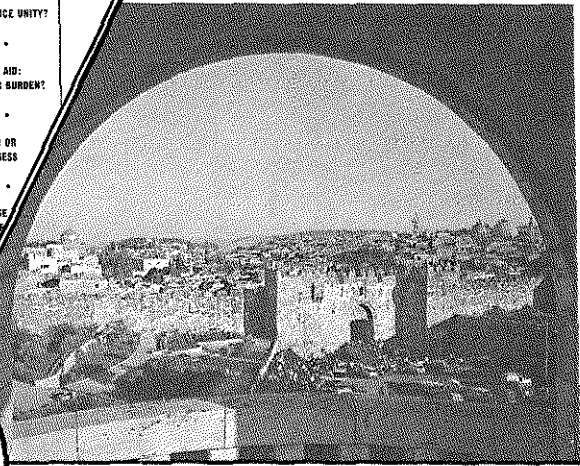
# THE JEWISH OBSERVER

TISHREI, 5735 / SEPTEMBER, 1974  
VOLUME X, NUMBER 3  
SIXTY FIVE CENTS

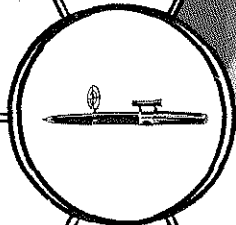
Looking Backward



The View From Jerusalem



Withdrawal From Administered Territories



"Rejoicing: What Does it Do?"



Building Bnei Brak, 50 Years Ago



גמר חתימה טובה

# THE JEWISH OBSERVER

## in this issue...

A BACKWARD GLANCE, <i>Nisson Wolpin</i> .....	3
WAILING WALL, <i>a poem by Avrohom Yishaya Rotbard</i> .....	6
WITHDRAWAL FROM ADMINISTERED TERRITORIES? <i>based on an essay by Rabbi Moshe Sternbuch</i> .....	7
THE VIEW FROM JERUSALEM, <i>Leo Levi</i> .....	9
A NOTE OF DISSENT, <i>Joseph Friedenson</i> .....	13
"AND OF REJOICING; WHAT DOES IT DO?," <i>Joseph Elias</i> .....	15
THE FOUNDING OF BNEI BRAK, FIFTY YEARS AGO (FROM THE DIARIES OF YITZCHOK GERSTENKORN), <i>translated by Miriam Margoshes</i> .....	18
A LANDMARK BOOK ON DIETARY LAWS (A REVIEW ARTICLE).....	22
LETTERS TO THE EDITOR.....	25

THE JEWISH OBSERVER is published monthly, except July and August, by the Agudath Israel of America, 5 Beekman St., New York, N. Y. 10038. Second class postage paid at New York, N. Y. Subscription: \$6.50 per year; Two years, \$11.00; Three years \$15.00; outside of the United States \$7.50 per year. Single copy sixty-five cents.

Printed in the U.S.A.

RABBI NISSON WOLPIN  
*Editor*

Editorial Board  
DR. ERNST L. BODENHEIMER  
*Chairman*  
RABBI NATHAN BULMAN  
RABBI JOSEPH ELIAS  
JOSEPH FRIEDENSON  
RABBI YAAKOV JACOBS  
RABBI MOSHE SHERER

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

SEPT., 1974 VOL. X, No. 3

Typography by Compu-Scribe  
at ArtScroll Studios

### GIVE A SPECIAL GIFT TO SOMEONE SPECIAL THE JEWISH OBSERVER

5 Beekman Street / New York, N. Y. 10038

- ONE YEAR: \$6.50     TWO YEARS: a \$13 value, only \$11  
 THREE YEARS: a \$19.50 value, only \$15

Send Magazine to:

From:

Name..... Name.....

Address..... Address.....

City.....State.....Zip..... City.....State.....Zip.....

Enclose gift card

Enclosed: \$.....

Bill me: \$.....

# A Backward Glance

## Some journalistic reflections during the season of "Cheshbon Hanefesh"

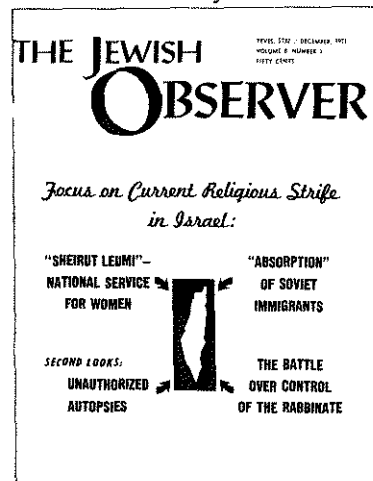
THE TEN DAYS OF PENITENCE, climaxed by Yom Kippur, conclude the forty day season of *teshuva*. The tenor of the period is self-examination for the ultimate purpose of self-improvement. The search goes beyond *What did I do wrong*, to also examine *Why did I go wrong*, and *How can I improve*: Or to employ the *mussar*-favored terminology, one must seek the *shoresh* — the root cause — of problems: Poor performance at *tefilla* can stem from lazy habits, or from inadequate appreciation of the Almighty's omnipotence and Man's role at *tefilla*, or both. . . . Falling short in *tzedakah* obligations can be the outgrowth of inability to identify with others, too much stress on personal possession, careless bookkeeping habits — or all three. . . . The root cause must be corrected along with the symptom, the attitude along with the actual *aveirah* that one commits in practice.

A journal should also search its soul, especially a journal such as ours that is dedicated to transmitting a Torah view of current problems and timeless commitments. Especially now, as we find ourselves completing the first year of our second decade of publication and we are no longer in our infancy. The comments of readers and critics should prompt the searchings, and the criteria should be the editorial goals set at the outset of the publication of the *Jewish Observer*. A full-blown reckoning of debits and credits might prove to be longer than the reader might tolerate, but there are several points that merit examination, evaluation, and some defining.

### The Shortcomings

THERE IS ONE ASPECT OF OUR EDITORIAL APPROACH that is a frequent refrain in Letters-to-the-Editor: "Why are you so negative?"; "Why do you criticize so much? Why don't you do something constructive for a change?"; "Where is your *Ahavas Yisroel* (love for

fellow Jews)?" (A surprisingly large proportion of the mail that reaches this office simply expresses gratitude — often as a hasty P.S. on a renewal form, frequently



from out-of-the-way places. These help maintain a sense of balance in face of threatening paranoia, but do not necessarily guide one's *Cheshbon Hanefesh* proceedings.)

The letters quoted paint a picture that was somewhat seconded by a recent article, "Voices of Orthodoxy," in

*Commentary* (June '74, by David Singer). The article did also have positive comments:

"In style and content, the Jewish Observer is the very model of a publication representing a 'Torah-true Judaism'. . . ."

But its summary was less than adulatory:

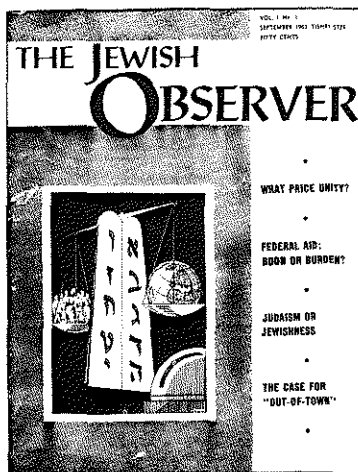
"The Jewish Observer's quintessential activity, undoubtedly is its ongoing polemic against all those in Jewish life, at home and abroad, who do not conform to its standard of 'Torah-true' Judaism. . . . While the fierceness of the Jewish Observer's polemics guarantees lively reading it also underscores the magazine's essential weakness, its unrelieved negativism. Rather than articulating its own positive approach to issues, it is in most instances content merely to inveigh against positions adopted by others. But to say that something is not

'Torah-true' is to define the problem rather than to offer a solution. Most of the articles, therefore, end precisely where they should begin. The magazine, in sum, has an abundance of spirit, but suffers from a failure of nerve."

There is much more in the *Commentary* article that calls for comment, and the *Jewish Observer* is responding to it in *Commentary's* Letters column. But for the purpose of our own self-appraisal, we must ask ourselves it indeed we are negative. If the verdict is "yes," is there no value in this? — or are there circumstances that call for so-called negativism?

### The Purpose: An Up-dating

WHEN THE JEWISH OBSERVER was launched in September 1963, the opening editorial statement expressed the hope to speak for "the independent



Orthodox" — that community of people loyal to Torah's values for all judgments and decisions. As a further description of this group, the statement continued:

*What is the fundamental principle of Independent Orthodoxy? It consists of an utter refusal to acknowledge the*

*possible legitimacy of any organizing principle in the collective life of the people of Israel other than that of Torah — Torah as understood through all the ages of Jewish history. It responds with an unqualified and unyielding "no" to any manner of Reform of Judaism's religious aspects on one hand; to any secularization of Judaism's national aspects on the other. The manner of expression of that no may vary; its inner content remains constant.*

*As a corollary to the above, the Jews of whom we speak do not entrust the interests of their institutions to the tender mercies of Jewish organizations or agencies whose fundamental life-principle is not that of Torah. They insist on absolute independence of decision and action for their institutions.*

This group, composed of the thousands of graduates of American Yeshivos as well as the broad Chassidic community, has grown vastly in the past ten years. And so has the awareness of the "independent Orthodox Jew" of the issues confronting world Jewry, and his own interaction with the world on virtually all levels.

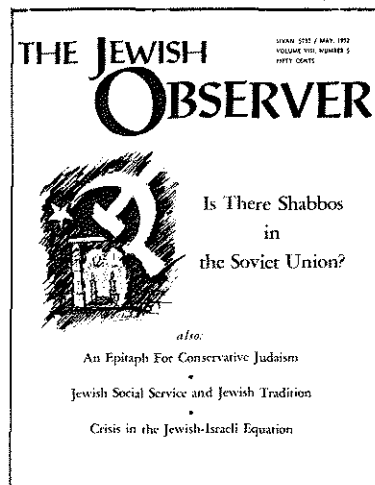
During this time, the secular Jewish press and the general information media have exploded in an expansive multi-sensory invasion of the individual's con-

sciousness. . . . One's attitude on the entire spectrum of issues, from the sacred to the secular to the profane, from sanctity of life to the sanctity of the Holy Land, can be molded (and distorted) by anything from a TV special to a JTA feature release. Whether the source is the celebrated (intermarried) novelist Leon Uris or planned parenthood exponent Dr. Alan Guttmacher, the orientation is inevitably not a Torah one — and perforce it is an orientation opposed to Torah. For we are living in a time when society at large has scuttled the concept of fixed values. And as part of this general rootlessness-syndrome, many groups within Jewry have deviated from Judaism, even abandoned it totally, and still describe their format as Jewish, their confession as Judaism, and present themselves as such to an eager public.

The task at hand, then, is one of fighting assimilation — not assimilation in the ultimate physical sense, but in a more subtle cultural sense — preventing an intermarriage between Jewish minds and secular concepts, resulting in the illegitimizing of the commitment of the minds and hearts of a well-meaning but inadequately informed public. Keeping this public informed and defining issues from a Torah perspective must be the initial step in the battle. To be sure, the battle does not end there — neither in the fight to retain the loyalties of the Orthodox nor in the struggle to win the estranged multitudes, the *tinokos shenishbu*. But it cannot proceed without the initial definition of goals and tactics — and both of these must be consistent with Torah values.

### Beyond Criticism

THE IMPERATIVES OF TORAH JOURNALISM must go beyond this, much as Mr. Singer expects it would (*in Commentary*). Our editorial plan does indeed go beyond



examining and labeling. We endeavor to acquaint the reader with inspirational and creative programs of individuals and groups. In the past few years we have featured articles on *kiruv rechokim* in America and Israel; the spiritual awakening of Russian Jewry and programs for their

religious orientation in Israel; the mobilization of Yeshiva youth and Kollel fellows for educating the masses; hospitality programs; revamping the yeshivos' secular studies; professional training for young adults in innocuous surroundings; and, of course, much more — frequently as a corollary approach in the very articles

that feature "negative" themes. In addition, we have attempted to regularly convey to our English-reading public excerpts from the works and private lives of great teachers and thinkers — ranging from the distant past up to, and including, contemporary leaders — to put our current struggles into the perspective of generations. These regular features undoubtedly account for the upsurge in subscriptions in the college age population.

This may amount to constructive journalism, but "doing something constructive for a change" is not an expectation with which one usually charges a journal. If it is meant as a veiled accusation against the JO's sponsoring agency, Agudath Israel of America, then it can only be hurled in ignorance. The last decade has witnessed the flowering of the Agudah as the recognized representative of Torah Jewry, and as the initiator of a host of year-round direct *chinuch* programs, and the sponsor of many more supportive measures on behalf of *chinuch*; in addition to a newly-expanding area of organized *chessed* on behalf of the ill, the indigent, and the elderly. These activities are not often discussed in the editorial content of the JO, but they are well known to as *Askanim* in the Torah Community and are duly reported in the "news" that appears in the final pages of each issue.

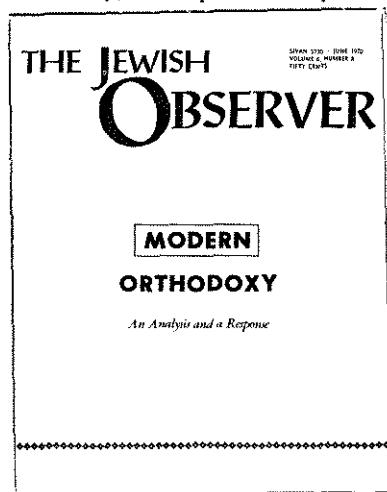
### The Courage of Saying "No"

THIS DOES NOT MEAN that the *Jewish Observer* must disavow its critical reporting or point defensively (and exclusively) at "positive" pieces to demonstrate its

courage. We maintain that it is far easier for an Orthodox Jew to accept all aspects of modern culture in an indiscriminate embrace, ironing out apparent contradictions with self-congratulatory sophistries and apologetics, than to constantly be on the alert, disclaiming more than accepting. It calls

for a good deal more courage to reject what is so attractively accessible in our free society, on the grounds that it does not measure up to an objective standard. Even though acting so involves risks of sounding a constant negative note and projecting an achronistic image, such has been the price of Jewish survival in more restrictive societies. It has worked admirably in the past, and it is the only proven scenario we dare rely upon for the future.

In addition to the recognizably positive aspects of the *Jewish Observer's* editorial content, the so-called

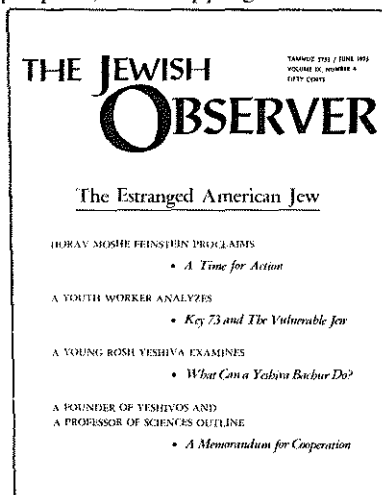


negative is also an expression of an *Ahavas Yisroel* — much as a father's protective warnings to his children are calls of love. Not the shallow love that sings "I love you regardless of your faults" — period; but a love of responsibility that says "Because I love you, I care. I must alert you to what is dangerous and help you wherever I can." (Would one fault the Anti-Defamation League for its "negative stance" when exposing discriminating practices against Jews?)

In summary, assuming a so-called negative stance can be courageous in nature and constructive in purpose; identifying forces and fads that constitute threat to Judaism that must be exposed for the sake of Jewry's future.

### More Than a Defense

WHILE THIS ARTICLE was introduced as a self-examination, its general pitch is more of a statement of purpose, and stopping here would be abortive. We must



recognize our failings wherever they exist, and we must endeavor to correct them . . . . The lawyer from Chicago who identified us with "those stone-throwing zealots in Me'ah She'arim" may be guilty of unjustified generalizations of his own, but that does not give us the right to furnish him

with the extremity of expression that allows for such fuzzy association. If detractors are joined by friends in begging for a muting of our strident voice, then, indeed, there is such a need, and we must be sensitive to it. Honesty, dignity, and fairness must not be shed in journalistic zeal; and anguish and pain must not be traded in for "I-told-you-so" exultations. Yet, the *shofar* that awakens others to vigilance is not simply a polite "peep" that dares not stir those who slumber. It must jar people from complacency, and as it continues to do so, it will be without apology — except for sins still uncovered, traps still unexposed. . . . When a housewife in Southern New Jersey and a Yeshiva student in the Midwest both fault the *Jewish Observer* for a vocabulary that leans toward the pretentious, then this, too, must be corrected. It is our goal to speak clearly to a public that seeks instruction and information, not befuddlement. Intelligent talk does not preclude simplicity of expression. . . . An anxious correspondent from Melbourne enthusiastically renews his subscription ("you're my oasis in a spiritual desert"); — but not without migivings: . . . "even though you're inspiring me about Purim on Lag B'Omer" (we



## Wailing Wall

*there's something about  
the way those leaves  
keep sprouting out  
from between the stone*

*what it is I don't  
exactly know*

*it has something to do  
with soft from hard  
weak from strong  
and that the mightiest force in the world  
is still the quietest  
still the kindest  
maybe even the slowest*

*that in the end  
all the madness, false pride, and violence  
that appear to rule the world will fall*

*it must.*

*and the good will rise victorious  
for there you can see it  
written on the wall*

*honesty born from the most meager of soils  
in green leaves and bright blossoms  
squeezing thru the hard white stone*

*like these very words and feelings  
ever struggling  
to find form.*

*we must all allow the good to breathe  
thru the hard and fast rock of our souls  
open up a crack or crevice  
let a plant of truth take root  
to break and crumble our stone-like selves*

*and then follow the flower on to bloom.*

—AVRAHAM YISHAYA ROTBARD

---

AVRAHAM YISHAYA ROTBARD is an American studying in Yeshivat Magen Avraham in Bnei Brak, Israel.

---

*(continued from previous place)*

are sorry if surface mail takes six weeks and recommend airmail to foreign subscribers); —adding; “And you’re always taking stands that I can predict.” — Hopefully, the predictability of our editorial stands are based on a consistency of our alignment with *Da’as Torah*. In no other way should there be predictability in our content. In the initial issue of the *Jewish Observer*, the editorial statement read:

“In [whose voice] do we speak?

“We speak for Jews whose point of view is not monolithic. Some are *Chassidim*, others are *misnagdim*, while some espouse the Hirschian principle of *Torah Im Derech Eretz*. And they often react differently to the events of contemporary Jewish history.”

To be sure, there is a sameness of background among most Orthodox Jews who are articulate in written English, but they do not represent the sum total of *Yiddishkeit*. This is so rich, so broad, so deep, that one constant note, no matter how true to its allegiance, is ultimately a false note if it professes to echo the broad expanse of all Torah Judaism. Here, more than anywhere, perhaps, the *Jewish Observer* should plea *oshamnu* — we have much more to improve before we can look back with unadulterated pride. □

---

# Withdrawal From Administered Territories?

ONE OF THE MOST HOTLY DEBATED TOPICS in Israel today is whether Israel should withdraw from the formerly held Arab lands it has been occupying since 1967. It is very tempting for a war-weary nation to simply throw up its hands in resignation and say, "If that is the price of peace, so be it." But the question is a highly complex one, and does not lend itself to simple solutions. There are strategic considerations for having a buffer zone between heavily populated Jewish areas and Arab countries . . . . There may be diplomatic reasons for yielding — but perhaps not just yet . . . . There are reasons based on nationalism that demand that Israel not surrender territories promised to Abraham by G-d; incorporated into ancient Israel by Joshua, David, Ezra, Herod; bespoken by the British Mandate policy; recaptured at the expense of Jewish blood. . . . There are motives based on healthy, religious-based sentiment that beg Israel not to part with lands where Jews lived and died, and where patriarchs are buried. . . . And there are halachic guidelines that have been cited that forbid the relinquishing of parcels of the Holy Land to Arabs.

All of these approaches have been employed equally by opponents of "Withdrawal," and regardless of the religious commitment of the person presenting the argument, the Torah's prohibition against surrender of lands figures prominently in the polemic. This may seem strange when the person may be void of Torah loyalties in all other aspects of his life, but this should not detract from the weight of his argument *per se*.

To the Torah Jew, sentiment must be put aside when there are halachic guidelines; and a secular nationalism should surely hold no sway when he formulates policy. The Torah's intent must be determined and honored. Amid the plethora of statements and explanations on the topic, an article by RABBI MOSHE STERNBUCH, an acknowledged master of halachic literature who has written extensively on current halachic matters, was recently printed in *Digleinu*, the journal of *Zeirei Agudath Israel in Eretz Yisroel*. The following discussion is based on Rabbi Sternbuch's article, which disputes four basic arguments usually presented for not giving up the lands.

---

## Preserve the Sanctity of the Land

One of the first points raised in decrying withdrawal from administered territories is a plea for preserving the sanctity of the Land.

The plea is not based on a fiction, for to be sure, there is sanctity in the Land. But this sanctity exists by Divine decree, regardless of whether the specific Lands are under the jurisdiction of one state or another. During our centuries of exile from *Eretz Yisroel*, the Land remained sacred. And those of us who desire to dwell in the Land because they thirst for its sanctity will not necessarily experience more *kedusha* in Hebron and other cities of Judea, than in Haifa, Jaffa, and other cities of Israel. All who truly aspire to it can experience this sanctity in existing territories, without resorting to actions that could precipitate warfare. — And, in all our deliberations, we must never lose sight of the fact that we are dealing with a situation that risks a war that can involve the entire *yishuv* and even spread to the furthest reaches of the globe. In no way does the *Kedushas Ha'aretz* factor in the occupied territories justify triggering such a conflagration.

## We Must Not Abandon

The Ramban (*Nachmanides*), in his comments on the Rambam's *Sefer Hamitzvos*, adds to the general command of capturing the Land: "We must not abandon it in the hands of any other nations." To withdraw and leave the Lands in the hands of another nation would be to transgress this prohibition. For this reason, withdrawal is not negotiable.

The prohibition against relinquishing Lands to other nations does not apply in a life-and-death situation. On the contrary, at such a time, we would be obligated to return the Lands, should security considerations so dictate. This is not unlike the person in ill-health who must contemplate eating on Yom Kippur. The question is essentially a religious one. Yet, the decision will be determined by the judgment of doctors, not rabbis.

Here, too, strategic and diplomatic factors come into play and can well dictate a decision to withdraw. This is especially so in the present situation where we are bound by G-d's three vows to Israel — one of which enjoins us not to revolt in war against other nations before the time of *Moshiach*. At a time as this, when most of the people yearn for peace above all, it is dishonest to contrive an argument, ill-based on religious convictions, to drag a weary nation into battle.

## "You Shall Not Fear Them"

The entire discussion thus far is based on the fear of becoming involved in a war with the Arabs and perhaps the Russians, as well. This should not enter our considerations, for a Jew is never justified in fearing an enemy, especially when he is engaged in a Holy War, securing the Holy Land. After all, the Torah says: "When you go forth in battle against your enemy and you see horses, chariots, and a multitude greater than you, you shall not fear them" (Devarim 20:1).

The prohibition against fearing an enemy of "greater multitude than you" is truly a puzzling one. After all, soldiers are human beings, not angels, and are subject to the cruelest punishments of the battlefield, including death. The Torah speaks of the insecurity a man experiences "should he perhaps die in war and another man will take her (his betrothed). . . ." Under such circumstances, how can a man pretend not to be afraid, and how can such fear be pitted in contrast to faith in G-d?

The Rambam in *Hilchos Melachim* (Chap. 7, Halacha 16) clarifies the prohibition as applying to the soldier who panics from fear. A man paralyzed for fear of death and the specter of leaving a family without provider is incapable of fulfilling his military obligations. Should he be in the field, he would transgress this *mitzvah* of "not fear." By contrast, the soldier who is fearful but manages to contain this fear in his heart without immobilizing himself, is not a transgressor and is duty-bound to remain on the battlefield. This entire discussion has no bearing whatsoever on the fears we may entertain regarding the thought of war with the Arabs and the Russians. These fears, as stated, are normal and are permitted.

In addition, the *mitzvah* in *Devarim* and the discussion in the Ramban refer to war being waged with the sanction of a *Sanhedrin*, the guidance of the *Urim V'tumim* (the High Priest's sacred breast-plate) and *Ruach HaKodesh* (Divine spirit). The current option of a war for

occupied territories, to be decreed by a government devoid of Torah and *mitzvos*, is obviously a matter of quite different circumstances. Such foolhardy steps would be flirting with annihilation, and could incur G-d's wrath for dealing irresponsibly with Jewish lives; to risk war for the sake of extending national boundaries for the ultimate purpose of national aggrandizement would be in violation of our religious convictions.

## Fear, From Lack of Faith

*Isn't fear an indication of lack of faith in G-d, who is always capable of performing miracles? To withdraw from the Lands for reason of fear, in search of security, is an obvious indication of lack of faith, and can never be justified.*

A Jew's obligation to "have faith" requires him to accept that all that befalls him — insufficient funds, ill-health, being childless — as indications that G-d is dissatisfied with his conduct. He is then required to examine his actions, to improve his ways, and at the same time, to pursue all natural means for improving his lot. Nothing requires him to throw his fate to the winds and to invite catastrophe, under the guise of "having faith." (It is rather hypocritical of some political leaders to call for faith from the multitudes in the face of cannons and missiles, when many of these same leaders lack the very rudiments of faith regarding livelihood and prestige in their personal lives.)

## In Brief . . .

THE "TORAH" THAT HAS GAINED PUBLICITY as of late — that lives should be risked rather than hand over territories to the Arabs — is not an honest application of Jewish religion and tradition, and it is an injustice to foist it upon a people who look back on a series of wars primarily as a source of increase in the number of widows and orphans.

The purpose of considering withdrawal is to reduce the current hazards to peace and security in every way possible. At the same time, we must realize that relinquishing occupied territories to the Arabs can in no way guarantee peace. We are, as ever, subject to the will of *Hashem Yisborach*, and are as liable as ever to His decrees of reward and punishment by virtue of our merit. For in the long run, security depends not on established boundaries, but on G-d's mercy and love, which are ours when we merit them. The merit we seek in the eyes of G-d is not enlarged upon by retaining the territories, nor is it reduced by returning them; and retention of custody of these Lands would not warrant sacrifice of precious lives.

We have no right to depend on miracles, for as our wise men taught us, "Whoever depends on a miracle, for him a miracle is not performed" (*Rashi, Parshas Emor*). As we enhance our security by all normal means, we must direct our hopes and prayers to *Hashem Yisborach* that He guide us to act in accordance with His will, so we will merit His eternal protection. □

**DAGIM** כשר למהדרין מן המהדרין

FOR THE PEOPLE WHO LOOK FOR  
EXCELLENCE IN FISH

MAKE SURE TO HAVE DAGIM  
AS YOUR YOM TOV DISH

Fish Mish Ground White & Pike

White Fish Steaks

Flounder Fillets

Sole Fillets

White Fish Fillets

Cod Fillets

Canned Tuna & salmon

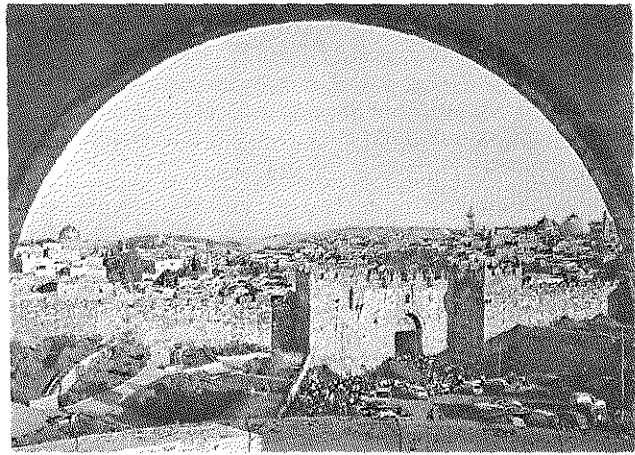
ASK YOUR GROCER FOR FISHMISH RECIPES

גמר חתימה טובה Best Wishes for a

DAGIM TAHORIM CO., Inc., Brooklyn, New York 11204

Leo Levi

# The View From Jerusalem



*HAVING COME HERE from America a few years ago, I wish to share some of my impressions with my former lands-leit in the states. I have found here many serious Yerei Shomayim with whom I feel very much at home and others whose motivations I find difficult to understand.*

*Among the secular Jews, there are those who get all nostalgic about Judaism and those who thoughtlessly spout the propoganda they absorb through press and radio — and even a few who still feel that real progress demands the suppression of Torah. Here then are some specific observations:*

---

## *The Medinah and Galus*

## *The Medinah and Geulah*

ONE FEELS HERE, probably more than abroad, the terrible shortcomings of the government, which is disproportionately irreligious and a caricature of the days preceding *Moshiach* — not to mention the influence that the educational institutions of such a government are bound to have on the population. On the other hand, the standard interpretation, that we are simply — *in golus bei Yidden*—is an oversimplification. While, of course, this is undoubtedly *Galus*, there is something special about it. To a great extent, the government does observe Shabbos because it is written in the Torah; marriage and divorce are under rabbinic control. In the vast majority of cases you could go into almost any restaurant in *Yerushalayim* and be pretty sure that *kashrus* is reliable (though you might not do this); the majority of the people that you see on the street here in *Yerushalayim* are observant to some significant degree — even if that does not affect their voting. So this is not an ordinary *Galus*. In an ordinary *Galus*, one does not see the *shtar iska* posted on the walls of the banks; nor does one see government-endorsed efforts to develop practical means for maintaining the sanctity of the land in the *sh'mittah* year; nor does one find there an army where *kashrus* is (apparently undisputedly) reliable — I have been told that one can get court-martialed for cooking *milchig* in an army kitchen, and that *sha'atnes* has never been found in an army uniform. . . . It seems to be a hybrid *Galus*

WHEN WE LOOK at the extraordinary events of the past 26 years (since the Security Council vote on the partition of Palestine), we observe an number of unprecedented phenomena:

1. The revival and flowering of *Eretz Yisroel* “*Ein lecha ketz meguleh mizeh shene'emar v'atem harei Yisroel anpechem titenu uferyechem tis'u l'ami Yisroel,*” *Sanhedrin 98*.
2. Jewish national independence — at least formally Jewish and independent.
3. An “ingathering of exiles” on a scale unprecedented — certainly since the days of Ezra.
4. A world wide blossoming of Jewish awareness — including its truly miraculous manifestation in Russia.

These may appear to us as an almost obvious preparation for the coming of *Moshiach* — in a political sense. But almost as obviously, on the spiritual plane, development seems to point, if at all, in the opposite direction. I have felt this paradox very strongly and hoped that a first-hand look here would help resolve it; unfortunately, the paradox remains. But even if you fail to understand this paradox, it seems to call for action — urgently; and when an obvious and effective course of action evades you, you are overcome with the anxiety of missing a sacred and fateful opportunity presented to you by *Hashem*.

These are feelings I share with many of my new friends here. But we seem to be a small minority. It is a source of constant amazement to me to note how few are the people who feel this paradox. Most seem to be absolutely certain—one way or another. Occasionally, adherents of the opposing camp are even classified as

---

DR. LEVI heads the Dept. of Physics and Electro-Optics at Jerusalem College of Technology. His published works include *JEWISH CHRONONOMY: APPLIED OPTICS*, a definitive text; and articles in journals of Jewish thought, including *JO*.

*apikorsim*. It is hard to see why people are considered *apikorsim* just because they feel that Hashem is finally having pity on His tortured people, underserving though they might be, and that these events are indeed a direct preparation for *Moshiach*. Even granting that they are misinterpreting history, is that *apikorsus*?

On the other hand, it is just a difficult to understand why the challengers should be considered *apikorsim*. Perhaps one who refuses to recognize *Moshiach* when he comes may be classified as a heretic — but where is *Moshiach*? Even the most devout Mizrachist will not point him out to you.

Thus we have within the Torah camp two major groups which are so far apart that mere communication between them is almost impossible. It is hard to imagine the depths to which feelings run here on this issue, unless you have experienced it. Let me illustrate by describing some reactions to *Yom Ha'atzma'us*:

The feeling of anti-Medinah elements are dramatized by the guard watching over the State - of - Israel flag raised over the Ponevezh Yeshiva in Bnei Brak on *Yom Ha'atzma'us*. In spite of the fact that the flag was obviously raised by the order of the Rosh Yeshiva, there were some *Bnei Torah* who used to take it down. Surely the *Bnei Torah* involved were aware of the *halachic* implications of going against their Rosh Yeshiva's wishes. Yet, they were apparently blinded by hatred to everything connected with the secular Zionism; *Hasin'ah mekalkeles es hashurah*. Hatred blinds.\*

Another event which occurred here recently illustrates the blind conviction on the other side. With *Yom Ha'atzma'us* approaching, the students of a local (religious) junior college were given two special lectures; one explaining the importance of *Yom Ha'atzma'us*, and the other clarifying the reasons of those opposed to this celebration. When the spiritual patriarch of the Mizrahi heard of this second lecture, he immediately barred all students of that college from his *shiyurim*. *Ha'ahavah mekalkeles es hashurah*. Love blinds. It is claimed that one must be a *mechalel Shabbos* in order to be eligible for *ahavas Yisroel* in Mizrahi circles.

### *The Anatomy of the Opposition*

WHEREAS ALL THE RELIGIOUS ELEMENTS here (except some of those holding political office) oppose the government and its disregard for our Torah heritage —

---

\*In the introduction to *Beth Yechezkel II*, a mussar sefer by an anti-Zionist yeshiva man with endorsements by many Rabbanim and Roshei Yeshiva, the situation is described as thus: "In my innermost heart I weep over this malignant disease which consumes and gnaws at the best and choicest in our yeshivos....In their opinion, if today we wish to decide if a certain talmid chacham is reliable or not, we must ask but one question: 'Is he for or against the State?' and, on the basis of this simple question, it is decided whether (if he is for it) he is an 'apikores' (concerning) whom it is a mitzva to persecute and drive to total destruction; or whether (if he is against the State) 'even if he deviates from the Shulchan Aruch, surely all his intentions are leshem shomayim.' "

for all that which essentially constitutes our Jewishness — they do not necessarily oppose the existence of the State. Some look upon the State as a first step toward the coming of *Moshiach*, and others only as a potential vehicle for bringing him.

Those who oppose the existence of the State as such fall into two categories. One of these groups notes that most of the above signs of impending *Ge'ulah* were brought about by people who are seemingly not worthy of it, and they conclude that these signs are irrelevant. They look upon all of these phenomena as a kind of mirage, wonder about the ways of *Hashem*—and continue on their way of almost total isolation. They try to ignore the existence of the State and make no effort to make their weight felt by participating in elections or otherwise.

Another group also view these phenomena as irrelevant and feel that we should not permit them to distract us from the real task, which is "Torah Only" — that is, it is the study of Torah which will eventually bring the *Ge'ulah*; living a life of Torah is also necessary, but it is the *study* of Torah which is the decisive factor in their view. It is in this that they differ from the former group.

Members of this group tend to be indifferent to the community at large—even to the Orthodox element in it — except in matters affecting the yeshivos and, hence, Torah study directly. This is true even among the American segment of the group. There is a whole community of American *Bnei Yeshiva* who live in virtual isolation from the general community. They speak English (occasionally Yiddish) almost exclusively. The language of instruction in their school is Yiddish, so that their children often grow up unable to communicate effectively with their fellow Jews. They do this out of a genuine fear of being influenced by the ruling atmosphere, which is in many ways hostile to the spirit of Torah. This phenomenon is a pity, especially because these people have a cultural background which would enable them to communicate with, and make impressions on, the general public — which is not true of the native Yeshiva element, who have, at most, an elementary education in secular subjects. If this American contingent could develop the inner strength and self-confidence, they could bring water from the Torah well to the thirsting community and accomplish wonders with just a *ma'aser* (tenth) of their time, as recommended by Rav Moshe Feinstein (see JO - Tammuz, 5733); they might well revolutionize the spiritual climate here!

### *The Anatomy of the Rebels*

THAT SO MANY OF OUR BRETHREN here are non-observant to a greater or lesser extent constitutes, perhaps, the greatest problem of *Medinas Yisroel* (though her leaders may not be aware of this). As in other communities, the non-observers fall roughly into two categories: those who transgress *mitzvos* as a matter



*“Rebels against Torah”  
and the Religious Opposition — two communities,  
living back to back.\* Can  
they be brought to face-to-  
face, for the enrichment of  
one, with no loss to the  
other?*



of principle and those who do it out of ignorance.

The vast majority here seems to fall into the latter category and range from those who have not the faintest conception of what Torah-Judaism is all about, those who admire it, wish they could live by it, but somehow are afraid to make the commitment. Many in this category very seriously seek the truth. Take, for instance, one of the physicists at the national physical laboratory where I consult weekly. From his conduct and associations, I had come to suspect that he was not even Jewish, until he approached me with the request to give him and a colleague a weekly *shiyur* during the lunch break. He told me that he started attending weekly *shiyurim* regularly in a effort to get to know Judaism. Unfortunately the majority of the “ignorant” seem to be so far removed that they do not even sense what they are missing. All the popular newspapers provide so distorted a description of Orthodox Jews, that observant Judaism does not even enter into the minds of these lost souls as a real alternative. During a trip in a public *sheirut*, my wife recently overheard a brief discussion about the music blaring over the radio; a woman told her bearded neighbor, “You Orthodox don’t even have radios.” Such a person may know a perfectly normal and likeable Orthodox Jew and yet this knowledge does not interfere with the caricature of Torah Judaism he absorbs from his daily reading and radio programs.

Similarly, one often hears bitter complaints about “the Orthodox not serving in the army.” In fact, the vast majority do serve, but the persistent newspaper criticism of the exemption of yeshiva students so hypnotizes the readers, that even seeing Orthodox soldiers, with their beards and *kippot* on the street constantly, can not penetrate the mental haze generated by the propaganda.

Then there are those who are non-observant as a matter of principle. (I do not mean to imply that these

are necessarily *mumarim lehachis* in the halachic sense. Some of these, too, may be in the category of *tinok shenishba*, having been coerced into the position by the type of upbringing they experienced.) They seem to be far less in number but to be in positions of much greater influence, on the average. Whatever the reason, they have a disproportionately large representation in the government and on the general newspapers. Such “principles” are primarily found among the older generation; even when they see the total bankruptcy of the secular approach, these find it difficult to admit that they have devoted their whole life to an illusion.

Their feelings are typified by a performance at a conference of Israeli intellectuals convened some time ago by the then-Chief Rabbi. The purpose of the conference was to discuss the general decline in morality, both in individual and social spheres, manifested by juvenile delinquency, pornography, and corruption in government and business. After the opening words of the host, a former Chief Justice, Mr. Olshen, took the floor and stated that the major national problem lies in the fact that the members of the Rabbinate are trying to expand their sphere of authority into areas not properly theirs and that the only solution is a full separation of state and religion. When others challenged him for bringing in topics irrelevant to the conference, he replied: “If we are not here to discuss this problem, then there is no point in our being here.” He succeeded in diverting the discussion to this subject, so that the conference broke up without any useful results. Since this man is presumably intelligent, one must wonder why he should make such inane remarks. It seems to me that the conference made this man aware of the total failure of a vision to which he had devoted his whole life, a vision of a healthy society built without religious foundations. The awareness is so painful to him, that he must avoid it at all cost. Since a conference such as the above is most likely to focus just on this failure, he had to scuttle it by any means, even if this meant resorting to an obvious red herring.

\*Photographs from “ISRAEL 25-A Pictorial Celebration of Israel’s 25th Birthday.”

## Some Suggestions

WHAT CAN BE DONE about the unhappy state of Judaism at this portentous hour?

One might hope that in the constant self-assessment in which a conscientious Jew is forever engaged, the following change might result. The general Orthodox community may not be satisfied in being more honest — it must go beyond this and concentrate on being more of a personal example to the general population — to start looking for the “*chumra-of-the-month*” in the *Choshen Mishpat*, in the area of interpersonal relationships, and to eradicate the last remnants of “vain hatred” which, according to the Chofetz Chaim, is the principle obstacle to *Ge'ulah*.

The political corps, the *Askanim*, should carefully evaluate in terms of long-term goals, the effectiveness of the present system of small parties working out deals with the parties in power, in a constant struggle to maintain the *status quo*. There are a number of reasons to question this system:

1. What progress can you expect when your sights are set on *merely* preserving what you have?

2. Working in the political arena as a party makes us, to the parties in power, at best a political opponent. Concessions to our sacred heritage must be viewed by them as signs of weakness and political failures, to be avoided; any soul gained for Judaism as a vote lost for their party.

3. The basic approach of trying to *strengthen* Judaism by legislation is like a parent who attempts to educate

his adolescent son by wheeling and brow-beating him into doing what is right. This is, at best, a holding operation with time running out.

4. Worse than that, the political manipulations and wheeling-dealing required to obtain this legislation undermines the prestige of Torah and respect for its representatives among government circles and public alike — and even among *Askanim* themselves.

5. And this brings us to a final point. Even worse than undermining the prestige of the Torah would be the undermining of Torah itself and of our own loyalty to it. Obtaining favors from people who oppose Torah principles is dangerous to our integrity and ideological independence. It must be clear to all that it is we who are doing the favors — and that is well-nigh impossible as a political party.

Some of the leading Gedolim are now advocating our withdrawal from the political arena as a party and to rely on an independent electorate to influence legislation — much as in America, Jewry does not need a party to safeguard its interests. This would permit Agudath Israel to become, again, a movement, free to compete with the decadent ideologies now rampant in the country — without being fettered by political implications. Instead of working out deals, we might put out a newspaper of stature to compete with the secular papers — differing only in that news commentary will be inspired by *da'as Torah*; organize *shiyurim* in a form attracting to the general public; and symposia bringing to them in the language of the day the beauty of Torah-thought as it relates to the problems of the day. If the opposition we encounter today is indeed politically motivated, we may find ourselves much more likely accepted on withdrawing from the electoral races.

The yeshiva world is responsible for the training of spiritual leadership, having a virtual monopoly in this field.\*\*They are surely constantly re-examining their system to check whether the required leadership has, indeed, been produced; whether there are young men of stature, capable of leading and inspiring the community by their character, insight, and vision combined with their Torah-scholarship. If this examination should show a shortage of such leadership, they will surely want to examine their established ways and consider new ones (or perhaps, return to the ancient ways) which will be more effective in developing the above qualities essential to leadership. I certainly am in no position to judge or to suggest the path to be taken, but it seems obvious that, just as a *talmid* will not acquire the art of “learning” upon hearing lectures about it, neither can leadership qualities be developed under analogous circumstances.

I HOPE THE ABOVE has helped the reader get a picture of spiritual life here. Whatever it sounded like, the fact is that it is easy to feel at home here. □

\*\*The fact is that Rabbis no longer have disciples-in-training is an historical fact that we must accept, at least for the moment.

### PINCUS MANDEL

Recognized Expert—Over 22 Years of Experience

Through the efforts of Rabbi Moshe Sherer, of Agudath Israel, the cooperation of the Israeli Consulate and assistance of two prominent Orthodox Physicians, regulations have been amended making it possible for

#### INTERMENT IN ISRAEL

in less than 18 hours after demise, r'l, with all HIDURIM — as done only by SHOMREI TORAH UMITZVOS.

Graves available in all parts of Eretz Yisrael — procured directly from CHEVRA KADISHA of ESTABLISHED KEHILOS, responsible for their COMMUNITY CEMETERY.

#### PINCUS MANDEL

175 LEE AVE. BROOKLYN, N.Y. 11211

Day and Night Phone: (212) 855-5121

Recommended by many prominent Orthodox Rabbis and Admorim

Known for **Personalized, Ultra-Orthodox** procedure in rendering a Dedicated, Dependable, Efficient Service at Reasonable Cost

Agudah Member — 46 Years

# A Note of Dissent

## Idealism and Politics—Mutually Exclusive?

MOST OF DR. LEVI'S DESCRIPTIONS of life in Jerusalem are first person comments; one cannot dispute his avowedly subjective appraisal of things. His suggestion, however, that religious parties disband to depoliticize religion in Israel is an entirely different matter and calls for comment. In addressing myself to his suggestion, I do not profess to speak for all religious parties — only for the Agudath Israel, which is accepted as the organ of Torah leadership.

The proposal is not one that has emerged just now, at this particular time, in regard to the State of Israel. Idealists of all shades have often shared a distrust for the political process, fearing its corrupting influence, and its inexorable pressures toward compromise of principle. True enough, there are responsible religious leaders who have been toying with the specific idea for a while; but they have never considered it as a viable option, for it flies in the face of some very harsh realities.

The very same reasons for *not* depoliticizing the Agudah were anticipated and expressed some sixty years ago by Chaim Yisroel Eiss, a founder of the Zionist Movement who later joined Agudath Israel. Before the inception of the Agudah, he said, people were forever challenging us: *What are you religious people doing for the general welfare? All you do is sit in your sanctuaries and tell others to daven!* Since the Agudah developed as a political presence and a force to be reckoned with, however, they chide us: *What are you bearded Jews doing in the political arena? Why don't you stay in the Beis Medrash where you belong?*

Of course, the secularists in Europe at that time were only too anxious to have Orthodoxy lie low. They — the Socialists, the Bundists, the Secular Zionists — were attempting to take over the *kehillos* (the organized community structure) throughout Europe, and did not want to contend with the challenge of Orthodox political power. Well-meaning idealists at that time also wrinkled their noses with distaste at the prospect of Orthodox involvement in the political arena, and were known to have told the Chofetz Chaim as much: "You are supporting the Agudath Israel? Why get involved in politics?" To which the Chofetz Chaim reputedly answered: "In the management of the affairs of *malchus shomayim* (the Divine Kingdom) there are also politics. And Agudath Israel is entrusted with these politics."

---

JOSEPH FRIEDENSON, editor of *Dos Yiddishe Vort*, is the General Secretary of Agudath Israel of America, and serves as a member of the Editorial Board of JO.

## Only in America

THERE ARE SURELY GAINS to be realized outside of direct political involvement, and here Dr. Levi is correct in citing the American pattern of successful Orthodox activism as an apolitical presence and only a subtle, behind-the-scenes political force.

But the *shtadlanus* (utilized for so many years by Agudath Israel of America in representing Torah interests before legislative and governmental bodies) so successful in the United States, had no counterpart in the Israeli scene. In the U.S.A. we deal with the Republican and Democratic parties, whose *raison d'etre* does not relate to religion. In fact, both parties have positive, favorable stands on religious matters and are extremely sensitive to the needs of the religious faith communities in the land. In Israel, on the other hand, the political parties are not only secular in outlook, they have as their established goal the secularization of the entire Jewish nation. Religion is anathema to them, and their ideological underpinnings would not be altered one iota were there not one religious party in the Holy Land.

Whether their motives are based on antipathy toward religious values or are in oblivion of them is really immaterial. One thing is for certain, they act against religion out of conviction, not in political spite or "protective retaliation" against Orthodox political parties, as Dr. Levi implies. And they have been using their political power effectively to uproot the Torah allegiance of hundreds of thousands — and perhaps millions — of *olim* from post-War Europe, Teheran, Morocco, Yemen, and now the Soviet Union.

## Non-Political Gains Through Political Activity

OF COURSE, educational and reach-out programs must be launched, and the vast Chinuch Atzmai network of schools as well as the recent, highly successful Russian Immigrant Rescue Fund are non-political in nature. But Chinuch Atzmai receives government recognition and funding because of the Agudath Israel's political clout. And throughout the years, the Agudath Israel's political presence in Knesset was instrumental in preserving and promoting a rich Torah life in Israel, warding off a great number of threats and reducing the brunt of others. The list of these accomplishments is by now a familiar one: stopping the enactment of draft of women into the army and national service; gaining substantial financial support for religious education; exemption of yeshiva students from military service; and maintenance of the "status quo" in regard to personal status (i.e. marriage and divorce), *kashrus*, and Shabbos. —And once these

gains have been established, they must constantly be safeguarded. We cannot lose sight of the fact that much of this contest for religious survival takes place in the political arena. It is there that the gains are to be realized and where the abdication of an active role can result in irretrievable losses. One plays into the hands of irreligious forces by repeating their cry of "Keep religion out of politics." Once the religious groups in Israel disband their political parties, anti-religious forces will realize their most oppressive designs and religious Jews will be forced to retire into a corner.

## Good News for 60 and over in Bensonhurst area!

You are cordially invited  
to become a member of the

### BENSONHURST SENIOR CITIZENS CENTER

a project of

Agudath Israel of America  
Commission on Senior Citizens

2115 Benson Avenue (corner 21st Avenue)

\*

Interesting and enjoyable daily programs  
supervised by experienced counsellors

\*

Nutritious hot glatt kosher lunches  
without cost

\*

Lectures, study groups, trips,  
library, arts and crafts and more

\*

Information and Referral Services on the  
many benefits available to senior citizens

\*

For Further Information Please Call

**372—4300**

\*

**Our Staff and Membership**

Wish all Klal Yisroel a  
גמר חתימה טובה

Rabbi Yerachmiel Rosenblum

Program Director

Rabbi David Grossman

Director

## Solutions Without Suicide

THE PROBLEMS THAT PLAGUE religious life in Israel must be solved without such radical measures. Whether the need is for more active reach-out programs, or more responsive, broader-based political parties, the steps must be taken — quietly and effectively — by strengthening political clout, not abandoning it.

The pitfalls inherent in political activity demand greater vigilance against creeping compromise and sclerosis of visionary dynamic planning. The temptation of relying on political savvy to the exclusion of *Da'as Torah* requires the closest possible contact with Torah leadership, intimately employing their guidance. Where these are not in an optimum state they must be mended. But to "cut loose" from political activity instead would be suicidal.

As much as the word "politics" is distasteful to those of us who live in the American milieu, these are the hard facts of life which we must face up to on the Israeli scene. Without our being a strong political force, Torah interests would simply be drowned in a sea of anti-religious governmental power. □

### THE GARTENBERG FAMILY of the famous Pioneer Country Club in association with THE MEHL FAMILY

well-known Glatt Kosher caterers at Terrace-on-the-Park  
have taken over the fabulous

## LAUREL'S

on Sackett Lake, Monticello, N.Y.

### For Succos, Passover & Shvuoth only

Also Available For Conventions & Groups

Ideal For Bar Mitzvahs or Weekends—Year Round  
The Hotel is Kosher only during these times SUCCOS,  
PASSOVER & SHAVUOS. NO OTHER TIMES!

The hotel will be operated under Gartenberg's personal  
supervision together with Mashgichim, similar to  
arrangements made by National Jewish Organizations.

The Pioneer Atmosphere / Strict Sabbath Observance / A meeting place for the  
young / The hotel is entirely the Pioneer's during these times / Magnificent Succoh  
for 800 people overlooking Sackett Lake / Golf Course on premises / Sauna  
Rooms, separate for men & women / Olympic Size Indoor Swimming Pool / Indoor  
ice Skating / Six Tennis Courts / Indoor miniature golf / Daf Yomi / Strict Sabbath &  
Kashruth observance / Glatt Kosher meats used exclusively / Boating & Fishing /  
...And most important ...

The entire Pioneer crowd together once again

GOOD NEWS!

CHAIM MERMELSTEIN, The Botchin  
will be with us again for Succos

For further information call:

LEO GARTENBERG (914) 352-4405

JACK GARTENBERG (914) 356-6141

IRWIN MEHL (212) 263-1070

or write to Pioneer Country Club at Sackett Lake,  
Monticello, N.Y. 12701 / (212) 279-2239

# "And of Rejoicing: What Does it Do?"



"The annual cycle from Tammuz to Tishrei, which consists of punishment — consolation — repentance — rejoicing, is not accidental, for they are all linked to each other. . . ."

Michtav M'elياهو (II 49)

WE ARE IN THE HABIT of using words — or ideas, or verses of *Tanach* — without investing them with a concrete meaning. Thus, we speak of the injunction to "serve G-d with rejoicing" (Ps. 100:2), but do we actually understand how rejoicing can be commanded?

---

RABBI JOSEPH ELIAS, is *Menahel* of Yeshiva Rabbi Samson Raphael Hirsch Girls High School and the Rika Breuer Teachers Seminary. He has served as editor of the Jewish Pocket Books, and is a member of the editorial board of JO.

TO COMPREHEND, we first have to understand what *simcha*, rejoicing, really is. Or, better, we might start by stressing what it is not. On the verse, "I said of hilarity that it is foolish, and of *simcha*, 'What does it do?' (*Koheles* 2,2) the *Shaarei Teshuva* brings the explanation that "Hilarity is always foolish; but in connection with rejoicing, there is room to ask whether it is true rejoicing — for the sake of Heaven." As the Rambam put it, we are not commanded to indulge in foolishness but in such *simcha* as forms service to the Creator. Hence, even a *simcha shel mitzva*, rejoicing on the occasion of a *mitzva*, such as at a wedding, is not in itself enough, for its higher purpose and meaning could be lost sight of, and therefore it must be further reinforced by *Divrei Torah*. For this reason, too, we find that at the *Simchas Beis Hasho'eva*, the rejoicing in the Temple on Succos, which was so extraordinary as to inspire the participants with *Ru'ach HaKodesh*, the central role was reserved for the elders and scholars who truly perceived the meaning of the celebration (*Shaarei Teshuva, Orach Chayim*, 697:3).

What, then, is the special nature of *simcha*, rejoicing, that needs such safeguards? Perhaps we can say that, whereas hilarity is an escapist and irresponsible thoughtlessness, true rejoicing is the opposite: a state of mind that flows from the very deepest and truest understanding of reality.

Normally we struggle with life, and the multiplicity of problems that it poses; all too often we do not seem able to cope with them, or, indeed, to see any meaning in them. We are tempted to see ourselves buffeted by forces beyond our control, and we are sorely troubled and frustrated. But what if we suddenly are given the key to the meaning of events, and everything suddenly falls into place? Relief, happiness, *simcha*: "There is no *simcha* as great as that when our doubts are resolved" (*Remoh*).

And what is this key? A clear recognition of G-d as the guiding and ordering power in the world. "*Simcha* is the emergence of the certainty of a person's faith in and closeness to G-d," writes Rav Wolbe, the *Mashgiach* of Beer Yaakov. Therefore, the true and proper observance of the *mitzvos*, as fulfillment of the Divine will, must be with *simcha*; and the Torah predicts *Golus* for the Jewish people "because thou didst not serve G-d with rejoicing and a good heart" (*Devarim*, 28:47).

On the other hand, if a person is full of *simcha*, if it permeates his *mitzvos*, "this shows that his heart is loyal to his G-d, and demonstrates his faith and trust in Him" (Rabbi Nachman Brazlaver). Hence, our Sages emphasize that the Divine Presence will not rest upon a person in a state of sadness or foolery or idle things, but only out of *simcha shel mitzva*. And thus, too, the *halacha* stresses that "one should pray. . . only out of *simcha shel mitzva*" (*Brochos* 31a).

## The Glory of True "Simcha"

THE LEVEL THAT CAN BE ATTAINED in this way is indeed remarkable. Rabbi Yehuda Halevi, in the *Kuzari* (II 50), points out that "your humility on fastdays is no closer to G-d than your *simcha* on Shabbos or Holy Days, if this flows from pure intent and a perfect heart — and just as supplications require thought and intent, so also the rejoicing in His *mitzvos* requires thought and intent, so that you rejoice in the *mitzva* itself, from your love for it, and recognize how He benefitted you by giving it to you. . . ."

Our Sages pointed out, in fact, that only those *mitzvos* that the Jews accepted joyfully remained strong with them (*Shabbos* 130a); and the *Ari HaKadosh* revealed to one close to him that all that he achieved in his service of G-d — where the gates of Divine wisdom and *Ru'ach HaKodesh* were opened to him — was due to the fact that every *mitzva* was done by him with infinite *simcha*, born from his contemplation of the greatness of the lawgiver and the generosity of His gift.

We could perhaps sum up what has been said so far, in the words of Rabbi Dessler:

*Simcha is one's clinging to G-d through the recognition of the good that his soul perceives: "G-d is with me, I will not fear."*

The enormous *simcha* flowing from a direct recognition of this truth echoes every day in our prayers: "Blessed is our G-d who created us for His glory, and separated us from those that err, and gave us the Torah of truth, and implanted eternal life in us." The meaning of "life" here is multiple. It refers to the life after death, in which we all have a share; but it surely also refers to fact that already in our this-worldly existence we are truly alive, as only somebody can be who understands what is going on around him and therefore can wisely and resolutely plot his actions. (This meaning of life, in contrast to mere existence, may have been alluded to by our forefather Yaakov, when in talking to Pharaoh, he distinguished between the years of his life and the years of his sojournings, *Bereshis* 47:10.)

This assurance of life, in its fullest sense — "ye that cling to G-d, your G-d, are all alive today" — inspired King David to exclaim, "I will not die, for I will live to tell the deeds of G-d" (*Tehillim* 118:17), and it found expression in the words of that Hassid who observed: "How can one be sad if he believes that this world is only an anteroom before the World to Come?" He surely did not mean that the meaninglessness of this-worldly existence is compensated for by the reward to come, but, rather, that our this-worldly life itself receives meaning by being seen in its true context, as a Divinely planned and guided preparation for the World-to-Come.

Thus, instead of being overwhelmed by the complexities and tribulations of daily existence, a person can perceive the blessing even in the bad that may, G-d forbid, befall him. "The one who trusts in G-d is enveloped in kindness" (*Tehillim* 32:10), for he senses G-d's hand

in whatever happens.

The answer to our initial question seems therefore obvious: we cannot, indeed, be commanded to rejoice, but we can — and are — enjoined to attain such an understanding of our life as children of G-d, that rejoicing flows inevitably from it.

## "Simcha" for the Sinner?

YET, SHOULD NOT our recognition of G-d, in a way, lead to the opposite result? Should it not make us aware of our imperfections and trespasses and so ashamed as to despair of our own worth and future? The prophet, however, warns against such an easy capitulation: "After I returned I repented" (*Yirmiya* 31:18). First must come the determination, born out of one's recognition of G-d, to turn to the path indicated by Him — only afterwards may he look back to regret past failures. The observation of our Sages that *vayehi* (it was) always introduces the account of some misfortune, whilst *vehoyo* (it will be) introduces good tidings, has been explained by the fact that the past tense, pointing backward to what happened already, is the tense of sorrow — and the future tense is that of new promise, a new start, and regeneration. *Teshuva* must start with the latter: that is why it can be allied with *simcha*, the true recognition of G-d.

## Rejoice With Trembling

THERE IS, HOWEVER, a difficulty pointed out by our Sages:

*One verse says, "Serve G-d with rejoicing" (Psalms 100:2); how so? At the time that a person stands in prayer, he should rejoice that he serves G-d, like Whom there is nobody in the world; but do not act with lightheadedness toward Him but with awe (Yalkut Shimoni, 623).*

Apparently, then, *simcha* alone is not enough. As the sole moving force it may be dangerous because it can lead to unchecked exuberance and lightheadedness; hence it must be balanced by one's sense of awe and reverence for G-d.

At the giving of the Torah, Moshe Rabbeinu was enjoined: "Set bounds to the people, around them, saying: 'Take heed not to go up to the mountain. . .!'" (*Shemos* 19:12), carried away by enthusiasm. Such excessive enthusiasm, according to some commentators, was the failing of Nodov and Avihu and the Elders of Israel, when "they saw G-d, and they ate and drank" (*Shemos* 24:11). It may have been the "alien fire" that Nodov and Avihu offered amidst the rejoicing of the Dedication of the Sanctuary, and for which they were punished. It, again, was in evidence when the people of *Beis Shemesh* "lifted their eyes and saw the Ark and rejoiced to see it" (*Shemuel* I, 6:13) and were smitten for it. However, when we speak of the need for restraint in our rejoicing, it must be understood that this restraint — just as much as the *simcha* itself — flows from our recognition of G-d. Thus the Ramban comments on *Shemos* (20:17) "In

order to test you, has G-d come', to train you in His faith, for when He showed you the revelation of the *shechinah*, the faith in Him entered your heart, to make you cling to Him; 'and in order that His fear may be upon you, that you may not sin,' when you saw that He alone is G-d, in Heaven and on earth. . ." — the closeness to G-d as well as the fear of Him are the result of my encounter with G-d. Both forces are necessary: our joyful awareness of G-d inspires action, moves us to conquer new worlds, in our transcending desire to serve Him; while our awe of G-d inspires caution, avoidance of anything that may contradict His will and purpose. (It is noteworthy that the *Ohr Hachayim*, *Devarim* 28:47 identifies our failure to serve G-d joyfully with our failure to do His *positive* commandments.)

It is along these lines that Rabbi Shlomo Kluger interprets the passage from our prayers, "They rejoice when they go out and jubilate when they come back; they do the will of their Creator in fear": "In approaching the doing of a *mitzva* one should feel the greatest joy at the opportunity that offers itself. When completing the *mitzva*, he should feel happiness at having achieved this goal. But while doing it, he should feel the awe that should be experienced while standing before the King," when any wrong word or move would be a tragedy indeed (*Yerios Shlomo*).

#### The Incompleteness of Our "Simcha"

THE PRIMARY AND PRE-EMINENT FORCE, to be sure, must be *simcha*, however, for it alone can carry us to the greatest heights. The observation of the *Ari HaKadosh* that Purim is even greater than Yom Kippur (which is "Yom Kippurim," a day like Purim) is well-known — and the explanation may be found in the outpouring of joy that marks Purim: "The understanding and recognition of the kindness of G-d, evidenced in G-d's retribution upon Haman (Amaleik), brought about their rejoicing over the sanctification of G-d's name, evident here, and their dedication (by their free decision) to do His will, and the love that grows from this" (*Michtav M'Eliyahu*) — leading all the way to a voluntary re-acceptance of the Torah, as our Sages emphasize.

Yet, when we talk of the enormous power of *simcha*, one word of caution is in place. If *simcha* is the result of the recognition of G-d, then it can never be complete and perfect — because our recognition of G-d is incomplete and imperfect. We live in a world marked by *hester panim* (the Hiding of the Divine countenance), by the loud and noisy self-assertion of evil in all its forms. Complete *simcha* must wait for the day when the rule of G-d over the world will stand revealed in all its splendor.

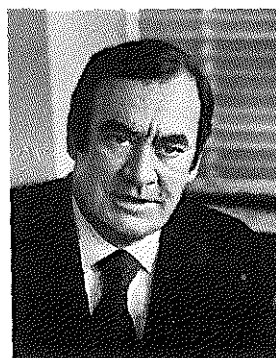
In fact, at the *simcha* of a wedding, we evoke the time, long past, when G-d gladdened man in *Gan Eden*, before the first triumph of evil; and we look forward to the time when there will again be heard the sound of rejoicing and gladness at the coming of Moshiach. Meanwhile, we experience some of this *simcha*, because every wedding represents a step toward the perfection of the world as

well as the individual ("It is not good for man to be alone", "He who has no wife, lives without joy"); but the *simcha's* incompleteness is marked by the glass broken and the ashes on the forehead of the *chasson*.

But the incompleteness of our *simcha* in this world can and should serve as a spur. On the verse (*Divrei Hayomim*, 16:10) "Let the heart of those that seek G-d rejoice," a Hassidic explanation points out that usually *finders* rejoice, not *seekers*; but when it comes to seeking G-d, those who do so in sincerity can already find cause for rejoicing.

#### The Calendar of the Jew

THE YEAR OF THE JEW, with its sequence of *Yomim Tovim*, is meant to be one long quest for closeness to G-d. The awareness of our failings and the resultant punishment, which marks the months of Tammuz and Av, carries with it the lesson of our own nothingness and the need to search for the true meaning of our existence. Therein lie the roots of our consolation — expressed in the seven *haftoros* of consolation that follow *Tisha B'Av* — and of our repentance and self-improvement — called for by the *Yomim Nora'im*. And there results, in turn, the "time of our rejoicing," leading up to *Simchas Torah*. . .when, hopefully, we can experience the true *simcha* longed for: "This is the day that G-d made — let us rejoice and jubilate with Him" (*Tehillim*, 118:24).



#### CONGRESSMAN HUGH L. CAREY

*extends his best wishes for a  
Happy and Prosperous New Year*  
גמר חתימה טובה

*May 5735 usher in a period of peace and tranquility to the State of Israel and the entire world, and bring about the liberation of the Jews of Russia and the other oppressed countries.*

# The Founding of Bnei Brak, Fifty Years Ago

## Spotlight on the Past

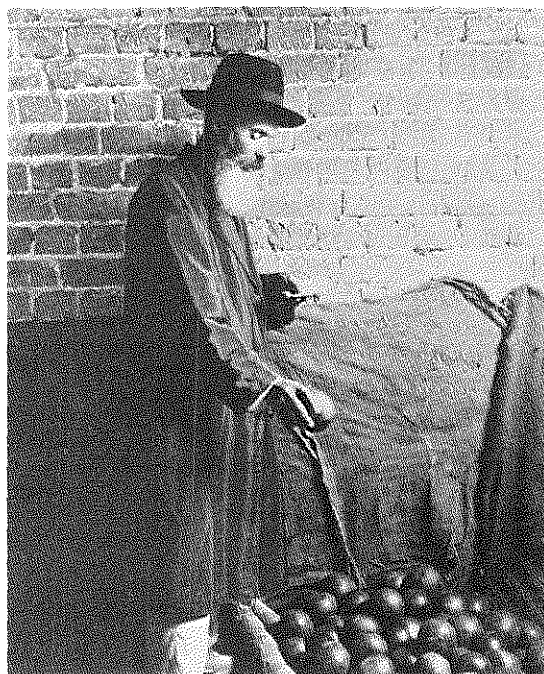
ENTER BNEI BRAK TODAY. Buses, autos zip along its highway, passing side-streets lined with multi-storied dwellings, yeshiva buildings dominating from the hilltops. A metropolis of Torah Judaism — populated by 85,000 souls — with literally hundreds of shuls, and where the 5,000 Chinuch Atzmai school-children and hundreds upon hundreds of "cheder talmidim" are a visible presence.

It is difficult to imagine that 50 years ago there were only sand dunes here. Fifty years is the major portion of a person's life-time, but it is scarcely a season in the life of a city. Yet, such has been the miracle of the rebuilding of Eretz Yisroel.

There is much that is truly noteworthy about Bnei Brak today, much that contributes to its prime position among the new cities of the yishuv. Individuals and institutions in Bnei Brak have become landmarks in the greatness of Klal Yisroel: the Chazon Ish, the Ponevezher Rav, R' Eliyahu Eliezer Dessler, the Vizhnitzer Rebbe, R' Yechezkiel Levenstein, — hebrew — . . . . Yeshivas Ponevezh, Slabodke, Shikun Vizhinitz, Or Hachayim . . . a life focus without peer in purity and intensity, both in Eretz Yisroel and in gola.

A page from the past — notes from the diary of Reb Yitzchok Gerstenkorn, who founded the city — throws light on the era in which it was founded. His notes are fascinating even though they are perfunctory in nature — recording obstacles, decisions, and accomplishments. Even more fascinating is that which he did not bother to record: because it was so obvious to him, it did not need mention: Gerstenkorn and his fellow pioneers were Chassidic Jews who were prosperous merchants. They were fleeing neither adverse financial conditions nor pursuing political-ideological rainbows. They were not escapees from destruction nor refugees from "oppressive ghettos." They were out to realize the long-cherished dream" of millenia: to settle in the Holy Land for the sake of experiencing its sanctity and living the mitzvos of the Land.

Equally fascinating is an unresolved question: How many more Torah Jews would have done the same had the British Mandate not entrusted the governing power of Palestine and its immigration policies to the hands of the Jewish Agency? If the Agency had not imposed discriminatory quotas limiting religious immigration to 12%, and later to only 6% of all olim, how many religious Jews would have followed the Gerstenkorn pattern, and how many Bnei Braks would be celebrating their jubilee today? But this article is not meant to focus on this painful point. This backward glance is meant to inspire admiration rather than recrimination. And Reb Yitzchok Gerstenkorn's own words are most effective at this task.



Reb Zelig Shapiro, taking ma'aser from fruit crop in Bnei Brak (1930).

---

## From the Diary of Reb Yitzchok Gerstenkorn

### The Idea

THE ACTIVITY was clearly illegal, but the goal was so magnificent that I had to approach my friends, fellow Sterniwitzer chassidim Reb Moshe Baruch Wagman and Reb Zev Feinsilber: *We would each make regular deposits into a joint bank account, with only one purpose in mind — to buy land in Eretz Yisroel, making a long-*

*cherished dream come true.* The next morning we made the first deposit.

We had hoped to keep our venture a secret, but it did get out, and on Purim evening, the *ba'al kri'ah* refused to read the *Megillah* until we revealed all the details of our plan. We had no choice . . . . The response was phenomenal. Right after Purim a mass meeting was held, and within a short time, our little group numbered

150 members.

After the initial enthusiasm, the undertaking began to waver. Some were worried because Polish law forbade taking money out of the country. Others said the amounts were so small that even after years of saving, there would not be enough to found a *yishuv* in Eretz Yisroel. Several members threatened to resign.

We decided to consult a prominent Mizrachist. This gentleman encouraged every attempt at rebuilding the Holy Land, but also pointed out some dangers. After the very long time required to accumulate the 10L sterling for purchasing a dunam of land, the would-be settlers could be bitterly disappointed when confronted with nothing but sandy wastes. This might adversely affect all Polish fund-raising for the benefit of Eretz Yisroel.

Another meeting was scheduled to discuss this answer. But I succeeded in postponing it until the return of the Gerrer Rebbe from his trip to Eretz Yisroel.

### The Rebbe's Blessings

THE REBBE RETURNED on a Wednesday early in Cheshvan 5681 (1920), and the following Sunday I traveled to Ger. As soon as Reb Yitzchak Meir Levin, the Rebbe's son-in-law, saw me, he pulled me out of the vast crowd to usher me in to the Rebbe. In response to my story the Rebbe said: "I will advise anyone who asks me to join your group. I can't give you any financial help right now because I'm committed to a similar undertaking in the Jaffa area. But never get discouraged! Hashem will crown your venture with success!"

I returned to Warsaw greatly elated. We called a general meeting for Lag B'Omer, with Rabbi Levin as guest speaker. The excitement was so high that people had to be turned away for lack of space. Rabbi Levin's speech, with the Gerrer Rebbe's *brachos* as its climax, dissipated once and for all the doubts and hesitations, and we resumed our work with renewed energy and will.

### The Name, the Place, and the Price

WE NAMED OUR SOCIETY *Bayis V'Nachalah*. On 7 Adar 5682, three of us were delegated to find a suitable plot of ground for our envisioned garden-city. Reb Chaim Winthal, Reb Zev Chaim Lindner and I searched for three weeks, visiting the Rehovoth and Rishon L'Tzion areas as well as Mikveh Yisroel-Ramallah. But I was most drawn to a hilly stretch of ground along the road from Tel Aviv-Jaffa to Petach Tikva.

The land belonged to a few Arab families who lived in a nearby village. To the right were the Montefiore orchards; across was the German colony of Sharone, now known as Hakiryah. Further on was land belonging to Keren Kayemes, and near that was a garden-city known today as Ramat Gan.

The Arab name for the area was Gate of Winds, because of the winds that constantly blew along the hills. The inhabitants of the nearby settlements tried to persuade us to buy up this particular piece of land, so that



"The land belonged to Arabs . . ." Reb Zvi Meyer father of Mayor of Bnei Brak, at negotiation of sale.

all Arab holdings from northern Tel Aviv straight to Petach Tikva would be cleared out. It was a matter of security: the hills of Bnei Brak were being used by Arabs to ambush Jewish wayfarers. A new Jewish settlement would eliminate the Arab raiders and secure the way from Tel Aviv to the colonies of HaSharon.

Geulah, the society responsible for redeeming the land from Arab hands, wanted L10,000 sterling for the property we had in mind. All we had was L900 sterling. One of the delegates was against the purchase: we dare not obligate ourselves to a sum of L9,000, ten times more than we had succeeded in saving until then, without the consensus of the whole group. We must return home first. I was confident that the additional money could be raised, but since the account was in both our names, my hands were tied. On Motzoei Pesach, we went to Rav Kook *ב"ר* for a *psak*. Rav Kook decided in my favor. So, at the beginning of Iyar, we handed over L900 as a down-payment for Bnei Brak.

We set a price of L10 per dunam of land, and many streamed to sign up.

### Under the Agudah's Wing

OUR FEAR of the Polish authorities never left us, for we would be forced to serve long jail terms had we been caught. We moved our office a number of times, but we knew that we were frequently followed by detectives. I appealed once again to Rabbi Levin for help and he put the Warsaw offices of Agudath Israel at our disposal. Since the Agudah had a permit to work for the settlement of Eretz Yisroel, our own activities were legalized. We now did our work openly and many Agudah members joined us.

At the end of 5683, the Knessia Gedolah took place in Vienna — a marvelous spectacle. But my heart was heavy: We did not have enough money for the next payment and Geulah was threatening that we would lose our rights to the land.

The Va'ad Hapoel of the Agudah was sympathetic. They offered us silver objects collected from generous

donors during an *Eretz Yisroel* campaign. We sold them for L200, enabling us to make a payment to Geulah and gain a respite. This silver acquired the land on which the Talmud Torah (i.e. Yeshiva Ketana) was later built.

In winter 5684 we raised the final L 500. I went back to *Eretz Yisroel* to take care of the details of the purchase. But problems continued to dog my steps. "Helpers" came along who did more harm than good. After a month of complicated negotiations with Geulah I signed a check for L2,500, and the land passed into our hands free and clear.

### The First Mincha

THE FIRST *Mincha* was davened in Bnei Brak many months before the first settler pounded in the first nail of his new home.

On my second trip to *Eretz Yisroel*, the Gerrer Rebbe, his brother the Bendiner Rav, and the Sokolover Rebbe were all visiting *Eretz Yisroel*. We invited them to visit Bnei Brak.

Two *minyanim* left from Tel Aviv with the Sokolover Rebbe and the Bendiner Rav. The trip, which should take about twenty minutes, lasted over three hours as the cars struggled through the deep sands. We arrived late in the afternoon and on a small hill facing Jerusalem, with an uncommon *hislahavus d'kedusha*, we joined in the first *Mincha* in reborn Bnei Brak. It was then that we felt that our dream had finally come true.

It soon became apparent that the sands of Bnei Brak exerted a remarkable, magnetic pull, and that the spirit of the *Tanaim* who lived there in the days of the Mishna still hovered over them.

### The Ultimate Move

ADAR 5684: The time had come to take the ultimate step and move to *Eretz Yisroel*. I was full of trepidation: The early arrivals would be faced with a sandy wilderness, starting from scratch in a strange climate. Could they withstand it? How would they support themselves? Could a new colony take root without a rich patron back home? Would they let out all their frustrations on me?

Even the first steps were not easy. The complexities of liquidating businesses . . . persuading the women to leave well-furnished apartments to re-settle in primitive barracks devoid of even the most basic comforts. — Nothing was simple. Once we were committed, however, there was no turning back.

The railroad station of Warsaw and the surrounding streets were jammed with 20,000 well-wishers. With great difficulty the *olim* made their way through the

1. People were constantly causing trouble. One friend had lost all his cash in Tel Aviv and asked for his money back. I carried no cash, but he couldn't be appeased . . . Another — ironically the only Zionist in our group — wanted to give back our land to the Arabs. He bemoaned the "desert" into which I had led our unsuspecting friends. When this particular fellow came to Bnei Brak eight months after we first settled it, he was so impressed he apologized quite handsomely.

dense crowd to the train. This was a demonstration not just of personal friendship, but also of Warsaw Jewry's love for the *mitzvah* of *yishuv ha'Aretz*, and it infused us with new spirit for the adventure.

The train itself was also very crowded, but we were so elated by the send-off that we hardly cared. At many stations on the way crowds of people we did not even know were waiting to wish us success.

We carried with us a *Sefer Torah* written especially for the new colony, many *seforim*, and an elaborate *paroches* for the *Aron Kodesh*. But most valuable was that among our number was the Korever Rav, Reb Mordechai Aaron Rabinowitz, ל"צ, a *Godol ba'Torah*, who left an excellent Rabbinical position to come with us, without contract or any promise of a formal position.

### Wind, Shelter, and Roads

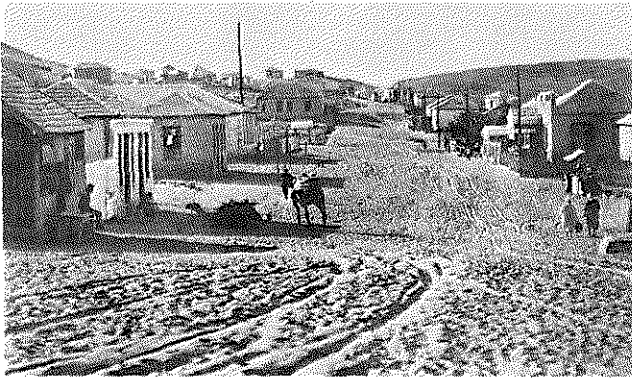
WE LANDED IN JAFFA in Sivan 5684, and after a few days we arrived in the new settlement. The official groundbreaking ceremonies would take place only months later, on 11 Tammuz, with the first barracks already built (including one to serve as a shul and Beis Medrash) and Bnei Brak hinting at the viable town to come.

Our first barracks were erected on a small hill as one enters the city. Reb Moshe Weiss moved in on an *Erev Shabbos*. The hut was unfinished: it had neither windows nor doors. When the ever-howling wind threatened to blow out the *Shabbos* candles, Mrs. Weiss screamed for help and the men stationed themselves in the openings to keep out the gusts. Those were the first *Shabbos* candles lit in Bnei Brak; in time they conquered the winds of the wilderness.

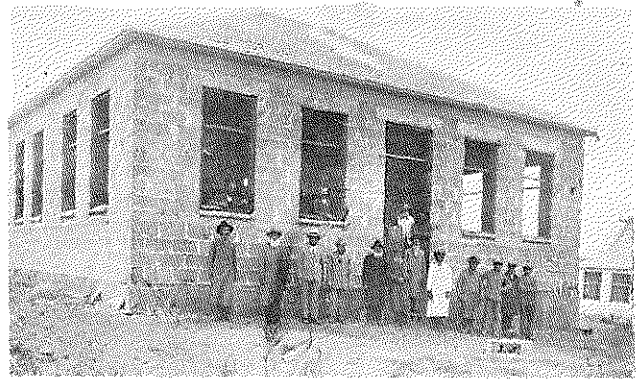
Across from the Weiss's stood the huts of three men who had come without their families: Reb Chaim Perl, Reb Chaim Smargud, and Reb Sholom Tyk. Formerly merchants and manufacturers, they were determined to build their dwellings with their own hands. Blistered and peeling from the burning sun and winds, hands swollen from unaccustomed manual work, hovering near death from insect bites — these were some of the hardships these men endured.



"The first communal job ... level the hill ... excavate ... pave the main street — Rechov Rabbi Akiva"



RECHOV RABBI AKIVA — Bnei Brak's main street, 50 years ago.



TALMUD TORAH AND YESHIVAS RABBI AKIVA — "This silver [donated by Agudath Israel] acquired the land on which the Talmud Torah was built."

First thing, we bought a donkey for each family to carry supplies from outside — food from Ramat-Gan and water from an Arab orchard. Unfortunately, the donkeys created almost more problems than they were worth. As they lurched along, sugar mixed with salt, milk cans over-turned onto meat, drums of oil spilled out on the bread and other food.

The first big communal job was to level part of the hill and excavate thousands of meters in depth, to pave the main street of Bnei Brak — Rechov Rabbi Akiva. Everybody worked at varying rates of compensation.<sup>2</sup> Nine-hundred-sixty working days went into the paving of Rechov Rabbi Akiva. It was costly to the new settlement, but 5684 was a *Shmittah* year, and we were determined not to work the land in any form. Some other occupation had to be found if the immigrants from Poland were not to use up their last savings as they held off their farming plans until the end of the *Shmittah* year.

#### Of Water and Sand

AT FIRST WE TRANSPORTED water by donkey, but as we hoped to plant orchards and have forage for cattle, we dug out own wells. The system was later expanded into a town waterworks, which was itself an attraction for new settlers.

Most of the settlers came from urban areas, and the sand was a big problem to them. Besides hindering transportation, the sand invaded the houses and blew into people's eyes, causing irritation and sometimes infection. The sand was also a breeding ground for insects and flies, which were both annoying and dangerous because they carried diseases — especially malaria. Shraga, the 17-year-old son of Reb Yosef Patzanowski, fell ill with malaria and after two weeks of fever he died — the first *korban* of the new settlement.

2. One of the older settlers who took part in chipping away at the hill was Reb Chaim Chwait חַיִּית, a Sochotchover *Talmid* and a great *Masmid*. In Europe he had been a merchant who learned every free moment. In Bnei Brak he threw himself into hard manual work, reciting *Mishnayos* and *Tehillim* as he toiled. On pay day he rarely accepted his wages in full, recalling that one day had been very hot and he couldn't work at full strength, or some other reason to reduce his pay. When people marveled at his strength in his old age, he would say, "Playing a practical role in building and settling Eretz Yisroel endows me with strength for the labor involved."

#### Social Welfare

WE HAD NO *Kupat Cholim* — we did not even have a doctor. Neighbors helped each other as if all were members of one family. If someone fell sick, a friend would travel to Ramat Gan for medical advice, while others took turns with nursing.

At first, a *Hachnosas Orchim* (hospitality society) was set up, but the streams of visitors eventually became too great for the settlers to absorb, and conditions were far too crowded. Yet, because of poor connections, travelers from Jerusalem or Tel Aviv were forced to stay overnight in Bnei Brak. Reb Shlomo Yaakov Brozowski, a *talmid chochom* and Trisker chassid, added a room where guests were put up overnight and fed, without charge. When a wealthy tourist insisted on paying, the money went to *tzeddakah*.

#### No Help From the Jewish Agency

5687-5688 WERE YEARS of crisis for the European community in *Eretz Yisroel*. The Zionist organizations which controlled funds for *Eretz Yisroel* disbursed them, only to *Kibbutzim*. No one showed any interest in the middle-class Jew who preferred to establish himself commercially. In fact, the Zionist organizations were deliberately discouraging immigration to Tel Aviv and other cities. Their leftist elements wanted the *Kibbutz* to be the norm for the new state. As a result, many families that could not adjust to *Kibbutz* life actually left *Eretz Yisroel*; the official Mandate statistics for the years 1926-27 show a *yerida* of 13,000 souls.

And so the settlers of Bnei Brak who went through such bitter struggles to develop their *yishuv* found their applications for funds to the Jewish Agency ignored. Qualifying for "*Hityashvut*" funds required conversion to nationalism-socialism, i.e. abandonment of Torah. (Even Mizrachi settlers were often treated as second-class citizens.) Even though Zionist officials often visited Bnei Brak and were impressed with its achievement, funds were never offered. The settlers refused to become depressed or discouraged, however, and as new colonists settled, Bnei Brak continued to grow and expand...

... until it is today a showplace of Orthodox vigor and communal life in the Holy Land.

Translated by MIRIAM MARGOSHES

# A Landmark Book on Dietary Laws

— a review article —

---

THE JEWISH DIETARY LAWS, by Dayan Dr. I. Grunfeld (2 vols., Soncino Press, 1972; \$18.00)

---

## An Encyclopedic Undertaking

DAYAN GRUNFELD'S contributions to Torah literature have earned him deservedly wide recognition. His translation of Rabbi Samson Raphael Hirsch's *Horeb*, and his essays collected in *Judaism Eternal*, have opened the profound world of thought of Rabbi Samson Raphael Hirsch to the English speaking public—and his comprehensive introductory essays to both these works have served to guide the reader and to give him a deeper understanding of the thoughts encountered. In *The Sabbath*, Dayan Grunfeld sought to enlighten the reader concerning both the ideas and the laws of the Sabbath—and in the work before us he has undertaken the same, on an incomparably larger scale, for the dietary laws of the Torah.

One would ordinarily understand these laws to refer to the consumption of meat and fish. Perhaps he would also think of the *kashrus* questions raised in connection with wine, cheese, or milk. And possibly he could even give thought to the special dietary requirements of Pesach. All these areas are indeed covered in the first volume of the present work, which is dedicated to "forbidden and permitted foods with particular reference to meat and meat products," but it also contains a section on "protective dietary laws" instituted by our Sages, as well as a section on the laws of Pesach. But there is also a second volume "regarding plants and vegetables, with particular reference to produce of the Holy Land," very largely presenting material up to now totally inaccessible to the general reader.

This mere outline of the content of these two volumes shows the encyclopedic sweep of the author's undertaking. He prefaces it with four chapters devoted to the religious, philosophical, and moral basis of *mitzvos* in general, and the dietary laws in particular. *Mitzvos*, he stresses, must be observed because they were divinely given; but we may, and even should, inquire into the purposes pursued and the lessons taught by them, so that we benefit to the fullest by our conscientious and thoughtful observance of them. Of course, he emphasizes that our understanding of these purposes and lessons will always necessarily be tentative and

limited, for our human minds cannot plumb the depths of divine wisdom—and sometimes, indeed, our understanding may completely fail, reminding us of our human limitations.

## The Ethical, the Mystical and the Symbolical

FOR GUIDANCE IN ANALYZING the meaning of the Torah's commandments, Dayan Grunfeld turns to Talmudic and Midrashic sources as well as a wide range of mediaeval and modern Rabbinic authorities, classifying their approaches to the interpretation of *mitzvos* under three headings; ethical, mystical, and symbolical. Wisely, he points out that these approaches overlap—in fact, Rabbi Samson Raphael Hirsch, identified primarily with the symbolical approach, masterfully presented in the *Horeb* those psychodietetic ideas about *kashrus* that are usually connected with the mystics.

The goal of all *mitzvos* is to train us to become a holy people, children of G-d. To this end, the dietary laws, in particular, share a common ethical objective—to help man develop self-discipline in dealing with his most basic and elemental drive, the urge for food. Beyond this, however, some may be viewed as primarily keeping food from man that might have a defiling impact on his body and personality; and others may primarily be seen as vehicles for effectively implanting specific teachings and ideas in man. Dayan Grunfeld sees the former objective as reflected in the laws dealing with animal products; "one of the aims of the dietary laws (is) the avoidance of transferring animal instincts into man by the consumption of certain food. . . . The axiomatic supposition here involved is that food influences the whole mental composition of man" (I, 8-9). On the other hand, the laws dealing with plant produce, especially the *mitzvos* connected with the produce of *Eretz Yisroel*, reflect religious and social teachings, about our relationship to G-d, His land, and to our fellow beings. The laws of *chometz* and *matzoh* can be seen to occupy an intermediate position between the two groups (which, incidentally, Dayan Grunfeld sees differing from each other also in that one has primarily a negative, protective goal, related to each individual Jew, while the other has essentially a positive, enlightening goal, addressed primarily to the nation as a whole).

Within this framework the author draws on a wide range of sources, though always again acknowledging

his indebtedness to Rabbi Samson Raphael Hirsch. It is true tribute to the comprehensiveness of the work that it stimulates in the reader's trends of thought to be pursued beyond the confines of this book. The author, for instance, repeatedly emphasizes that the consumption of meat was only permitted to man belatedly and almost hesitantly. Readers will undoubtedly wonder whether we should then opt for vegetarianism. What about positive values in the consumption of meat (e.g. connected with the eating of *karbonos* and *simchas Yom Tov*)?

Dayan Grunfeld mentions (I, 59) that there is no obligation to cover the blood of cattle, and (I, 68) that there is no forbidden fat in the case of birds and beasts of chase; this reviewer was inevitably reminded of Ch. 68 in the *Horeb* where Rabbi S. R. Hirsch provides an explanation covering both these rules — in fact, I would have liked to see the remarkable systematic summary at the end of that chapter included in Dayan Grunfeld's work. Likewise, Rabbi S. R. Hirsch's explanation of the *chodosh* law was missed by me.

However, needless to say, the author undoubtedly was forced by the limitations of space to make many painful choices of material. He has done very well, for throughout these two volumes, we constantly find the pearls of thought (such as his discussion of the meaning of *Terumah*, I 14-16, of universalism and particularism in Torah, I 30-37, of the significance of *Kilayim*, II 44-55, of the *mitzvos* connected with *Eretz Yisroel*, II 156-171, to mention just a few). The fact is that in the pages of this work, most of the basic questions of Jewish philosophy are touched on: man's role in the world, the relationship of body and soul, man's moral freedom, our attitude toward bodily needs, the special mission of the Jew, the nature of Jewish nationhood, and the function of *mitzvos* both in relation to the individual and to the world. In interrelating this multiplicity of ideas, the author occasionally repeats himself, which could have been prevented by somewhat tighter editing; perhaps a future edition will provide the opportunity for this.

#### Dealing With the Halachic

THE PROBLEMS FACED BY THE AUTHOR in dealing with the legal provisions of the *mitzvos* discussed were even more awesome than those concerning his philosophical material. In the first place, it is as difficult as it is important to state *halacha* so clearly as to be beyond possibility of misunderstanding. Secondly, the choice of material to be included or excluded becomes much more crucial in this area. Even if a work is not designed for deciding questions and problems that may arise, but rather to provide guidance on everyday practice and on where (and how) questions must be addressed to competent rabbis — and Dayan Grunfeld repeatedly emphasizes that this alone is his goal — the danger of misuse of information that the reader is not equipped to cope with is quite serious.

Dayan Grunfeld has done superlatively well in the

presentation of the laws connected with the produce of *Eretz Yisroel* and their application today; the discussion in the text itself as well as in the appendices of the second volume is of particular value because people have merely a smattering of knowledge on the subject, and the amount of space given to the topic is well deserved. (The inclusion, among the laws of *shmittah*, of the statement that "a Hebrew man or woman who has been sold for service to a fellow Jew, is to be set free in the seventh year" (II 95) is a slip, of course, and on pages 102 and 103 the author seems to contradict himself concerning produce sown illegally in the seventh year; but these points are not of immediate *halachic* concern.)

In the first volume, however, Dayan Grunfeld has not always escaped the pitfalls and dangers outlined before. Sometimes he would seem to dwell rather long on a subject (his elaborate presentation of the laws of *Ta'aruv* may well, despite his warnings, tempt some reader to

## Good News for 60 and over!

Registration is now going on  
for the  
**MORIAH OLDER ADULT  
LUNCHEON CLUB**

*A project of Agudath Israel of America*

90 Bennett Ave. / N.Y.C. 10033

\*

Interesting and enjoyable daily programs

\*

Nutritious hot glatt kosher lunches

\*

Lectures, study-groups, arts and  
crafts and more

\*

Information and Referral Services on the  
many benefits available to senior citizens

\*

*Register Now:*

**Monday thru Thursday**

**10 a.m. - 4 p.m.**

**Friday — 10 a.m. - 2 p.m.**

**Tel. 923-5715**

practice do-it-yourself rabbinics); on other occasions, he would seem to be too brief where very practical questions are involved (for instance, in his discussion of food additives and ingredients); and some important topics (such as meat *shene'elam min hoayin*, or *bal tashchis*) are not mentioned at all.

The need to heed limitations of space on occasion leads Dayan Grunfeld to a conciseness in the presentation of *dinim* that may leave the reader somewhat confused (e.g. the section on "protective dietary laws," I 161-164) or faced with a *psak* on which there also exist weighty opinions to the contrary (e.g. the prohibition of using the same pots for cooking fish and meat, and the requirement to *tovel* plastic dishes, I 126 and 196).

**SCHECHTER**

**KOSHER GLATT CARIBBEAN HOTEL**

ENTIRE OCEANFRONT BLOCK — 37th to 38th St. MIAMI BEACH  
... is a **GREAT Kosher Hotel** — you'll love it!

<p>For Reservations Speak to <b>SAM SCHECHTER</b> <b>800 - 327 - 8165</b> Or Call N.Y. Off: PL 7-4238 Evenings &amp; Sunday FA 7-1742</p>	<p>FREE PARKING PRIVATE POOL AND SANDY BEACH</p>
---	--

דופט הצלה  
EV 7-1750  
פאר פרייע  
עמורדושענמי אקסידושען

**ISRAEL**  
**Burials and American Disinterments**  
ש ל מ ה ש א ו ל ז א ה

is privileged to announce that RIVERSIDE is the only licensed funeral director in the U.S. able to effect **Transfer to Israel within 24 hours**

RIVERSIDE also is available as the **Sole agent for Sanhadrea Cemetery HAR HAZEITIM • HAR HAMENUCHOT AND ALL CEMETERIES IN ISRAEL**

RIVERSIDE only can offer this service:  
**Enroute to Israel within 24 hours**

- Strict adherence to Halacha and Minhagim.
- Arrangements made during lifetime with no obligation.
- Chapel secured in any community.

**RIVERSIDE**

Memorial Chapel, Inc. • Funeral Directors

MANHATTAN: 76th St at Amsterdam Ave. - EN 2-6600.  
BROOKLYN: Ocean P'way at Prospect Park - UL 4-2000  
BRONX: Grand Councourse at 179th Street - LU 3-6300  
WESTCHESTER: 21 West Broad Street, Mt. Vernon (914) MO 4-6800  
FAR ROCKAWAY: 1250 Central Avenue - FA 7-7100  
Chapels in MIAMI and MIAMI BEACH - JE 1-1151  
SOLOMON SHOULSON ANDREW FIER

### A Valuable Contribution

THESE POINTS DO NOT DETRACT from the immense value of this work; they are merely mentioned to highlight the difficulty of presenting such a vast *halachic* field and to underline the author's warning against deriving *halachic* decisions from his work. At the same time, it can perhaps be hoped that some of the topics here touched upon may be more fully treated in a future edition — which is certainly well-deserved and to be hoped for (in such a new edition, use could perhaps be made of diagrams, charts and illustrations to simplify and clarify a number of the topics discussed). Meanwhile, however, it should be clear how valuable a contribution Dayan Grunfeld's work makes to a proper understanding of our Torah heritage. The summary at the end of the first volume (pp. 203-206) is bound to bring home to every reader how the laws of the Torah enable us to cope with our world and to utilize its resources in the service of G-d. (This reviewer was reminded of a now-famous study on alcoholism, which stressed that orthodox Jews are less likely to become alcoholics because its use by them is regulated and consecrated by their religious life.) Even more, the discussion of *shmittah* at the end of the second volume is a most moving statement of our destiny as Jews. We will not secure our future by idolizing our soil and possessions, but, on the contrary, must demonstrate our faith that a Jewish state can only live if it in practice accepts the sovereignty of G-d, through the observance of *shmittah*.

An Israel reviewer made a point of stressing that, even if Dayan Grunfeld's plea for better *shmittah* observance were heeded by religious Jewry in Israel, this would not mean acceptance of G-d's sovereignty *by the State*, for the State — and most of its citizens — would still reject *shmittah* observance and, in fact, universal *shmittah* observance would require the solution of as yet unsolved *halachic* problems. That is true — and yet Dayan Grunfeld's appeal that at least all sections of Torah Jewry should unite in the observance of this fundamental law is in place. "The reward of a *mitzvah* is yet another *mitzvah*" — and the consequence of such a demonstration for the sanctity of *Eretz Yisroel* would inevitably be an immense blessing for our people. □

**Moses Glatt Kosher**  
**Self-Service Meat & Poultry Center, Inc.**

4602 - 18th Ave. cor. 46th St.  
Brooklyn, N.Y. — Tel. 633-0493

Open Sundays                      Free Delivery  
*Special Att. to Freezer Orders*  
Under Strict Rabbinical Supervision of  
Rabbi Chaim Koenig, of Yoka

**גמר חתימה טובה**

Save With Quality

---

## Letters to the Editor



---

### Some Notes on Review of "Sparks of Glory"

---

To the Editor:

I was deeply moved by the expansive discussion on the background of my book *Sparks of Glory* in your June issue, and for this I am grateful to the editor and to the author of the article. Nonetheless, I do feel a need to illuminate several points that were mentioned in the article.

1) In regard to the miraculous rescue of the Gerrer Rebbe zt"l from the Valley of Death that was Poland: In my book devoted to the topic, I related, at length, of the existence of a special committee in America dedicated to the rescue of the Rebbe, and a special agent, a Mr. Valery, who actually reached occupied Warsaw for this purpose. I feel these deserve mention, even though the incident, as you outlined it, is totally accurate; it was only due to the deep involvement of Stephan Porayski, director of the Lloyd Triestino Shipping Firm, that the plan succeeded.

2) Regarding Hitler's Last Testament, written in the Counsellor's Palace in Berlin a short time before his suicide, he warns against the new uprising of the international Jewish conspiracy. The conclusion is inevitable; the devil himself was convinced that he had lost his war against world Jewry, in spite of the Nazi destruction campaign, which was responsible for so many millions of deaths.

3) Even though my book *Sparks* does not delve directly into the philosophical problems of a Torah faith challenged by the destruction

of the Holocaust, I do see it as an obligation to respond to your discussion, if but briefly. Of course, the basic problem is not a new one at all. As a matter of fact, it distinguishes the entire history of Jewish martyrdom from the days of Ur Chasdim through the *Asara Harugei Malchus* up to Auschwitz. In regard to this martyrdom it has already been said: "They may kill me, but I shall not fear"; "The righteous suffer evil, while the wicked enjoy good"; "Is such to be the reward for Torah?"; "My beloved has gone down to the garden and has eaten its choicest fruits"; "That which is more sacred is more completely destroyed." . . . What is new in our era is the element of 'ותשחת הארץ' — and the very earth became corrupted." What puts this in perspective is that in the very year that the fires of Auschwitz burned with their greatest destruction, the first atom bomb was detonated. Intertwined with Auschwitz a symbol of the moral bankruptcy of humankind is the creation of the means of destruction of the entire human race, through multi-headed atomic ballistic missiles. The world must churn and storm, for the blood of six million Jews cannot be forgotten.

4) In spite of all this, it is specifically to us, the children of the Holocaust, that the *passuk* cries out: "You are my witnesses, quoth Hashem." For with these very same eyes that viewed the Holocaust, we have witnessed that: "I have not despised you, nor have I rejected you to destroy you completely to abrogate my covenant with you." On the morrow of the destruction, the Jewish nation linked itself to its

## Attention Mechanchim

### PRINCIPALS & TEACHERS

Enrich your curriculum  
Improve your teaching  
Hebrew Academy of Cleveland  
Publications Department  
offers 50 educational items for  
Hebrew Day Schools

Curricular manuals  
Teachers' guides  
Chumosh workbooks  
Visual aids, maps, charts,  
and many others

Catalogue sent upon request.

Send a copy of this ad  
plus .30 for handling to

HEBREW ACADEMY OF CLEVELAND  
PUBLICATIONS DEPARTMENT

1860 South Taylor Road  
Cleveland Heights, Ohio 44118



One of  
WORLD'S LARGEST  
CAMERA STORES  
שופר שבת

## Wall Street Camera Exchange

Complete Line of Cameras  
and Photo Supplies

82 Wall Street  
New York, N. Y.

Telephone: WH 4-0001

- Wholesale
- Mail Order
- Retail

Special Reductions to all  
Readers of  
"THE JEWISH OBSERVER"

eternal bond with renewed enthusiasm, as it says: "All this has occurred to us and we have not forgotten You, nor have we forsaken our covenant with You."

MOSHE PRAGER  
Bnei Brak, Israel



LETTERS CONTINUED

Oversimplified Battle Over "Mussar"

To the Editor:

In his article on "Torah Pioneers," Rabbi Chaim Shapiro has over-simplified the motive and reasons of those who opposed introducing mussar in yeshivos:

While everybody agreed that mussar and midos (ethics and character) are the foundation of Torah, it was feared that — just because of their importance — the study of mussar might become the center of the curriculum, leaving the learning of Torah in the shade as a side-line, similar to the fear which misnagdim had about chassidus at its beginning.

Reb Yisroel Salanter, founder of the Mussar Movement, wanted to avoid exactly such a situation by encouraging those whom he expected to become great teachers of Torah.

One Kol Nidre evening, Reb Yisroel saw one of his outstanding students, Reb Leizer Gordon, later to become Telzer Rav and Rosh Yeshiva, studying mussar. Reb Yisroel turned to him and said: "Return to your gemora and be mechadesh Torah." . . . . Reb Yisroel felt himself worried about and prepared great disseminators of Torah.

Besides this, there is another aspect and justification for the opposition of Limud Hamussar, as I heard from the late Reb Yechezkel Loevenstein zt"l. Man's bad inclinations can be compared to garbage collected in a closed container. As long as the lid is on, no odor emanates. Once one starts to stir it, however, all the hidden odors coming out and spread all over. There is now a two-fold obligation to control

and to check the bad odor. Thus, Man is confronted with a doubly great challenge, once he has found out everything about his inner urges.

As to Rabbi Shapiro's note, that Reb Nisson Waxman invited Reb Leizer Yudel to come from Shanghai to the U.S.A., Reb Leizer Yudel was never in Shanghai.

Also, in a footnote, Rabbi Chaim Shapiro maintains that Reb Aron Baksht never was a Rosh Yeshiva. I would like to draw his attention to the fact that when Reb Archik came to Shadevne in 1910, he found there remnants of the yeshiva which Reb Yosef Leib Bloch had led there. When Reb Yosef Leib became Telzer Rav after Reb Leizer Gordon, a large number of his students left with him.

When Reb Archik became Rav of Shadevne, the yeshiva was revived and he said shiyurim and shmuessen until 1914, when the war broke out and he left the city.

So, while he was always mainly a Rav, he also functioned four years as Rosh Yeshiva.

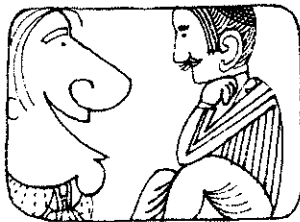
TOVIYA LASDUN  
N. Y. C.

Found Yeshivos in Slobodke

To the Editor:

I enjoyed reading Chaim Shapiro's article "Torah Pioneers." However, I would like to take issue with his version of the founding of Yeshiva Knesses Yisroel in Slobodke. According to Chaim Shapiro, there originally was a yeshiva in Kovno headed by Reb Baruch Ber, which was called Knesses Bais Yitzchak and whose Mashgiach was Reb Nuta Tzvi Finkel. Reb Baruch Ber opposed the Mashgiach for attempting to enforce mussar in the yeshiva. Because of this, he broke away and left Kovno and founded in Slobodke, a suburb of Kovno, a new yeshiva by the name of Knesses Yisroel. In need of a Rosh Yeshiva, he asked Reb Moshe Mordechai Epstein to say shiyurim. However, Rabbi Dov

talk to me



about your graphic and printing needs you'll find I listen well as you tell me your



needs and your goals. I then go and translate them into tangible creative and result-producing material. I use experienced artists, il-

lustrators, copywriters, and printers who turn out creative, attractive and quality materials at reasonable prices. you'll find my service tops. I move quickly and can meet your time schedule and deadline. my service includes advertising, promotion, graphic design, artwork, illustration, photography and copywriting.



we produce ads, brochures, circulars, posters, logos, letterheads, business cards, record & book jackets, annual reports, scrolls, certificates, laminated plaques, invitations, etc. so give me a call and I'll come over and we'll discuss your needs and how I can be of service to you.



PRESS & COMPANY

15 PARK ROW, SUITE 1210, NEW YORK 10038, (212) 233-6710, 633-4529

Katz, in his monumental work *T'nuas HaMussar*, gives a decisively different version. According to him, the original yeshiva was also in Slobodka, and it did not become known as Knesses Beis Yitzchak until after the split. The Rosh Yeshiva before the split was Reb Moshe Mordechai. Reb Baruch Ber, who had nothing to do with the dispute, did not become Rosh Yeshiva until eight years after the split.

ZEV SELENGUT  
Lakewood, N. J.

**Reminiscences:  
Warm But Inaccurate**

To the Editor of the Jewish Observer:

The excellent articles of Chaim Shapiro are unfortunately marred by occasional mistakes in fact. These do not detract from the general warmth or focus of the articles, but they are disconcerting to the knowledgeable reader.

In the most recent article, "Torah

Pioneers," there are several such mistakes.

Reb Nosson Tzvi, the Alter of Slobodka, was senior to Reb Chaim Soleveitchik, the Rebbe of Reb Boruch Ber. The possibility of Reb Boruch Ber expressing opposition to the views of Reb Nosson Tzvi is therefore ludicrous. In fact, Reb Boruch Ber came to Knesses Beis Yitzchok many years after Reb Nosson Tzvi left. (The Alter should be called Reb Nosson Tzvi or Reb Notte Hirsh. He is never referred to



**TRADITION PERSONNEL AGENCY**

"At Your Service With All Your Employment Needs"

Need A Shomer Shabbos Job?

Looking For A Shomer Shabbos Person?

For Fast, Efficient and Courteous Service

18 W. 45th St., New York, N. Y. 10036 • 563-3994

Open Monday night by appointment only

*Reserve the Dates*

*Thursday, November 28*

*through Sunday, December 1*

*for three stimulating, thought-provoking, inspiring days at the 52nd Annual National Convention of Agudath Israel of America, to be held at the Sheraton Beauville Hotel in Atlantic City, New Jersey. An international cross-section of dignitaries, delegates, and visitors will contribute to the heightened atmosphere of discussion and deliberation.*

**when you think  
of the jewish market  
think artscroll**

marketing / direct mail / compuscribe typography  
thermography / calligraphy / graphic arts

**212 fifth ave. / nyc 10010 / (212) 689-9832**



**THE FIRST KOSHER DRIVE-INS IN AMERICA**

Char-broiled Burgers, French Fries, Franks, Farm Fried Chicken, corn on cob. Fillet of fish & More.

Ⓢ Supervised • Glatt Kosher • Shomer Shabbos

**96 MAIN STREET, NEW ROCHELLE**

Boston Post Road — Just North of the Mall

**400 ROCKAWAY T'PKE. LAWRENCE, L.I., N.Y.**

**SURF AVE. & W. 15th ST., CONEY ISLAND**

## NEW BOOKS FROM FELDHEIM

### **Concepts of Judaism**

by Isaac Breuer. An anthology of his writings, including studies on the foundations of Jewish law, on science and religion, and on the religious aspect of the Jewish national home; and a major portion from his *New Kuzari*, his highly original views on the divine origin of the Torah.

350 pages \$7.50

### **Sign and Glory**

an anthology on Tefilin by Yechezkel Rittenberg

Stories, legends, articles, poems, sayings and anecdotes concerning tefilin and Bar Mitzvah. An ideal Bar Mitzvah Gift.

266 pages \$8.00

### **The Creation in the Light of Modern Sciences**

by Dr. Aaron Barth, the author of "Modern Jew Faces Eternal Problems."

156 pages \$2.50

### **The Standard Siddur**

with a new Orthodox translation by Rabbi Dr. Solomon Schonfeld, London. Complete with line-by-line references.

710 \$6.00

### **Aid to Talmud Studies**

by Aryeh Carmell. Revised and enlarged edition, with a new section on Aramaic (Talmudic) grammar, and two chronological charts of Tannaim and Amoraim.

66 pages plus two foldout charts. . . 2.00

### **PHILIPP FELDHEIM, Inc.**

*The House of the Jewish Book*

96 East Broadway, New York, N.Y. 10002

Jerusalem Branch:

### **FELDHEIM PUBLISHERS, Ltd.**

39 Tachkemoni Street, Jerusalem, Israel

Our Catalogue of Judaica is available upon request



## LETTERS CONTINUED

as Reb Notte Tzvi.)

Reb Nosson Tzvi was *not* primarily a disciple of Reb Yisroel Salanter but rather of Reb Simcha Zissel, the eldest of Reb Yisroel's disciples. He may indeed have occasionally been in the attic in Kovno but his name should in all fairness be listed after that of Reb Itzele's, who was one of Reb Yisroel's three central talmidim.

Knesses Beis Yitzchak was located in Slobodka, not in Kovno; as was Knesses Beis Yisroel. The Alter invited Reb Isser Zalman to be Rosh Yeshiva in Slobodka and it was he who was instrumental in bringing Reb Moshe Mordechai to Slobodka. After being three years in Slobodka, Reb Isser Zalman left with fourteen talmidim to found the Yeshiva in Slutsk in 1897.

There are also inaccuracies in the description of Reb Isser Zalman leaving Russia and in the description of the founding of the Yeshiva in Lakewood.

Let me again emphasize, however,

that these minor points do not detract from the great contribution of Reb Chaim Shapiro's articles.

RABBI JECHIEL I. PERR  
Far Rockaway, New York

### *Chaim Shapiro Replies:*

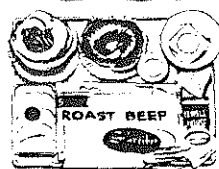
#### **A Fascinating Period that Begs for More Documentation**

RABBI LASDUN'S interesting remarks are appreciated. Perhaps Reb Archik was referring to never having been a "full-time Rosh Yeshiva," without a rabbinical position.

I must confess to Zev Selengut that I did not consult the "*T'nuas HaMussar*," for here in Baltimore we are blessed with several living reference books who were eye witnesses to much of that period.

Whoever met Reb Boruch Ber Lebovitz — and I had the good fortune of studying under him in Kamenitz (J.O. Dec. '70) — realized immediately that this *godol* was a model of *mussar* and ethics, quite apart from his opposition to the Mussar Movement. The entire period is indeed a fascinating one, and deserves a more detailed recounting. So, again without

## GO KOSHER... **FLY WITH SCHREIBER**



Traveling by air? Go the Schreiber route with a Glatt Kosher gourmet meal! Breakfasts, lunches, dinners and snacks. Ask for Schreiber meals when you make your flight reservation. Most domestic and international air lines serve our home-style meals. Ask for

Schreiber and fly sure because the sky's the limit for quality and taste in our Kosher food.

Also available on request in hotels, hospitals, other away-from-home eating places and in retail stores.



PREPARED UNDER RABBINICAL SUPERVISION OF THE UNION OF ORTHODOX CONGREGATIONS. U.S. GOVERNMENT INSPECTED.



**Schreiber** Since 1916

Schreiber Airline Caterers, Inc.  
9024 Foster Ave., Bklyn., N.Y. 11236  
Phone (212) 272-9184

checking the *Tnuas HaMussar*, I will record the sequence of events surrounding the development of the yeshivos in Slobodke and Kamenitz according to my living sources of information.

#### *Founding of Knesses Yisroel*

The Yeshiva Knesses Beis Yitzchak, named in honor of the Kovno *Rav*, Rabbi Yitzchak Elchonon Spector, was housed in "*Di Alte Shul*" and was headed by the town *Rav*, Reb Moshe Danishevsky. He was a recognized Torah giant, but he would say a *shiyur* (lecture in Talmud) for the *Bnei Torah* only once a month for he had difficulty in speech. The actual Rosh Yeshiva was Reb Chaim Shatter (Rabinovitz). The *Mashgiach*, Reb Nosson Zvi Finkel, attempted to propagate the *Derech HaMussar* there, but found opposition among both the *Bnei Torah* and many of the *ba'alei batim* (laymen) who were also *lomdim* (Talmudic scholars). He therefore left and opened the Yeshiva Knesses Yisroel (naming it after his Rebbi, Reb Yisroel Salanter) in a *shul* on the *Meisim Gasz* (literally, the "Street of the Dead"). Reb Nosson Zvi first invited Reb Shraga Frank's two sons-in-law, Reb Moshe Mordechai Epstein and Reb Isser Zalman Meltzer to the Yeshiva — not as Roshei Yeshiva, but merely to "talk in learning" with the boys. When Reb Isser Zalman left for Slutsk, Reb Moshe Mordechai eventually became Rosh Yeshiva in addition to being one of the *dayanim* (rabbinical judges) of Slobodke.

#### *Reb Boruch Ber's Arrival*

At that time, the Roshei Yeshiva in Telz were Reb Lazar Gordon and Reb Shimon Shkop. When Reb Shimon left Telz for Maltch, Reb Chaim Shatter (Rabinowitz) left Slobodke for Telz. It was then, in 1904, that Reb Boruch Ber was invited to become Rosh Yeshiva in Knesses Beis Yitzchak. He delivered the first *shiyur* on *Babba Basra*, and the students — real *lomdim* — asked many questions. After the *shiyur*,

---

*Der Alter succeeded in spreading the Mussar Movement in all Lithuanian yeshivos by dispatching the right man to the right place at the opportune moment.*

---

they reported to the *Rav*, Reb Moshe Danishevsky, that they were disappointed. "He is not Reb Chaim Shatter," they complained.

Reb Moshe told the boys that they were wrong: "He is a great *lamdon* and *amkon* (deep thinker)." He later went to Reb Boruch Ber to tell him of their complaint.

Reb Boruch Ber replied that he hoped to do better in the future, but he was merely following the halachic requirement that "A salesman is forbidden to show the better merchandise first and then the inferior," for that would be misleading. He therefore could not give his best *shiyur* first!

In 1910, Reb Moshe Danishevsky, the *Rav* of Slobodke, died. The people called a meeting and decided to give the *K'sav Rabbonus* (document of rabbinical contract) to their Rosh Yeshiva, Reb Boruch Ber. Reb Boruch Ber asked for time to think over the offer. Instead, he went to Reb Moshe Mordechai Epstein (Rosh Yeshiva in the *other* yeshiva). Handing the *K'sav Rabbonus* over to Reb Moshe Mordechai, Reb Boruch Ber said, "Since you are the *Dayan* of Slobodke, you are a *Bar Metzra* (have precedence) and you should become *Rav*." Reb Moshe Mordechai accepted.

Reb Boruch Ber then returned to the gathering and declared: "Mazel Tov! You now have a *Rav* — Reb Moshe Mordechai Epstein. If I would know *Nizikin* as he know *Kodshim*, I would be the happiest man on earth!"

#### *The Spread of "Mussar"*

Der Alter of Slobodke (Reb Nosson Zvi) was an extremely wise man, for in spite of resistance to Mussar as a movement (for the reasons outlined by Rabbi Lasdun in his letter) he succeeded in

spreading the formal study and involvement in Mussar in almost all Lithuanian yeshivos by planting the right men in the right positions. Hence he recommended as sons-in-law: Mottel Troker (Reb Yechiel Mordechai Gordon) for Reb Lazar Shulavitz in Lomza (J.O. March '74), Reuven Minsker (Reb Reuven Grozowski) for Reb Boruch Ber, Arke Sislowitzer (Reb Aharon Kotler) for Reb Isser Zalman Meltzer in Slutsk, and his own son, Reb Lazar Yudl, for Reb Elya Boruch Kamai in Mir.

#### *Resistance in Mir*

It seems all of these emissaries accomplished their task, and practically all yeshivos became Mussar Centers. His own son, however, had the most difficult task of all. It seems that Mir was not to accept Mussar until something "happened." There are several versions of what took place, and the following is one that I heard from a reputable source.

Moshe Turetser, one of the younger students in the Yeshiva, was known as a bright fellow and a *masmid* (diligent student). He came from a very poor family, and could not afford to go home for the holidays, even though the town of Turets was not very far from Mir. In those days the size of the *chaluka* (stipend) would be graded, increasing in accordance with the number of years one had spent in the yeshiva. After three years of not visiting home, the boy decided to borrow fare for a trip to Turets, figuring that the following year's increase in *chaluka* would enable him to put aside enough money to pay the debt. So he negotiated a loan from the local Free Loan Society (without interest, of course), depositing his only coat for collateral. It was a cold spring, with



### LETTERS CONTINUED

snow still on the roads, and the boy became very ill by the time he arrived home — in fact, he almost died!

A storm broke out in the yeshiva against the administration. There was nothing the Rosh Yeshiva could do, for the yeshiva was suffering great poverty and its treasury was empty. It was then that Reb Elya Boruch, the Rosh Yeshiva, asked his *mechuten* The Alter to dispatch the Mussar "fire brigade" to quell the rebellious spirit. Reb Nosson Zvi sent ten "Cossaks" from Slobodka — all of them great *lomdim* and deep *ba'alei Mussar*. Among them were Reuven Minsker (Grozowski) and my father Alter Tiktiner (Shapiro), and they succeeded in changing the atmosphere entirely, with the Mir Yeshiva becoming the Mir we know today.

Incidentally, Moshe Turetser (Bernstein) grew up to become an accomplished scholar. He later became a son-in-law to Reb Boruch Ber, a Rosh Yeshiva in Kamenitz, and published his own *Divrei Moshe*. In 1940, after Reb Boruch Ber had died, Reb Reuven Grozowski went to America, while Reb Moshe Bernstein went to Jerusalem where he founded the

Kamenitz Yeshiva. After he died, the yeshiva continued under the direction of his two sons-in-law to this very day.

One more technical correction to the article: The Rosh Yeshiva of Mir, Reb Lazer Yudl, was indeed never in Shanghai, for he managed to go to Jerusalem from Vilna in 1940. Nevertheless, Rabbi Waxman attempted to bring him (from Jerusalem) and the yeshiva from Shanghai to Lakewood, but he declined, as we reported.

CHAIM SHAPIRO

### Aiding thr "Return" of Reform

To the Editor:

Your "100 Years of Reform Jewry in America" (J.O. May) was realistic and courageous. You aptly and concisely traced the history and maleficent development of the Reform Movement, incisively assessed its present status and perceptively prognosticated its future.

If, according to information contained in your study, the portents of "return" are reliable, shouldn't the Orthodox camp be acting to foster, facilitate and safeguard the apparent birth and prospective growth of Tshuvah? If Reform Jews are lacking in ideological commitment, what is Orthodoxy doing to implant basic relief? If Reform Jews are indeed seeking identification, what com-



**BORUCH, YANKEE,  
RIVKAH, CHANAH . . .**

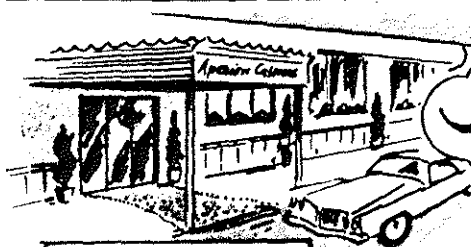
They are all children who have suffered and they need loving foster homes.  
Maybe yours?

Call: (212) 851-6300



4907-16th Ave.  
Brooklyn, N.Y. 11204  
(212) 851-6300

"The only professional child care agency under Orthodox Jewish Auspices in the U.S.A."



In Celebration of our  
**13th ANNIVERSARY**  
the  
**PRUZANSKY BROTHERS**

announce a policy of  
**SPECIAL CATERING RATES**

throughout the year . . .  
with particularly moderate package deals.

The newly remodeled and refurbished APERION offers luxurious Glatt Kosher Facilities with such elegant new touches as:

**SEPARATE  
SMORGASBORD ROOMS  
OPEN CHUPAH ROOM**  
with Bridal Silhouette  
Dome Canopy  
Just completed . . .  
the all new Empire Room

Weddings • Bar-Mitzvahs  
U.S.A. / Israeli



(212) 941-5500

prehensive Orthodox counter-balance is being presented? If plans could be devised for broadscale programs including free courses in our synagogues in Hilchos Kashrus, Shabbos, and Taharas Hamishpocho, Peirush Hatfiloh, etc., perhaps our well-meaning but misguided Reform brethren will not have to resort to deceptive, quasi-religious novels and other delusive paths in pursuit of true Yiddishkeit.

A positive approach has been taken by communities such as Long Beach, California (see Jewish Homemaker, April-May), where well-attended, ultra-modern Mikvaos were built through the efforts of young rabbis who taught Taharas Hamishpocho at adult education classes to audiences who had never even heard the term Mikveh previously. The recently-initiated Lubavitcher identification campaign is another example of understanding and encouragement through action. But there is much more that could be done, individually and collectively.

The learning process, accompanied by acceptance of Mitzvos, however interspersed and gradual, even absent of purity of motivation, can lead to total commitment and to the ultimate decline of Reform. It would therefore seem strategic at this time to employ every possible

resource to promote an unimpeded return of potential repentants.

SORAH SHAPIRO  
Brooklyn, New York

**This  
Publication  
is Available in  
MICROFORM**

...from



**Xerox  
University  
Microfilms**

300 North Zeeb Road  
Ann Arbor, Michigan 48106

**Xerox University Microfilms**  
35 Mobile Drive  
Toronto, Ontario,  
Canada M4A 1H6

**University Microfilms Limited**  
St. John's Road,  
Tyler's Green, Penn,  
Buckinghamshire, England

PLEASE WRITE FOR  
COMPLETE INFORMATION

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of October 23, 1962, Section 4369, Title 39, United States Code)

1. Date of Filing: September 20, 1974
  2. Title of Publication: The Jewish Observer
  3. Frequency of Issue: Monthly, except July and August.
  4. Location of Known Office of Publication: 5 Beekman Street, New York, N.Y. 10038
  5. Location of the Headquarters or General Business Office of the Publishers (Not Printers): 5 Beekman Street, New York, N.Y. 10038
  6. Names and Addresses of Publisher, Editor, and Managing Editor: Publisher — Agudath Israel of America; Chr. Editorial Board — Dr. Ernst L. Bodenheimer, 5 Beekman Street, N.Y.C.; Managing Editor — Rabbi Nissim Wolpin, 5 Beekman Street, N.Y.C. 10038
  7. Owner: (if owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given.) Agudath Israel of America, 5 Beekman Street, New York, N.Y. 10038
  8. Known Bondholders, Mortgagees, and other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages or other Securities: None
  9. For Completion by Nonprofit Organizations Authorized to Mail at Special Rates (Section 132.122, Postal Manual) The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes [x] Have not changed during preceding 12 months.
  10. This item must be completed for all publications except those which do not carry advertising other than the publisher's own and which are named in sections 132-231, 132.232, and 132.233, Postal Manual (Sections 4355a, 4355b, and 4356 of Title 39, United States Code) A. Total No. Copies Printed (Net Press Run): Average No. Copies Each Issue During Preceding 12 Months, 11,000. Actual Number of Copies of Single Issue Published Nearest to Filing Date, 11,000. B. Paid Circulation 1. Sales through dealers and carriers, street vendors and counter sales: average no. copies each issue during preceding 12 months, 3,122; actual number of copies of single issue published nearest to filing date, 2,990; 2. Mail subscriptions: average no. copies each issue during preceding 12 months, 5,878; actual number of copies of single issue published nearest to filing date, 6,010. C. Total paid circulation: average no. copies each issue during preceding 12 months, 9,900; actual no. of copies of single issue published nearest to filing date, 9,900. D. 1. Free distribution (including samples) by mail, carrier or other means: average no. copies each issue during preceding 12 months, 850; actual number of copies of single issue nearest to filing date, 850. D. 2. Copies distributed to news agents, but not sold: average number of copies during preceding 12 months, 0; actual number of copies of single issue nearest to filing date, 0. E. Total Distribution (Sum of C and D): average no. copies each issue during preceding 12 months, 10,750, actual number of copies of single issue published nearest to filing date, 10,750. F. Office use, left-over, unaccounted, spoiled after printing: average no. copies each issue during preceding 12 months, 250; actual number of copies of single issue published nearest to filing date, 250. G. Total (Sum of E and F—should equal net press run shown in A): average no. copies each issue during preceding 12 months, 11,000; actual number of copies of single issue published nearest to filing date, 11,000.
- I certify that the statements made by me above are correct and complete.

Rabbi Moshe Sherer, Executive President  
Agudath Israel of America

## MOVING?

**Be sure to notify us in  
advance so that your copies  
will continue to reach you.**

## יראים ארטהאדאקס טשאפעל Vereim Orthodox Chapel

93 Broadway · Brooklyn, N.Y. 11211

DIGNIFIED TRADITIONAL SERVICES  
THROUGHOUT THE METROPOLITAN AREA

*Kovod Haniftar Observed  
Feel free to call us for any  
information regarding burial minhagim*

24 hour service  
Day and Night phone 384-6784





**RABBI SHACH, PONOVEZH ROSH YESHIVA ADDRESSING RUSSIAN IMMIGRANT RESCUE FUND DEDICATION IN BNEI BRAK:** The world-renowned Torah scholar, Rabbi Eliezer Shach, was the chief speaker at the dedication of the new Yeshiva for Buchare (Russian) Immigrant Youth established in Bnei Brak by the Russian Immigrant Rescue Fund, through the Absorption Commission of Agudath Israel. At the dais, l. to r.: Rabbi Yaakov Landau, the rabbi of Bnei Brak; the Machnovker Rebbe; Rabbi Shmuel Wassner, the rov of Zichron Meier; Rabbi Shach (speaking); Rabbi Mordechai Shulman, Rosh Yeshiva of Slobodker Yeshiva; Rabbi Shraga Grossbard, director-general of Chinuch Atzmai; Rabbi Moshe Sherer, executive president of Agudath Israel of America. Rabbi Pinchas Menachem Alter (not shown), Rosh Yeshiva of the Gerer Yeshiva Sfas Emes and chairman of the Agudath Israel organization in Israel, also addressed the dedication ceremony. The new Yeshiva is one of a broad range of projects for Russian "olim" in Israel sponsored by the Russian Immigrant Rescue Fund, 5 Beekman Street, New York City.

## CHINUCH ATZMAI TORAH SCHOOLS SYSTEM BEGAN NEW SCHOOL YEAR IN ISRAEL

FOUR NEW SCHOOLS opened in Neve Yaakov Sanhedria Hamurchevet, Migdal HaEmek, and Tifrach. The school year of the Chinuch Atzmai Torah Schools officially opened on September 1, after much effort by the administration in Jerusalem in preparing the facilities for the present school year. A spokesman for the administration in Jerusalem reported that 3427 new students were enrolled in Chinuch Atzmai's first grades. This, in addition to the over 5,000 tots in Chinuch Atzmai's day care centers and kindergartens. Over 2,000 teachers and administrators will be serving the 250 schools in the employ of the Chinuch Atzmai administration in Jerusalem.

Though many of the schools suffer severe overcrowding and substandard facilities, and parent strikes threatened, the administration was able to temporarily overcome these difficulties.

New buildings were completed in Beer Sheva and Kiryat Shmone, but increased enrollment still brought about much overcrowding there, as well as in Beit Shean and Dimona. The new school in Neve Yaakov was opened with a registration of 28 children for the first grade. The school in Sanhedr Hamurchevet opened its doors with two grades.

Twenty-two new kindergartens were opened, one in the newly developing town of Kiryat Arba-Chevron. In Ashkelon, an additional 30 children registered in the kindergartens in the Shimshon neighborhood that is made up of immigrants from Soviet Georgia, even though the present kindergarten is still housed in substandard prefabricated huts. Last year's school year was extended for the month of July, and during the month of August, the children were enrolled in day camp programs.

Most of the schools for boys began their sessions Rosh Chodesh Elul, two weeks earlier than usual, with the teachers volunteering their time.

### THE WORLD FAMOUS DIGEST OF MEFORSHIM

לקוטי בתר לקוטי

מהרה"ג ר' שמואל אלטער זצ"ל

Available at

**LEKUTEI INC.**

c/o I. Rosenberg

10 West 47th Street, Room 702

New York, N. Y. 10036

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

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

PRICE \$5 PER VOLUME

**DON'T GET MARRIED!!**  
DON'T MAKE A BAR MITZVAH OR A SIMCHA

before SEEING  
Our outstanding line of  
HEBREW & ENGLISH

PAISED OR COPPERPLATE ENGRAVED

**INVITATIONS**

LOWEST PRICES  
LATEST STYLES

100  
INFORMALS FREE!

WITH INVITATION ORDER  
AND THIS AD

**GOLDSTEIN PRESS**  
OFFSET ON PREMISES  
1002 11TH AVENUE, BROOKLYN, N. Y. 11204  
CALL: UL 3-7444  
OPEN SUNDAYS OUT OF TOWN ORDERS PROMPTLY TAKEN CARE OF

RABBI JOZEF KATZ  
83 Division Avenue

AND

MARK LOVINGER  
Brooklyn, N. Y. 11211

OF

## Parkside Garden Caterers

ALL LEADING HOTELS BANQUET HALLS  
AND JEWISH CENTERS AVAILABLE

ג ל א ט כ ש ר

388-4204

388-3590

863-8892

• Caterer for Agudath Israel Conventions and Dinners •

### Lapidus Bros. Gemilath Chesed Ass'n of the Crown Hts. Agudath Israel, Inc.

For Applications:

Call RABBI JOSHUA SILBERMINTZ

at: WO 4-1620 or write:

c/o ACUDATH ISRAEL

5 Beekman St., New York 10038

## SPANISH IN THE CATSKILLS AT ORTHODOX CHILDREN'S CAMPS



*Latin American campers in Camp Agudah and Camp Bnos.*

WHEN THE SOUND of the Spanish language was wafting over the treetops in New York's Catskill Mountains this past summer, it wasn't always from the Hispanic kitchen help in the hotels which abound in that area. Shouts of "amigos!" mingled with "Moishie!" in a hodgepodge of Spanishisms and Yiddishisms, sprinkled with phrases from the Torah and the Talmud. The source: a unique "Central America island" created in the summer camps of Agudath Israel of America.

Camp Agudah for boys in Ferndale, and Camp Bnos for girls, in Liberty, undertook this summer to provide contingents of Jewish youth from Central American countries with the warm Torah spirit and intensive Jewish education programs for which these Agudist camps are famous. Working closely with local community educators, Agudath Israel's recruiters organized twenty-five boys and girls from Bogota, Colombia, Caracas, Venezuela and Mexico City, Mexico, specially chosen for their potential to develop as budding Jewish leaders in their native land.

The language barrier was overcome by engaging special Spanish-speaking Torah



tutors who instill an intense Jewish commitment into these youngsters, as they blend with children from over fifty American cities at these camps. This year's group was an outgrowth of pilot programs successfully conducted at Camp Agudah and Camp Bnos during the last two years. According to Rabbi Boruch B. Borchardt, Agudath Israel's administrator for both camps, the goal for the 1975 season is to double this year's enrollment from Central America-America.

"It is our conviction that the weeks of Torah indoctrination which these youngsters receive in the Agudah camps will create spiritual vibrations in their home-towns, which will have a major impact on lifting the religious levels of their peers in the sorely-neglected Central American communities from which they hail," Rabbi Borchardt declared. Camp Agudah and Camp Bnos are part of the broad range of Jewish educational projects sponsored by Agudath Israel of America, which will be evaluated at the organization's 52nd National Convention, November 28 - December 1, in Atlantic City.

### AGUDATH ISRAEL HAILS RETURN TO STANDARD TIME

THE ACTION by both Houses of the U.S. Congress last week to end year-round daylight saving time was hailed by Agudath Israel of America as a "return to normal living which eliminates the many difficulties which school children and adults suffered this past winter." According to the legislation just passed in Washington, the nation will return to Standard Time during the coming four months of November, December, January and February. If Congress does not take any new steps, the nation will revert next year to the traditional formula of six months of Standard Time.

Rabbi Menachem Shayovich, chairman of the Commission on Legislation and Civic Action of Agudath Israel of America, pointed out that the organization, which had successfully fought against year-round daylight saving time for many years, ceased its battle last year because of the "energy crisis" proclaimed by the federal government. Its opposition was based on the difficulties that year-round daylight saving time would create during the winter months for observant Jews who could not begin their morning prayers early enough to be at their jobs or businesses at opening time.

*The Jewish Observer / September, 1974*



## HANDBOOK on KASHRUTH

Provides in clear non-technical language a basic guide for kashruth observers, and concisely answers kashruth questions.

*Includes the most complete list of kosher fish available.*

50 cents per copy

Address requests to:

**DEPT. KD Orthodox Union  
116 E. 27th St.  
New York, N.Y. 10016**



**Chevra Kadisha D'chassidim**  
Har Hamnuchot • Eretz Hachaim

Founded 1856

**BURIAL IN JERUSALEM  
AND ALL CEMETERIES IN ISRAEL**

**maalin Bakodesh  
SOCIETY**

**26 CANAL ST.  
NEW YORK CITY 10002**

Day & Nite Phone

**233-7878**

In Canada:

**Montreal Tel.: 273-3211**

The U.S. Congress has now acted to eventually return to the former pattern of Standard Time, primarily because its repeal this past winter resulted in only a 1% saving of the nation's energy, and increased the danger to children going to school in the dark.

## AGUDATH ISRAEL'S NATIONAL CONVENTION

OVER 3,000 ORTHODOX JEWISH LEADERS and activists from every part of the world are expected to participate in the 52nd National Convention of Agudath Israel of America, which will be held over the three-day weekend of November 28 - December 1st in Atlantic City. Among the participants will be the world's foremost Torah authorities and Roshei Yeshivos, besides the leaders of Jewish communities from far-flung parts of the globe.

This year's national convention of Agudath Israel will be structured differently than previous such gatherings, a spokesman for Agudath Israel declared, so that it will enable the delegates and guests to participate in the deliberations on the lessons of the past exciting and eventful year in Jewish life. 1,000 persons will attend the full three days of this International Assembly of Torah Jewry and the additional 2,000 are expected to attend individual panel discussions and workshops of specific interest.

The deliberations will range from the

current stormy year in Israel through the broad range of activities of Agudath Israel of America which cover the areas of Jewish concern for American Jewry, Russian Jewry and Latin American communities. A survey just completed indicates that the American Agudath Israel movement is involved in 58 areas of activity, among them the fields of Torah and youth education, overseas aid for Israel and other parts of the world, religious observance, publications, summer programs, social welfare, senior citizens, reaching out to the religiously uncommitted generation, community services, legislation and civic affairs, and governmental representation for yeshivos.

N'shei Agudath Israel of America, the Agudist women's organization, will conduct simultaneous separate sessions for women. Zeirei Agudath Israel of America will also sponsor a series of sessions for Orthodox Jewish youth in special facilities arranged for this purpose during the course of the Agudath Israel convention.

## STOP "CHALLAH FRAUD" AGUDATH ISRAEL TELLS STATE AGENCY

ALBANY N. Y. — A call to protect the kosher observant Jew from being misled by the deceptive use of the label "challah" on an egg-bread product was made by Agudath Israel of America, at a hearing of the Department of Agriculture and Markets held here. The New York State agency was considering proposed new requirement that a bread called "challah" must conform with Jewish religious law.

Dr. Bernard Fryshman, vice chairman of the Commission on Legislation and Civic Action of Agudath Israel of America, asked the Agriculture Department to expand its proposed regulations on "challah" to include not only a requirement for kosher ingredients, but also the demand that the preparation of the "challah", such as the baker's utensils, must also conform with Orthodox Jewish religious law.

In his testimony, which was well received

by the State officials, the Agudath Israel representative expressed that regulations on consumer-protection against "challah fraud" must, to be effective, also eliminate the possibility of using utensils which were also used for non-kosher baking, which would automatically make the product non-kosher.

Dr. Fryshman warmly praised the Department of Agriculture and Markets for its efforts to protect the unwary consumer from fraud, especially when deceptive practice can cause him to violate his basic religious faith. In a statement released after the hearing, Agudath Israel of America declared that New York State's recognition that the use of a generic term such as "challah" implies that the product is kosher even though the descriptive word "kosher" does not appear on the label, is a major forward step in protecting the kosher-observant Jew from being deceived by misleading ethnic labels.

## THOUSANDS SERVICED BY AGUDAH SENIOR CITIZENS CENTERS

THOUSANDS OF ELDERLY Jews throughout New York are being serviced in a network of senior citizens centers sponsored by the Commission on Senior Citizens Centers of Agudath Israel of America. These facilities for the aged have received warm praise for making life more meaningful for the senior citizens and providing many beneficial services, besides kosher lunches to men and women who feel isolated and helpless.

The center, which are funded by the Human Resources Administration of New York City, are coordinated out of a special office in the national headquarters of Agudath Israel, headed by Rabbi Joel Schnur, executive director of the organization's Commission on Senior Citizens.

The current projects are located as follows:

Boro Park Senior Citizens Center, 4511 - 14th Avenue, Brooklyn  
Brookdale Senior Citizens Center of Flatbush, 817 Avenue H, Brooklyn  
Bensonhurst Senior Citizens Center, 2115 Benson Avenue, Brooklyn  
Moriah Older Adult Luncheon Club, 90 Bennett Avenue, New York City  
Brighton Older Adult Luncheon Club, 2901 Brighton 6th Street, Brooklyn

## ALL SENIOR CITIZENS are invited to register at the BRIGHTON OLDER ADULT LUNCHEON CLUB

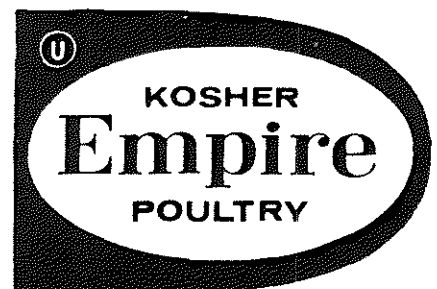
(a project of  
Agudath Israel of America)

2901-15 Brighton 6th St.  
Brooklyn, N.Y. 11235

- \* Nutritious hot glatt kosher lunches
- \* Interesting and enjoyable daily programs
- \* Arts and crafts, lectures, and more
- \* Information & referral services on many benefits available to senior citizens.

Register now:

Monday thru Friday  
9:00 a.m. to 12:00 noon  
Tel.: 769-5669



*The Most Trusted Name  
in Kosher Poultry*

CLEANED

SOAKED and SALTED

READY-TO-COOK and COOKED

**EMPIRE KOSHER POULTRY, Inc.**

MIFFLIN TOWN, PA. 17059

*The Jewish Observer / September, 1974*

# THE RUSSIANS ARE STILL COMING!

*Each day brings 100 new arrivals  
in Israel writing 100 new chapters  
in the annals of MESIRAS NEFESH,  
self-sacrifice, and devotion to Judaism.*



## Show that you still care!

We cannot become tired of helping the Russian Jews streaming into Israel from behind the Iron Curtain despite restrictions, remaining loyal to a Torah way of life.

For fifty years we feared their loss — and blamed the Kremlin. If we do not help them build a new life in the spirit of the Torah — *whom shall we blame but ourselves?*

**The Russian Immigrant Fund** has since its inception two years ago spent millions of Israeli pounds to provide Russian *olim* with educational facilities and religious programs for the children, youth centers, home visits, special synagogues, and other spiritual requirements.

We proved that immigrants from Russia can be saved for a Torah way of life. . . if someone cares. You helped our cause in the past; show that you *still* care.

Please send us now your *emergency* contribution for these Russian *olim* — who, after suffering from Soviet rule, need your help to keep their spark of *Yiddishkeit* alive

Rabbi Moshe Feinstein  
Chairman of Rabbinic Sponsors

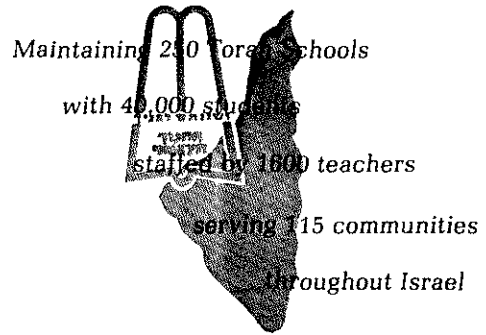
Treasurers:  
Max Berg, Dr. Ernst Bodenheimer,  
Moshe Braunstein

RUSSIAN IMMIGRANT RESCUE FUND/Suite 914/5 Beekman Street/NYC 10038  
YES! I haven't stopped caring for my Soviet brothers who are coming home to Yiddishkeit.  
Enclosed please find \$.....

Name.....  
Address.....  
City.....  
State.....  
Zip.....

# This Year Become a Partner in Klal Yisroel

## CHINUCH ATZMAI more than a school system A WAY OF LIFE



- \* Thousands of pre-primary tots in day care centers and kindergartens.
- \* Elementary schools for tens of thousands of children from 6 to 14, in 115 communities. From Kiryat Shmone in the North, to Dimona in the South.
- \* Extended hours — afternoons and evenings, with free lunches and dinners.
- \* Extra month of sessions followed by day camp programs throughout summer vacation.
- \* Special teachers for Russian immigrants to facilitate their absorption in regular classes.
- \* This year, 3427 new students have been enrolled in Chinuch Atzmai, 2672 youngsters were graduated.
- \* 22 kindergartens were added to the Chinuch Atzmai network — one in the frontier community of Kiryat Arba-Hebron
- \* 4 new schools were opened in Neve Yaakov and Sannedria Hamurchevet, Jerusalem.
- \* The inflationary spiral and expanding educational program have doubled the budget since 1972-73. Projected budget for 5735, 1974-75 school year in 52,000,000 Israeli Lira.
- \* Regional junior high schools for the young adolescent, with dormitory facilities to accommodate boys from smaller communities.
- \* Teachers' training institute in Jerusalem and education college in Chazon Yechezkel, preparing young men to serve the Chinuch Atzmai schools.
- \* Kollel for young men to enrich and enhance their personal growth.
- \* Adult education Torah classes for immigrant parents.

## Join This Historic Effort NOW! The Gedolei Yisroel Call on You Today!

*"CHINUCH ATZMAI is the guarantor and is responsible for Torah in Israel. Religious Jews throughout the world must unite in a massive effort to strengthen this great Torah Chinuch movement."*

*Hagaon Reb Yechezkel Abramsky*

*"The needs of Chinuch Atzmai should be the first and foremost concern of all Torah Jews."*

*The Gerer Rebbe*

*"In the name of the Gedolei Torah and Roshei Yeshiva, I proclaim this a sacred obligation for everyone of our people."*

*Hagaon Reb Moshe Feinstein*

Torah Schools for Israel — Chinuch Atzmai  
156 Fifth Avenue / New York City 10010

Gentlemen:  
I hereby pledge the sum of \$..... as my contribution in answer to the call of the Gedolim.  
— Amount enclosed                      — Kindly mail statement

Name.....

Address.....

City..... State.....

Zip.....

Contributions are tax-exempt — Tax ref. BK-EO-60-46

- \$1,000** NASSI LAYOM. Join the PRESIDENT'S CLUB by subsidizing one day's learning in Chinuch Atzmai
- \$360** Provide MILK FOR A CLASS of children for an entire year.
- \$180** SPONSOR A CHILD with all his educational needs, lunch and milk
- \$100** Join the roster of MEMBERSHIP of Chinuch Atzmai
- \$54** Buy a set of GEMORAHs for an entire CLASS of Torah School children.