

THE JEWISH OBSERVER

KISLEV, 5734 / NOVEMBER, 1973
VOLUME IX, NUMBER 7
SIXTY FIVE CENTS



THE YOM KIPPUR WAR

...AND US

a series of searching articles

based on addresses

by leading Roshei Yeshiva

•

The Faces of War

a photo-anecdote feature

•

also

Chassidus and the Lonely Jew —

a critique of Elie Wiesel's "Souls on Fire"

THE JEWISH OBSERVER

in this issue...

THE YOM KIPPUR WAR:

(Printed in order of their presentation)

WHAT IS DEMANDED FROM US?, <i>Yaakov Weinberg</i> ...	3
MORTAL MIGHT IN WAR AND PEACE, <i>Hagaon Horav Moshe Feinstein</i>	6
WHAT ARE OUR WEAPONS?, <i>Hagaon Horav Yaakov Yitzchok Ruderman</i>	8
THE FACES OF WAR	9
CHASSIDUS AND THE LONELY JEW (a review article of Elie Wiesel's "Souls on Fire"), <i>Alter Ben Zion Metzger</i> ...	12
UP FROM INSANITY, <i>Yaakov Feldman</i>	20
BOOK REVIEW:	
UNIVERSAL JEWISH HISTORY: THE PATRIARCHAL AGE (part II conclusion)	24
SECOND LOOKS AT KIRUV RECHOKIM:	
SAVING TEXAS, <i>Nachum Zvi Josephy</i>	26
ONE SOUL, <i>Chaya D. Rosenzweig</i>	28
WHO'S QUALIFIED?, <i>Elkanah Schwartz</i>	29
LISA AND ME/THEM AND US, <i>Nechama Krupenia</i>	30
WHO'S NOT QUALIFIED?, <i>R. D. Adlin</i>	31
LETTERS TO THE EDITOR	32

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.

Nov. 1973 VOL. IX, No. 7



PICTURE CREDITS: Cover, UPI; Page 9, Sha'arei Zedek Hospital, Jerusalem; Pages 13, 14, 17, A PEOPLE APART: HASIDISM IN AMERICA, Photographs by Philip Garvin, E. P. Dutton & Co., Inc. New York 1970; Page 19, THE FACE OF FAITH by Gershon Kranzler, Photographs by Irving I. Herzberg, The Baltimore Hebrew College Press, Baltimore, Md. 1972; Pages 34, 35, ZELMAN STUDIOS.

FOR CHANUKAH THIS YEAR GIVE A 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.....
<input type="checkbox"/> Enclose gift card	<input type="checkbox"/> Enclosed: \$.....
	<input type="checkbox"/> Bill me: \$.....



What is Demanded From Us?

The following is based on an address delivered by RABBI YAAKOV WEINBERG, Rosh Yeshiva of Ner Israel—Baltimore, at a meeting of Torah Umesorah's National Conference of Yeshiva Principals.

The Question

WE ARE EXPERIENCING a time of great significance. Not only in the sense of the dawning awareness of how the *Yad Hashem* is becoming undeniably visible in what appeared to be random meanderings in the flow of history, but in the reality of a time of adversity. A time in which all Jews—wittingly or not-so-wittingly—are involved. A time in which lie portents of profound changes in the status of Jew among Gentile, of Jew and his relationship to *Eretz Yisroel*, and of *Yisroel's* relationship to *Hashem Yisborach*.

We relieve our sense of helplessness and frustration by sending money, writing congressmen, and perhaps attending rallies. And we certainly say some *Tehillim*. Yet when we approach the "Why"—which is, of course, the only realistic basis for determining our response—we tend to sink to the imprecise romantic notion of the Jew's fate in hostile history, some mystical cosmic tension, as if to put the Creator on trial, as others have done in the past. And there are those who are quick to point to the irreligious elements in *Eretz Yisroel*, and how "they had it coming to them." But there is rarely an honest attempt to discover the answer to the truly basic question: *What does G-d want of us?*

The Source of Guidance

THE NATION THAT ACCEPTED on Sinai for all time the Torah as its only source of axioms cannot afford to ignore the basic terms of that treaty with G-d. We cannot look elsewhere for judgments, either moral or practical. Torah must be our guide, or "*Na'aseh V'nishma*—We shall do and we shall harken" is nothing more than a memory of what was once a relationship.

Somewhere in the fabric of the legal structure of the Torah there must lie the *din* covering a Jew's response to such a time. If we do search through the entire Talmud and the codes and responsa to answer a question in *hilchos tarfos* (dietary laws); if we cannot accept simply an educated guess, a reasonable opinion, or an inner conviction when it comes to *hilchos Shabbos*; then infinitely more so must we be wary of anything less than the *dvar Hashem* (word of G-d) when approaching the question of our response to a situation which threatens the entire *Klal Yisroel*.

One need not search very far to discover that there is indeed an entire body of *dinim* concerned exclusively with detailing this response—the *Hilchos Ta'anis* (Laws of Fast Days):

1. "It is a positive commandment in the Torah to cry out and sound trumpets on any infliction which befalls the community. . . .
2. "And such action is of the paths of *teshuvah* (repentance). For at such time as trouble comes and there is crying out and trumpeting, then all will come to understand that the source of such misfortune is their own misdeeds . . . and this will bring about the withdrawal of the affliction.
3. "However, if there is no crying, no trumpeting, but rather will they say that what has befallen is an aspect of life, a pure coincidence that all this has happened—this is a *cruel reaction* and causes one to continue in those same misdeeds. And so over and above this misfortune will still more be added, as it says in the Torah, 'If you will act with me *keri* (with happenstance) then I, too, will act with you in furious *keri*.' That is to say, if when I bring

upon you affliction in order that you do *teshuvah*, you will say it is *keri*—coincidence—I will bring upon you the fury which such *keri*—reaction warrants.”

(Halachos 1-3 of Hilchos Ta'anios in Rambam, first chapter)

The Rambam's Emphasis

AT FIRST GLANCE, there is nothing new here, only the age-old lesson that *teshuvah* will cure our ills. And as for the element of coincidence—who among the G-d fearing can believe that all is coincidence? It is certainly well-known that the Rambam (Nachmanides) writes in his commentary on *Parshas Bo* that whoever attributes events of historical impact to coincidence has no part in our Torah.

It would seem, then, that our type of low-keyed reaction is simply not covered by what the Rambam has written. For the overwhelming majority of religious Jewry seems to be in some middle stratum, not really covered by this *halacha*. We do not believe in coincidence, so we do not go in *keri*; but neither are we about to cry out or blow trumpets. For whatever reason—be it habit, laziness, fear of public opinion, or not fully caring enough—we find ourselves in a nether world seemingly not covered by *dinei Torah*.

Look again.

For the Rambam seems to make a puzzling choice of words when he says, “This is a *cruel* reaction.” *Improper, evil, ignorant*—these would seem to be adjectives more suited to the context of the *halacha*.

And it is odd, too, that the *halacha* should concern itself here with those who do not accept *hashgacha*—Divine control of events. For certainly the demands of the *pasuk* cited by the Rambam are quoted from the chapter addressed to the *ma'amin* (believer) who has not done *teshuvah*—not to those who are totally lost to our nation. And so it has been historically: that when the imprecations in those very same verses were fulfilled, it was *Klal Yisroel* who suffered, the *ma'amin b'nai ma'aminim*, those basically loyal in their belief and trust in G-d—not the scoffers and the doubters, nor those ignorant of the Torah's expectations.

The Cruelty of Indifference

YET, IF WE WILL ACCEPT for a moment that the Rambam is indeed not referring to those who deny *hashgacha* but rather to all of us, his words take on an awesome impact. The Rambam is incisively saying the presumed middle ground is a platform with no supports. That one whom a crisis does not affect to the extent that he is compelled to cry out and sound alarm, is not truly aware that the crisis is a result of his own shortcomings. For not only is intellectual awareness meaningless when not coupled to emotional response, it is profoundly cruel.

In the Rambam's *halacha*, then, “cruelty” is the expression of choice. What deeper manifestation of total insensitivity is there than not caring enough to cry out at murder, brutality and hardships affecting millions of *Klal Yisroel*.

Still, one protests, one must retain a sense of what is practical. There doesn't seem to be much gain in raising alarms and crying out. Millions have done so before; *teshuvah* was rarely forthcoming, and the crisis itself seems to pass only when it has run its course. At this point, reference to the Rambam's second *halacha* is in order.

Read closely. . . . The Rambam proclaims that there is no requisite to do *teshuvah* in order to secure the relief of the crisis. Only that we recognize that our misdeeds have created the infliction. At that point (says the Rambam) *the misfortune will be withdrawn!*

Simply stated, if we consider crying out in *tefillah*—not as a petition to a despot who, if beseeched sufficiently, will take to heart our needs—but rather as an admittance of fault, as a self-indictment, as a conviction that things must change within us and in our actions, we will avert the crisis. If we understand that crying out and sounding the trumpets serve the same purpose—the awakening of the *Klal*, not of *Hashem Yisboruch*, then there will be no crisis upon crisis, no more suffering for the stubbornness of our *keri* attitude.

The Onus of Responsibility

THERE IS YET ANOTHER subtlety which remains to be uncovered in these few illuminating *halachos*, and the web which is to entangle us in electrifying responsibility will have been completed. In his third *halacha*, the Rambam states, “When I bring upon you affliction in order that you do *teshuvah*. . . .” The purpose of all crises, then, is to bring us to *teshuvah*. No greater case can be made for placing the onus directly upon our heads. Those unfortunates who have never heard of *hashgocha*, or who have been actively brainwashed of any remnants of *emunah*, are not being addressed by the Rambam's words. They are not expected to respond to the crisis with a crying out as prescribed by the Rambam, and thus they cannot be culpable. We who believe are.

We can not longer evade the issue. If people are being killed and maimed in *Eretz Yisroel*, if the situation of Jews the world over has been made precarious, we are responsible for that carnage and for that potential of inutterable tragedy.

We are responsible because with all our correct statements and proper gestures, we have been unable to make the connection to our hearts which would have impelled us to action. We do not truly believe that the only practical response to this event is recognition that this is all truly the work of G-d, that we are

suffering because we did wrong. Our job, then, is to turn intellectual acceptance into inner realization. This is what this momentous time must mean.

The awareness must penetrate that our *tefillah*, our learning, our *mitzvos*, are real, not ceremonies. That they directly affect the course of history, more so than any of the seemingly practical activities in which we engaged.

So long as life goes on as before, so long as we can still be involved in our day to day inanities, turn a callous back on the crisis of an entire *Klal Yisroel*, *our hands spilled that blood* יְדֵינוּ שָׁפְכוּ הַדָּם הַזֶּה!

If we truly believed what the *halacha* in the Rambam demands of us to believe—that people are being killed, families losing young fathers, parents mourning their children because, and only because, we have obstinately refused to recognize that we are at fault—could we cold-bloodedly continue without a cry of anguish, without begging that the tragedy be ended, that we will change ourselves?!

This, and more. If we go on as before, then we are *poreish min hatzibbur*—separating ourselves from the community, we have lost contact with the *Klal*. And he who does so loses his portion in *Olam Haba*. Besides losing sensitivity, such a man has lost his membership in *Klal Yisroel*, relinquishing his right to a relationship with *Hashem Yisborach*. For He who chose *Yisroel* entered into a union with a nation, not with individuals. Remember: our *Avos* were among the greatest men to tread this earth. Yet Torah was not given to them. It could be given only to a *Klal* of 600,000.

What Is Our Weakness?

IT IS VIRTUALLY IMPOSSIBLE to step outside the current rush of events and say, "This particular incident of suffering is meant as retribution for that sin . . . as a corrective device for that aberration in character or faith." Only *Chazal* (Rabbinical authorities of the past) or Prophets are capable of such penetrating insight. We can, however, see the general direction of the weaknesses that must be rectified by witnessing the results of the affliction.

In this case, a war broke out and the Arabs were not defeated decisively. Indeed, untenable losses were suffered in merely maintaining our positions for the first few days. Some positions were tragically over-run. The Israeli air force was hurt badly with new missiles, our armour was disabled with new anti-tanks equipment. The most glaring perception to smash into our awareness was that we cannot rely on the modern-day chariots and horses. Here, undoubtedly, lies a key to determining which of our wrongdoings brought about this time of adversity.

After the 1967 war, we all exuberantly shouted, "Miracles!", but somehow our words failed to penetrate

our hearts. After singing praise to G-d for His countless miracles, we proceeded to take pride in the strength, bravery and cunning of our soldiers, the might of our air force, and to ridicule the cowardice and foolishness of the Arabs. There was even an element of silent agreement when editorial writers proclaimed: "We have finally redeemed ourselves in the eyes of the world from the ignobility of World War II, when Six Million went to their slaughter like sheep."

Like Bar Kochba, our *tefillas* began to reflect the subconscious attitudes that we can really manage on our own—just please, *Ribono Shel Olam*, don't help the enemy! Our major project was writing to people in position of influence in Washington requesting support for Israel. True, we paid lip service to "these with chariots, and others with horses, but we rely on the invocation of the *Shem Hashem*," but it was only lip service. We bartered our trust in "calling on the *Shem Hashem*" for a reliance on the "horse and chariot," which is the hallmark of those others; and by so misplacing our trust, we became "others." We abandoned our mission to preserve and perpetuate a "People of G-d." And now we are faced with fruits of our folly.

The activities that had been *mitzvos* to engage in—those aimed at military and diplomatic reinforcement of Israel—assumed the role of sole salvation in our eyes, and as a result, we required a painful lesson: this misplaced reliance became a stumbling block, and in effect the hollowness of that which provided us with our moral and physical support was thrust into our faces.

"If Only . . . To See This Now"

IF ONLY WE SHOULD be able to see this now, we will yet accomplish the reversal of the tragic scenario before it plays out until its potentially catastrophic end. No one will deny that the ingredients of disaster have been prepared. Yet still we have not risen to make the necessary commitment.

For in 1967 as well, so many were blinded by obstinacy. Who could have been so foolish as to assume that Arabs cannot ever learn technology? that they are incapable of discipline or pride? that the Russians, bent on domination of the Arabs, the Persian Gulf and its riches, the Mediterranean and its commanding position, will not supply and re-supply her Arab clients? that she will not find it worth-while in MIG's and more sophisticated weaponry to carry out her perfidious designs? that Western Europe and Japan have interests dictating policy other than the survival of Israel?

Now the lesson has been driven home. Israeli soldiers can also suffer defeat. And the efficacy of "horses and chariots"—and Phantoms, too—are merely fantasy. We are a nation that was created by the will of G-d, sustained by His will, and destined to survive

only by miracles. That is our natural *modus vivendi*. There is no other.

If only we could see it now—for if not, must we not await the inevitable fury which follows subconscious commitment to *keri*?

We must create an *Am Hashem*, a nation aware of its special relationship with G-d. We must teach our children and influence others to understand that although we must, of course, persist in pressuring Washington, in fund-raising campaigns, in procuring weaponry, these are not the practicalities. Torah, Yeshivos—only these are practical. The rest is simply to fulfill our responsibility to *Hashem Yisborach*, allowing Him to act within nature. Until we understand that this is not just empty pious talk, we have learned no

lesson, and we have not begun to respond. And in such a case, next time there will be fewer Arab mistakes, less American support.

Ever Changing, Ever Dependent

NEW ERAS INTRODUCE new aspects in the eternal relationship between G-d and Israel — then more concealed, now more revealed than ever. As this bond of love and total dependence becomes more apparent, we must respond with an ever-firmer declaration of faith. If not, we will bring further suffering on ourselves and yet more profound lessons of dependence.

We must pray for the insights to rise to this challenge, for a challenge it is: We dare not be the same as we were before Yom Kippur 5734. □

THE YOM KIPPUR WAR



Mortal Might in War and Peace

The following essay is based on an address delivered by HAGAON HORAV MOSHE FEINSTEIN שליט"א at the recent 51st Annual Convention of Agudath Israel of America.

"We Are In Good Hands"

THIS IS A TIME OF CRISIS for Israel, but we must not lose faith. The Torah instructs us "Be wholehearted with Hashem your G-d" (*Devarim* 18:13), and Rashi comments that we should not speculate as to the future, but rather we must realize that we are in good hands.

Wars do not follow natural guidelines. They are fully miraculous events and are directly manipulated by the hand of G-d. I shall cite just two historical events that bear this out: Under natural conditions, Bar Kochba, whose forces were stronger than the Roman army, should have been victorious over the Romans. He erred, however, when he asked Hashem not to interfere with the course of the battle by helping either him or the enemy. He was punished for

this and vanquished (*Gittin* 57a and *Midrash Rabbah Eichoh* 2:4). One cannot say *I'll do it alone*, but rather one must be fully aware that "Hashem is the Master of war" and directs all warfare without even the guise of a natural order.

By contrast, Yehonasan, with only his weapons carrier to assist him, took on the Philistine Army saying, "There is nothing preventing Hashem from delivering the enemy, whether to many or to few"—and, indeed, they were victorious (*Shmuel I*, 14:6). Of course, as a rule, one must not rely on miracles. Yet, these two did, even in war, out of the fullest realization that nothing in warfare is ever short of the miraculous.

Beware of the Scornful

IT CAN BE DIFFICULT for some to accept miracles when there are those who refuse to believe in the possibility of miracles, and others who simply ridicule what should be obvious. Of the two, the company of those who mock is actually more debilitating.

One can have dialogue with the wicked, and they may listen and return to the Torah's teachings. Others, who are overpowered by their passions, can be brought back upon experiencing an overwhelming awareness of divinity—and, indeed, after the war six years ago, many non-observant Jews became deeply religious. One who mocks, however, cannot be spoken to at all. The

Translation prepared by AVROHOM FISHELIS.

RABBI FISHELIS, principal of Yeshiva Tifereth Jerusalem, has recently written "*Bastion of Faith*," an English translation of comments on Chumash by Hagaon Horav Moshe Feinstein.

first verse in *Tehillim* bears this out: "Fortunate is the man who did not walk in the counsel of the wicked, and never stood in the path of the sinners, and did not sit among the scornful." "Scornful" is mentioned last, representing the extreme in undesirability. Words of reason do not enter their ears, and shattering events do not penetrate their hearts.

This tendency of the mockers to ignore the obvious is an oft-experienced phenomenon. A simple example is the reaffirmation of Avraham's paternity of Yitzchok "lest the scoffers say that he was fathered by Avimelech or Pharaoh" (Rashi in *Bereishis* 25:19). Some texts delete Pharaoh's name from this passage. After all, some thirty years had elapsed from the time that Pharaoh had held Sarah captive, and he could not have possibly been responsible for Yitzchok's birth so many years later. Yet, there is validity in this version, for those who ridicule do so in defiance of the facts and simply ignore the obvious. They would not hesitate to suggest that Pharaoh had fathered Yitzchok.

The Ways of the Kings

THE TEMPTATION TO ATTRIBUTE victories to human prowess is a strong one, and Kings of Israel came to grips with it in different ways, as is described by the Midrash (*Yalkut Shimoni: Shmuel II* 163): David asked Hashem that he be allowed to pursue his enemies and overtake them, and Hashem fulfilled his request. Asa prayed that he pursue his enemies but that Hashem destroy them, and He consented. Yehoshafat merely sang praises to Hashem while He wiped out the enemy. And Chizkiyahu did even less: he asked that he be allowed to sleep, while Hashem direct the war without any involvement on his part.

One might assume that each king later mentioned demonstrated greater faith in Hashem than did his predecessors, but the contrary is true. The generation of David had such deep faith in Hashem that even should they use their own ammunition and fight their own battles, they would still recognize that the victory was Hashem's doing. The faith of Asa's generation was on a lesser level, and had they actually engaged in battle, they might have thought that they were responsible for their victory; so Asa requested that he only pursue the enemy and leave the actual conquest to Hashem. Yehoshafat realized that his generation may be deluded into crediting the enemy's flight to their pursuit, and he therefore limited their activity to singing praises to Hashem, so His role would emerge as undeniable. Chizkiyahu feared that his contemporaries may even attribute their victory to their hymn-singing—as an evocation of some form of supernatural power or a psychological warfare of sorts and they would still fail to see the hand of G-d; he thus asked that Hashem do everything.

"My Might and My Power" Do Not Exist

WE HAVE MUCH TO LEARN from these Kings who were so deeply concerned that people should not attribute their successes to themselves. We have an overriding obligation to avoid this pitfall, especially in this era of *ikvasa dimoshicha*, when we are on the very threshold of Moshiach's arrival. The final *Mishnah* in *Sotah* describes his era as a time when the honor of Torah will suffer, the numbers of those who study Torah will diminish, many economic and material problems will beset us, and there will be no one to rely upon except our Father in Heaven. That is, after suffering material and spiritual deprivations, we will come to realize that we can only rely on Hashem. All suffering we endure is geared toward bringing us to this ultimate realization, and the sooner we come to it, the sooner we will be spared. During the War of '67, we were exposed to the Hand of G-d. Had we all been fully aware of what we had witnessed and the impact of all the stories we had heard, we would not have needed this recent war to awaken us.

As long as we persist in attributing success to "my might and the power of my hand," we are still in need of the lesson that there is no such thing: "my might and the power of my hand" are non-existent.

An Added Obligation

THUS, IN ADDITION TO OUR OBLIGATIONS to study Torah, give *tzedakkah*, and share in the burden of our fellows, we are charged with another specific responsibility today: declaring for ourselves and all others that there is nothing other than Him. Some textual renditions say: *There is no god other than Him*. This is insufficient. We must revert to the version that says: *There is nothing other than Him*. Nothing, in any aspect of life—the material, the economic, as well as the spiritual—exists or functions except through His will.

As in all phases of a Torah life, the intellectual realization and the emotional acceptance must be actively expressed every day. The entire Exodus episode, which was designed "to teach that G-d prevails over all the Earth," is a reference point for a great many of our *mitzvos* as well as our devotions, day in and day out. The imprint of "*and they believed in Hashem and Moshe His servant*" is reinforced with all *mitzvos* that involve recalling the Exodus.

So, too, must we imbue all our activities with our commitment to the doctrine of *nothing exists other than Him*. This must be a dominant theme in our writings—in Yiddish and in English. This must be a guide to our thoughts and our activities.

We will then require no further lessons in "We can rely on no one but our Father in Heaven" and the Moshiach will be with us. □



What Are Our Weapons?

The following essay is based on an address delivered by HAGAON HORAV YAAKOV YITZCHOK RUDERMAN שליט"א at the Convention.

IT IS A TIME OF WAR, and it is essential that we identify the key point of our vulnerability, and our primary powers of attack and defense. We Jews are a Torah people not only because of our allegiance to Torah, but because Torah is our life substance, and without complete dedication to Torah, without our corps of students totally immersed in Torah, we are more than vulnerable. We are lost.

This is not a personal interpretation, but runs like a thread of truth through our history as recorded in our *seforim kedoshim* (our sacred literature):

Yitzchok Avinu was surrounded by hostile groups. He was banished from G'ror by the King Avimelech because his people were jealous of Yitzchok's wealth. His efforts to become settled in nearby areas were sabotaged by Philistines and the shepherds of G'ror, who stuffed his wells with earth. G-d promised him His protection, prefacing His words of assurance with: "I am the G-d of Avraham . . . have no fear for I am with you . . . for the sake of Avraham, my servant." The loyalty of his father would protect him, but the merit of his own dedication to G-d—even his willing submission to death at the *akeidah*—were insufficient to protect him from hostile neighbors. This is followed by "*Vayikra besheim Hashem*"—and he proclaimed in the name of G-d—that is, Yitzchok taught the glory of G-d to those who were ignorant of His ways. Once Yitzchok engaged in teaching others, G-d's protection was enhanced: No longer a mere defensive shield against aggression, now a Divine blessing graced Yitzchok, and suddenly good relations with him became desirable: "And Avimelech went to him from G'ror, and a company of his friends and Phichol his chief of staff. . . . And they said, ' . . . Let there be a covenant between us' " (*Bereshis* 26:13-29 see *Sepurno*).

TEACHING G-DLINESS TO OTHERS is an assurance of peace, and by the same token, a weakening in dedication to Torah study is a threat to victory in the battle field. When Yehoshua was preparing to lead the Jews in their attack on Yericho, he was confronted in the night by a *malach* (an angel of G-d) in the form of a man with a sword outstretched in a threatening gesture. After identifying himself, the *malach* said: "*Attah bosi*—I have come now" (*Yehoshua* 5:14). The Midrash explains *attah* to be a reference to the *mitzvah* that is binding under all circumstances, at all times—the eternal "now"—the obligation to study Torah. Yehoshua's response to this directive is recorded prior to the battle for the city of Ay: "And Yehoshua lodged in the deep valley"—Yehoshua spent the night plumbing the depths of *halacha*. The sole strategy for Israel's success in the battlefield is the Torah scholars' total immersion in their studies.

Indeed, Achaz King of Yehuda was surrounded by the armies of enemy nations—Retzin King of Aram to the East, the Philistines to the West, and Pekach King of Yisroel—all positioned to attack. When the Prophet introduced the Chapter describing his plight, he said, "*Yayehi*—and it was" (*Veshayahu* 7:1), which is an expression of foreboding. The Midrash says that this is not an allusion to the state of siege besetting Yehuda, but to the loss of the protective merit of Torah study, for Achaz had closed down all houses of Torah study (*Midrash Rabbah, Shemini*). Aggressive nations do not constitute the threat to Jewish survival. The true threat is the poor state of preparedness emanating from a lack of involvement in Torah.

THE MESSAGE IS OBVIOUS. When a call is issued to strengthen our own dedication to Torah as well as our support of others who are studying, this is not peripheral to the war effort. It is the essence of success in battle.

Stating that the message is obvious and most urgent is insufficient. We must awaken to it. When *Avraham Avinu*, in the covenant of *Bris Bein Habesorerim*, was informed of the years of *gulus* his children were destined to endure, his vision of a great flame was preceded by "*tardeimah*—a deep sleep" (*Bereishis* 15:12). Insensitivity to the holocaust that rages is the worst aspect of *gulus*. We must quicken to the urgency of the hour. □

THE YOM KIPPUR WAR

The Faces of War

The Yom Kippur War was marked by men in kittel'ach and sneakers racing through the streets of Jerusalem in response to the call-up. . . . Jews of every allegiance and conviction suddenly realizing that we are one. . . . Words from prayers, the Prophets and chapters of Psalms that were so often recited in haste, without hardly a second thought—and sometimes without a first—now revealing precise, urgent meanings to their readers. . . . Yeshivos humming with Torah and tefillah round the clock, even during the customary Succos intersession. . . . Monies reserved for "necessities" became expendable for the one true necessity: Survival, with Jews everywhere giving more than they had ever thought they could.

Every war has its own character, its own heart and soul. By reviewing the face of events, we can often see deeper and understand more.

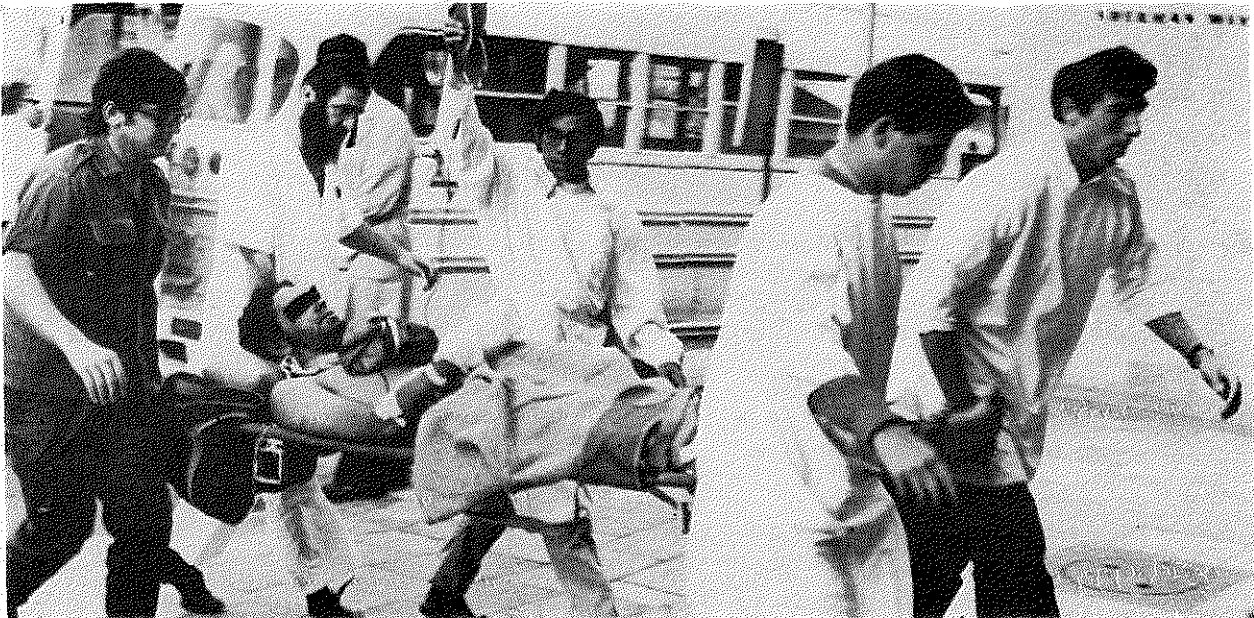
Jerusalem, October 17.

THE OLD WOMAN makes her way slowly up Jerusalem's Ben Yehuda Street, sobbing uncontrollably. "He volunteered," she is heard to mumble as she weeps. "He volunteered!"*

* * *

The Reality Is Brought Home

AS A JEWESS from the Diaspora, now living in Israel, I am struck for the first time by the personal and individual face of war. During the Six Day War, comfortably ensconced in the United States, I feared for my people in Israel and prayed for the victory of the



Israeli Defense Forces. During this latest struggle, I have learned who the IDF is. As Mr. Begin put it during a recent Knesset debate: "We are told that *Zahal* (Israel Defense Forces) stopped the enemy's advance. But who is *Zahal*? They are our children."

The reality of this simple statement has been brought home to me in recent weeks: my landlord, my neighbor's husband, my doctor and dentist, my boss and his son—have all been mobilized. Every hour on the hour, clusters of those of us at home gather around the nearest transistor radio to hear the latest news from the front. There is discussion of the cease-fire. Does it mean that my friend can cease worrying about David who is on the western bank of the Canal?

Esther is happy today. Her husband phoned from Sinai this morning, so she knows that all is well.

The cafeteria owner's wife is nervous and preoccupied, unlike her usual cheerful self. She hasn't heard from her son in five days and doesn't even know where he is stationed.

Leah comes in to show me the woolen cap she is knitting for a soldier in the Golan. It gets very cold there at night, I am told.

Vivian drops by to ask a question and I see a piece of gauze bandaging her arm. She has given blood this morning.

The beverage stand next to the post office is closed. The owner's military post box number is displayed in the window.

A sign in a cafe window asks for help—a boy is needed to wash dishes. I remember: the owner's son was in uniform the last time he served me.

"Take out your Voluntary War Loan here," reads the notice on the bank door. People have and continue to do so, despite financial hardship.

The phone begins to ring. *Did I hear about 's son 's cousin 's brother-in-law?* I ask Yael if he has heard about Zelda's son.

"Yes," he says. "I have heard about many sons." He does not know if he has the courage to face their family, now sitting *shiva*.

P. VAN GELDER*

In a Hospital

DURING A VISIT to a hospital, the Chief Chaplain to the Defense Forces, Rabbi Brigadier Mordechai Piron stopped at the bedside of a tank gunner, badly burned and still in pain. The gunner bearded and wearing peyos, a boy from Bne Brak, whispered to the Rabbi: "Please, Rabbi, tell me a *D'var Torah*." The Rabbi gave a discourse on the subject of *Milchemes Mitzvah*, and the wounded soldier listened with rapt attention.*

West of Suez: "Am Kedoshim"

IT IS TWO WEEKS since the cease-fire has gone into effect, but peace is still far off. Israeli soldiers on the

western side of the Suez Canal do not put away their guns, neither by day nor by night.

Suddenly a different melody strikes the ear—an old, well-known one. The eye searches the landscape and spots a group of soldiers sprawled out on the sands, scorched by the hot African sun, with *Gemoras Kesubos* in their hands. Yeshiva men learning aloud, while their Uzzi sub-machine guns are lying within reach. The circle grows. Not all have *Gemoras*, not all learn; they listen to the voice, and they listen to the old, well-known *Gemora* melody.

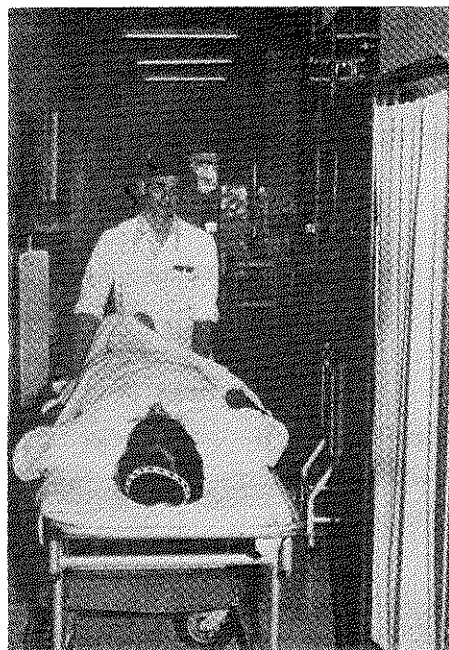
On the side stands a Commander who only recently, together with these soldiers, broke the Egyptian front. He mumbles to himself "*Shal ne'alecha*—remove thy shoes for these are an *Am Kedoshim*, a nation of sacred people."

In Tel Aviv: Am Kedoshim.

FROM THE FRONT TO A HOSPITAL IN TEL AVIV: A doctor tells me, "I do not have time to sort out my thoughts of the days I spent here in the hospital with the wounded soldiers, of the high morale that unfolded before my eyes. . . . I cannot forget the picture of a soldier who bit his lips in pain when I fixed him up. There was not time for anesthesia, so I could not reduce his pain. He looked up to me and pleaded: *Don't call my mother, don't let her see me in this situation. . . .*

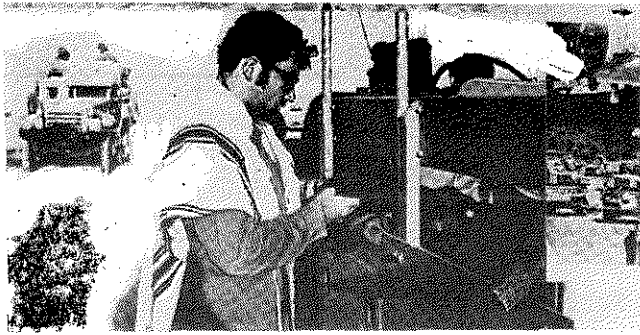
"And another patient—he was on the operating table, and he told me: *Doctor, today is Shabbos. My parents are religious. Wait until tonight with the telephone call to my parents. Why should they have a disturbed Shabbos?*"

And the doctor also murmurs to himself: "*Am Kedoshim . . . a sacred people.*"



The Jewish Observer / November, 1973

* Reprinted from THE JEWISH TRIBUNE, London, England.



— And in Suez City

ON THE OTHER SIDE of the Suez Canal in the city of Suez, one spots a group of youngsters in uniform. Are they merely children in Purim disguise?

A group of soldiers surrounding an elderly bearded Jew, an army chaplain; he speaks to them and then helps them don *tefillin*. No, they are not religious boys. Possibly once before, when *Bar-Mitzvah*, did they put on *tefillin*. Now they are besieging the chaplain and swear that from here on, they will don *tefillin* daily.

The Rabbi says to them: "When you return home, make certain to recite the *Birkas Hagomel* in *shul*." But these boys do not want to wait, and all of a sudden you get carried away when one of them, literally a child, exclaims: "There is no time. We must do it now. All the Jews throughout the land must say *Birkas Hagomel* today. The entire nation must *bench goimel*—thanking G-d for having delivered us from death."

DAVID FLINKER
In "Der Allgemeine Journal"
November 13, 1973

"On the Eve of . . . a Test"

Dear Folks עמנו, Jerusalem

Remember how I wrote you that Friday here at the Yeshiva is vacation, like an *erev Yom Tov* (holiday eve)? You know, after a Thursday *mishmor* when we're up all night, and we prepare for Shabbos.—Well, forget it. Since the war broke out—and after it stopped, too—you walk in the *bais medrash* right up to *Mincha* on Friday, and the place is packed tight, humming with Torah. Like just before a *bechina* (test), or during . . .

from a letter from an American in Jerusalem

"*Nichum Aveilim*"—A Condolence Call

RABBI YAAKOV MIZRACHI who represents Agudath Israel in the Knesset, lost his son David in the opening days of the war. HORAV SHRAGA GROSSBARD, director general of Chinuch Atzmai, told of his condolence visit to the Mizrachi family, at the recent Agudath Israel Convention:

UPON ENTERING, I was struck by the tableau of the men wrapped in their *taleisim*, sitting in the heat and flickering light of the many candles.

—Then, by Rabbi Mizrachi's greeting: "I truly have cause to rejoice!"

Rejoice? I thought that my friend was incoherent from the shock of losing his son in a burning tank.

"Yes," he repeated, "I should rejoice. Who, today can offer a *olah temimah*—a pure and sacred burnt offering to Hashem? A *korban* requires four days of *bikur*—examination against defects before it can be offered. Which of us can be so pure in our thoughts over so long a period of time? Four days . . . the first day was Erev Yom Kippur when each man is involved in his personal *teshuvah* . . . the second was Yom Kippur, when forces of evil are powerless and men are free of petty thoughts and impulses . . . on the third day, David was called up, and he had no time for anything but preparation to go . . . and on the fourth day, who pauses from the thick of battle to entertain thoughts of evil?—So my son passed through his four days of examination without flaw before he was consumed on the altar.—Shouldn't I rejoice?"

Later, my wife told to me of the mourning women of the Mizrachi family. The martyred boy's grandmother was weeping uncontrollably. Mrs. Mizrachi turned to her mother and softly reprimanded her: "We have no cause to mourn, Mother. We were given a keepsake—a pure, untainted soul. And now we have returned this soul to its Maker, still pure and untainted. When can one ever claim such a rare achievement?"

"When The Last Moment Is Upon Us"

IN A SHUL IN ZICHRON MOSHE (Rabbi Grossbard reported) a young man, after being called up to the Torah *benched gomel*—the blessing to G-d for having survived a life-threatening situation. I asked him what had occurred. He began his reply in matter-of-fact tones, but he quickly choked with emotion:

"The other three who were with me in the tank were not religious, so I was alone in my *Tehillim* saying. Then a shell struck the hatch, and, in effect, sealed us inside. The tank started to burn, and we realized that there was no escape.

"The others eyed me anxiously and one of them broke out with a plea, 'You're a *dati*. You know what to do. What does one say at the last minute?'

"I told them *Shma Yisroel, Hashem Elokeinu, Hashem Echod*. Together we screamed: *Shma Yisroel* . . . Then, miraculously—could it be anything but a miracle?—another shell hit the spot where the first one had landed. The hatch blew open and we all scrambled to safety. . . . So now I *benched goimel*."

It struck me that perhaps that was all that G-d had wanted from them: to realize that they were at His mercy. Knowing this, and expressing it in *Shma*, is enough. Then the trap can be sprung, their fate unsealed.

Now, it seems, the last moments are indeed approaching. It is time that we recognize it and join voice, shouting together *Shma Yisroel Hashem Elokeinu Hashem Echod!* □

Elie Wiesel's best-selling Souls on Fire is a collection of biographies of Chassidic leaders. It is more than a curiosity item, for Wiesel deals with a vibrant segment of Jewry. The book demands our attention as it provides many readers with their sole awareness of this phenomenon. We thus deem it of importance to examine both the movement and Wiesel's treatment of it: What role does Chassidus play in the mainstream of Jewish history? What type of men led the Chassidic movement? Are they depicted faithfully in this book?

RABBI ALTER BEN ZION METZGER, a student of Chassidus who has written frequently on Chassidic themes, offers insights into those Chassidic leaders discussed in Wiesel's book—based on their own utterances and writings—and contrasts them with the Wiesel image.

Alter Ben Zion Metzger

Chassidus and The Lonely Jew

Prefatory Parable

Many came to the "Mezritcher Maggid" desiring admittance to his inner circle, but not all were accepted. Despite their rejection, some remained, at least hoping to benefit as servants for the Maggid and his students. These individuals were called "the oven-stokers."

The Alter Rebbe (author of the Tanya) stated that among them were many persons of lofty spiritual station. One night, three of the oven-stokers came to heat up the stove. The Alter Rebbe had already retired but was not asleep, and he overheard their conversation. One advanced the question: "Why is it so remarkable that our father Avrohom was willing to sacrifice his son Yitzchok? Who wouldn't, if G-d Himself demanded it of him? Haven't countless martyrs given their lives for the sanctification of G-d's name, though G-d did not address Himself to them?"

After some discussion, he offered: "Other Jews inherited this spiritual quality from the Patriarchs Avrohom, Yitzchok and Yaakov. Avrohom, however, was a son of Terach, the idol worshipper. His response had to be his own, resulting from his own spiritual growth. Despite this, he endured this test."

RABBI METZGER teaches Jewish Studies in Stern College for Women. He is a regular contributor to the N'shei Chabad publication DIE YIDDISHE HEIM.

Others were not content with this reply: Would not any individual, even of lesser parentage, give heed to the spoken word of G-d?

Another replied: "His haste was the winning factor. He arose early and did not linger in fatherly love with his son, even though the Almighty had not decreed that he perform the task immediately."

A third oven-stoker objected: If G-d Himself were to decree this task upon him, he would depart immediately. The explanation lies elsewhere: "G-d stated after the deliverance of Yitzchok, 'and you did not withhold your son . . . from Me.'—'from Me' would seem superfluous. Avrohom was joyous, not because of Yitzchok's deliverance and survival, but because Avrohom had also fulfilled the Divine Command in not sacrificing him. Withholding Yitzchok 'from Me' was also in service to G-d. This was the greatness of Avrohom, our father."

The Alter Rebbe, when recounting this incident, would state: "Voss er hot gezogt hot er derbei gehalten." Each individual's answer was a reflection of his own spiritual level.

SIPUREI CHASSIDIM (Compiled by Rabbi S. Y. Zevin)

The manner in which one interprets a tale—Chassidim say—is a reflection of one's personal station.

"A Jew is never alone."



Chassidus: Part of the Historical Continuum

TO THE OBSERVANT JEW, history is a fused phenomenon. The tenses of "past," "present" and "future" are necessary for the orderly arrangement of his daily concerns. In the realm of spiritual awareness, however, the entire panorama of Jewish existence is contemporaneous. The Patriarchs, Prophets, Talmudic figures and subsequent Rabbinic personalities have a vibrant relevance to the traditional Jew far surpassing that of current events. The grandeur of the past is also an impelling force, demanding a constantly ascendant level of aspiration: self-refinement, a sense of involvement in *Klal Yisroel*, a humbling awareness of one's place in the totality of humanity and existence. Accuracy as to the fact of Jewish history and fidelity as to its spirit are therefore requisites in the authentic observance of Jewish life.

Chassidus is a movement of primary import in the historical continuum. Superficially a sharp break with the past—particularly in its added significance invested in the simple heartfelt commitment of the unlearned Jew—it actually infused an adrenal vitality into the *Komah Shlemoh*, corpus Israel, which had been weakened by external and internal viscissitudes.

Its leaders are charismatic religious personalities, differing at times in temperament and in the focus of their teachings, yet consistent in their explication of mystical doctrine as it relates to ethical and moral conduct, concern for the physical and spiritual welfare of all Israel, and altruistic self-negation in the pursuit of these ideals. As part of the continuum of Jewish history, *Chassidus* is a reference point for all times, all conditions, and their myriad challenges.

Elie Wiesel's *Souls on Fire* seems to subject *Chassidus* to challenge from a new vantage point. Wiesel as a victim and subsequent literary spokesman for the Holocaust has painfully described the ordeal and suffering of the Holocaust in his previous works to a constantly growing audience. Much as he has assumed the right, in this role, to question Divine surveillance and mercy in general, so has he focused his questioning, reductive gaze on religious leaders—Chassidic leaders, in this case.

Not everyone is so torn apart by the doubts Wiesel proffers in his writings. While the responsive reader must concede that Wiesel is an artist of exceptional talent, one hesitates from total involvement in his bizarre world. *Is the author a mere human expressing inhuman pain?—an artist yielding to creative impulse without the inhibitive discipline of axiological criteria?—or a masterful painter of portraits with words, more concerned with effect than fact, now depicting an amorphous nihilistic universe, then belying these imposing canvases, asserting strong belief in ethics and human values . . . pirouetting from one stance to another with graceful faultless movement?* The spectator reflects and tries to discern between authenticity and artifice, between reality and illusion.

This has always been difficult, and in this book—*Souls on Fire*—it is not in any way easier. Here, too, Wiesel alternates in his depiction of *Chassidus*: now respectful of the many present Chassidic communities and then derisive, assuming the posture of friend, foe, cynic, satirist, admirer, adversary—all in one broad flowing movement. But this one must concede: He is ever mindful of human anguish and suffering, and thus even his most discriminating reading public often grants him literary license with facts, for pain has many voices

Wherever he is, G-d is with him."

— Rabbi Israel Baal Shem Tov



and compassion for the suffering is, indeed, a Judaic imperative. Does this, then, not classify him as the quintessential Jewish writer?

Judaic Compassion and Wiesel's Anguish

JUDAISM IS INDEED acutely sensitive to both individual and collective tragedy. Among many other purposes, its *halacha* provides cathartic structure and ritual to religiously give vent to otherwise inexpressible emotion.

In its sacred literature it records and perpetuates the consciousness of past anguish and tragedy. The Jew believes in G-d's beneficence and mercy, and in the ultimate equation of virtue with reward and evil with inevitable punishment; but the ways of heaven are inscrutable and bounded by the limitations of human vision. We can not pretend to understand the justice of His ways. Thus we refer to Job, Lamentations, the many tragic figures and occurrences in Biblical, Talmudic, and subsequent religious historical sources, which are archetypal prefigurations of anguish in the life of man and the community. Thus, in the *Torah of Life*, life, reality, experience, and emotion ideally are subsumed in this all-encompassing framework.

In perceiving the searing anguish of hester panim (concealment of the Divine countenance) in lingering or abrupt unanticipated tragedy, the outcry and exchange of Job with his companions is here and now, and we are mute bystanders. . . . The broad sweep of Lamentations has been reexperienced in Crusade, expulsion, inquisition, pogrom and Holocaust. Merciful mothers who cooked their children are kindred to the incidents of babies whose lives were tragically stilled to protect others concealed in the bunkers. . . . And if we tend to forget, then voices of the bypassers through Emek Habacha—the Valley of Tears—constantly remind us.

But there is a Divine imperative—difficult to observe but religiously incumbent: after every *Tisha B'Av* there must be a *Shabbos Nachamu*, and beyond the stillness of the vast graveyard there is always the city of life.

The sufferings of a generation ago may gain depth of understanding from tragedies of the past, much as the more recent events add emotional immediacy to other sufferings of other times. But does the immensity of these more recent events add anything essentially new in the way of challenge to our older concepts of religion?—the interrelationship of the human and the Divine? Is there not some legitimacy to this question that was in the hearts of so many, and that Wiesel's pen has brought to their lips?

Bringing the Question Home

The teacher spoke impassionately of the beauty of Sabbath observance to his Talmud Torah class. A twelve year old freckle-faced boy, slumped at his

desk, shot back as if in refutation, "What about the Holocaust?"

Reserve yielded to intensity. The teacher replied: "Why ask me? Why don't you take a trip to Boro Park or Williamsburgh, London, Antwerp, Tel Aviv, Bnei Brak—wherever survivors of the Holocaust are to be found?—While it is still dark many who bear concentration camp tattoos arise and go to a mikvah, a ritual bathhouse, to immerse themselves, and when night yields to day they assemble in shul."

The teacher's voice rose in intense rebuke: "We praise Thee G-d,—We thank Thee G-d,—We ask of Thee G-d,—go ask them why they are praying. They lived through unimaginable experiences but their faith is firm. Go find them on Simchas Torah, when they dance with joy, and ask them your question—if you can."

"Ask them: why do you pay so much extra for your special breads and milks? for your kosher meat? for the education of your children? more than a hundred dollars for the Tefillin on your arm and head!"



The teachers voice then dropped to a whisper:

It was in Auschwitz or Treblinka, I don't know the name. When Hell was divided into many parts and scattered upon the face of the earth, could names be of importance? I never asked Reb Shloime but he told me in his own matter-of-fact way:

"The SS officers came in to search us. On me they found a pair of *tefillin* and the picture of my father. One Nazi confronted me with a choice: 'Which of the two do you desire, the picture or the *tefillin*?' I unhesitatingly answered: the *tefillin*. He struck me savagely many times, verbally abusing me for lack of regard for my father. He thrust the picture into my hand and cast the *tefillin* out the window.

The *Ribono Shel Olom* works in strange ways. A friend of mine on the outside found the *tefillin*. I ended up with both the *tefillin* and the picture," Reb Shloime concluded triumphantly.

Errors of Fact and Focus

IT WOULD BE RELATIVELY SIMPLE to tick off Wiesel's total errors of fact, but to include them all would be time-and space-consuming; and would draw on the unsafe assumption that the reader is thoroughly familiar with the book. Nonetheless, one must cite a few to indicate the scope of the inaccuracies: Contrary to his assertion, Rabbi Avrohom Kalisher was not granted an audience with the Vilna Gaon. . . . It is utterly unimaginable that the Seer of Lublin never forgave the friend who protected him from self-inflicted harm. . . . Let us not dwell excessively on his inadequate description of, among others, the work *Tanya* in the inappropriately titled section "Background Notes." Any initiate to *Chassidus* is aware that this classic text, among other things, elaborately formulates the Chassidic interpretation of Lurianic *Tzimtzum*; and that its present widely circulated edition contains five sections, not two.

Most knowledgeable readers will immediately interject in the opening story of the Baal Shem Tov's recitation of the *Aleph Beis* as having occurred on the way to *Eretz Yisroel*. . . . The Baal Shem Tov's instructions to his servant to go about relating tales of the Baal Shem Tov after his demise was *not* to grant him the liberty to "add," "embellish," tell "exaggerations," "impress admirers." Rather it was to finally encounter one individual and tell him a narrative, thus informing him that his long tortuous penitence was finally acceptable in the eyes of G-d. . . .

The imprecise use of phrases such as "the task of the [Mezritcher] Maggid's emissaries was to upset the established order" may awaken a responsive chord in the heart of a romantic anti-establishmentarian nour-

ished on a diet of Marcuse, Marx, Hegel et al. But it does not represent the Maggid's true concern, which was to awaken an abiding awareness of G-d, and the introspection and self-evaluation that could affect inner self-transformation. . . . The Kotsker's interpretation of the Divine malediction that the snake eat earth and eternally avoid hunger is not that "complacency is an avoidance of life's task," but that the snake shall be denied prayer and communication with the Almighty.

The phrase: "whoever believes in miracles is an imbecile" would never be stated by any faithful Jew—*Chassid of Misnaged*. The original expression begins: "He who believes all Chassidic narratives—" thus explicitly expressing concern with the authenticity of Chassidic tales. . . . The insightful Chassid cites his source and refers with tolerant humor to those works rooted in imagination.—Which serves to underscore this first objection regarding *Souls on Fire*: The author is exceedingly careless with documented fact and long-cherished insights in his subjects.

This will not deter the academicians who, with long trays of reference cards, will produce ponderous articles on the many works influencing Wiesel. How much is to be ascribed to Buber, Kafka, Poe, Hoffman and Gothic authors? Which nuance of Sartre or Dostoyevsky is to be perceived in this or that passage? And does the outlook parallel Kierkegaard? Lists shall be made of the books read during Wiesel's intellectual development and scholars will joust with erudite vortmanship to identify the primary factor influencing this work.

While all this is not relevant to us, our primary concern, too, is not with facts. Our major objection is that he demeans men of towering stature to puny dimension and blurs awareness of their incredible commitment and service to G-d. The author implies that Chassidim were basically men-children in an evil world, enveloped in their tradition as protection against harsh reality. The Holocaust supposedly shattered this shield and now, during the post-Holocaust period, that entire era is to be viewed primarily through the prism of bitter-sweet nostalgia.

The contrary is obvious: The many historical events from the beginning of *Chassidus* to the present time constantly confronted the Chassid with abrasive reality. Economic privation, governmental tyranny, the conscription of children to the Czarist Army; the sequence of wars—the Napoleonic war, the Polish Revolution, the Russo-Japanese and First World War—all these imposed an oppressive reality for which no realm of fantasy could serve as sanctuary and refuge.

When presenting dominant personalities, Wiesel inverts perspective, skews our angle of vision in a Goya-like manner projecting configurations that stand in defiance of the essence of its subjects. He denies them heroism in death and in each instance describes their later years as characterized by ebbing strength, futility, despair and decline. Every Chassid and every Chassidic

gathering is vibrant contradiction to this literary affectation.

We look in vain for citations from such works as *Tanya*, *Toldos*, *Kedushas Levi*, *Noam Elimelech*, *Likutei Mohran*, *Meor Einayim*, and other Chassidic classics to reveal the true inner thought and life of these personalities, but to no avail.

Rebbe Elimelech's Testament

THE REBBE ELIMELECH did not demand much of his Chassidim, according to Wiesel, only leaving them a *Tzeit Koton*, a "seventeen point program . . . to be a good Jew with a minimum of effort." Let us look at the first paragraph in this epistle and then later cite thoughts from his radiant classic *Noam Elimelech*.

Whenever an individual is not engaged in the study of the Torah, particularly when he is unoccupied . . . alone in his room or on his bed, unable to sleep, he should reflect upon the command: "And I shall be sanctified amidst the children of Israel" (Vayikra 22:32). He should envision a great and awesome flame ascending to the very heart of the heavens. This person, for the sake of G-d's holiness, shatters his nature and casts himself into the flame for the sanctification of G-d's name. G-d values a virtuous thought as equivalent to an actual deed. Consequently, this person is neither sitting, nor reclining idly, but actually fulfilling a positive biblical command.

So much for the "minimum of effort" required for being a good Jew. . . .

By what principles does G-d govern the universe? Is He indifferent to the fate of humanity? The Rebbe Elimelech's answer is unequivocal.

The Creator, Blessed be He, has no fear aside from His apprehension lest man sin. This concern is based upon His love for man and His desire to bestow goodness upon him in the After-Life. Thus, G-d-fear is actually based on love, and similarly, punishment inflicted upon man is motivated by His desire to subsequently bestow benefit upon him. The anguish of this world is to enable man to receive the goodness of the future world. Thus, the phrase "And Thy fear is as Thine anger" (Tehillim 98)—just as Your fear is based upon Your love for man, so is Your wrath and the punishment accorded to man motivated by Your love and desire to act mercifully and magnanimously later.

NOAM ELIMELECH, 25a

What is the role of the *tzaddik*—the righteous man? Is his labor solely one of self-discipline or does he bear responsibility to others? Rebbe Elimelech clarifies:

"He guides the humble in judgment and he teaches the humble His way" (Tehillim 35:9). This is to say that the tzaddik guides "the hum-

ble": those who adhere to the spiritual service of G-d; "in judgment": with personal unceasing introspection and spiritual self-evaluation. Subsequently he teaches them to go "in His ways" with dvekut: invoking cleavage to the Divine, causing Divine bestowal and beneficence to Israel.

NOAM ELIMELECH, 88b

The cynic is skeptical. Man is a physical being, occupying the center of his own solar system. Even if man does possess a capacity for altruism and spirituality, is it possible for him to overcome the oppressive effect of an environment that unremittingly pulls him toward regression to his instinctual level? Can man's deeds actually bridge the incredible gulf betwixt the terrestrial and the celestial? Rebbe Elimelech's exposition upon a biblical verse casts light on all these enigmas:

"And G-d appeared to him (Avrohom) in Eilonei Mamrei and he was sitting in the door of the tent during the heat of day" (Bereishis 18:1).

How was it possible for G-d to appear on this site possessed by Canaanites? The Divine Presence does not manifest itself in an alien realm.

"And he was sitting in the door of the tent" is the manner of the *tzaddik*. Though he is below, his primary abode is above in the celestial worlds which are described as the tent of encounter. The *tzaddik* who constantly yearns and strives to ascend in thought to the upper world is described as sitting at the door of the tent. Is it possible for him to be simultaneously both below and above—in the upper worlds? The verse declares, "the heat of the day": just as the sun is in the heavens and radiates light below, appearing to be in neither world, so is the *tzaddik*: he is of this world, but the light of his Torah and sanctity illuminates the upper world.

NOAM ELIMELECH, 8b

The Ryzhiner's Martyrdom

MOST MALIGNED IN *Souls on Fire* is the famed Heileger Ryzhiner—Rabbi Israel of Ryzhin, who was revered by scholarly religious leaders and a wide following. His spiritual influence extends to the present through his descendants as well as his Torah utterances. The author describes the Ryzhiner as his favorite Rebbe and then commences to impugn the majestic manner and the wealthy splendor which characterized his external mode of conduct. Outer riches serving as a veil for inner humility were found in many others, such as the Talmudic figure, Rabbi Yehudah Hanasi, who declared prior to his demise that he had not derived pleasure from this world to the extent of a small finger. . . . We are thus with precedent for not equating opulence with indulgence.

As for the moral aspirations of the Ryzhiner, let his

The Jewish Observer / November, 1973

own words, regarding the devotional martyrdom of Rabbi Akiva, speak to us:

When Rabbi Akiva was taken out to be slain, He recited *Shma*, extending the word "*echod*" at length. His students said, "Our master: To such a degree?"

And he replied, "All my life I desired to sanctify G-d's name and now that I have been enabled to do so, shall I not act accordingly?"

He sustained the word "*echod*" till his soul expired and a heavenly voice emerged declaring: "Praised be you Rabbi Akiva whose soul has expired with *echod*" (*Berachos* 61b).

The holy Rabbi Israel of Ryzhin asked: "Why were the students of Rabbi Akiva perplexed by his devout recitation of *Shma*? And what need was there for a heavenly voice to declare an apparent truth?"

He continued: "The human soul can be so overcome by profound love for G-d as to cause it to depart from the body and revert to its sacred source—thus causing the expiration of human life. But the Torah forbids this: 'And thou shalt live by them (the Torah's precepts).' When one is overcome by love he must bear in mind: 'And the heavenly creatures advance in love and withdraw in fear.' When gripped by '*rawtzo*'—the surge forward, the desire to depart from the physical and cling to the spiritual—man must awaken the quality of '*shov*'—return, and reversion to the physical.

"When Rabbi Akiva was taken out for execution, he recited the *Shma* with such profound intensity of spiritual love that his students feared he would expire. He explained: 'All my life I have longed for this spiritual ascent, but have been forbidden to do so by the Torah's command. Now the Romans intend to slay me and the prohibition no longer applies. The profound emotion of ascendant love and of devotional martyrdom is therefore permissible. Shall I not act accordingly?' The heavenly voice declared: 'Praised be you Rabbi Akiva whose soul has expired with *echod*.'—Not with the pain and anguish of the Roman iron combs clawing at his skin. His death was spiritually transcendent, a demise impelled wholly by the devotional love of *echod*."

NACHALAS YISROEL, 174-5

There are various forms of martyrdom. Some encounter it in a brief episode of confrontation and ordeal; others submit to the arduous trial of a lifetime of heroism. They open their ears and hearts to the unceasing outpour of anguish of fellow Jews. Their life is involved in the collective anguish of the Jewish People. They are inundated by the tears, sorrows, frustration and suffering of their fellow Jews. And in

constant spiritual service, they strive to evoke heavenly mercy. It is this quality that characterizes all great Chassidic leaders, from the Baal Shem Tov, through the Ryzhiner, to our contemporaries.

The Berditchever: Melodies and Parables

BERDITCHEV: the mere name of the city awakens thoughts of G-dly love, optimism, certainty that in the darkest shadows of evil there are sparks of virtue—sparks that the *tzaddik* Rebbe Levi Yitzchok will discover, thus aiding the alienated to personal redemption. We cannot have the privilege of meeting Rebbe Levi Yitzchok of Berditchev, but his *Kedushas Levi* is convincing evidence of his towering brilliance and the unusual qualities of his soul. This is in total dissonance with the strange Falstaffian personality described in *Souls on Fire*.

Others who were in his presence, also bore testimony to his greatness, such as the description of his *Ma'ariv tefillah* with particular intent of inspiring someone to *teshuvah*:

The Berditchever Rebbe began the melody. All present were suddenly entranced by his voice and were so gripped by inner sadness that each person was wholly oblivious to the others.



Each was preoccupied introspectively in the solitude of a personal enclosed world, a private realm not accessible to others, where one can not see nor hear any other human being; in pain and deep remorse over his past life.

LEKUTEI DIBURIM, vol. I, p. 334

MARTYRDOM: *Some encounter it in a brief episode of confrontation and ordeal. Others, in a lifetime of heroism, open their ears and their hearts to the anguish of their fellows, and strive to evoke heavenly mercy.*

Chassidus affirms that in ultimate reality there is no evil, since "it is the will of Him Who is good to do good." Human suffering is explained by various philosophical and mystical doctrines: to cleanse man from evil so subtle that it is indiscernable to human intellect; to test man; to edify and uplift him. How are these concepts of justification reconciled with the laws of mourning over Zion's loss of grandeur described in Lamentations, commemorated in fast days during the year? Rabbi Levi Yitzchok succeeds in revealing the inner light of spiritual joy that even dwells in tears, through a parable:

A regal prince was so accustomed to the majestic splendor of his father's court that it was as natural to him as the breath of life.

He once sinned against his father and was banished to simple, austere circumstances. As he became accustomed to his coarse mode of life, he feared: "If I do not retain the memory of the wealth and glory of my father's court, I shall never readjust to my former mode of life when my father allows me to return!"

He therefore began to deliberately dwell on the imposing majesty of his father and to mourn over his painful decline from his station. He thus protected himself against his callousing environment. And the hope of return abided within him like an eternal flame.

So, too, do we reflect on the grandeur of the Almighty and mourn for the exile of the Shechina, in yearning and preparation for the grandeur of the G-dly revelation of the Messianic Era.

KEDUSHAS LEVI, 110b

The Braslaver

RABBI NACHMAN OF BRASLAV is presented in *Souls on Fire* as being erratic, impulsive, and prideful. Wiesel quotes him as citing laughter as the only response to "existential absurdity." This is presented as the core of his thought, portraying him in bizarre projection. The intellectual discipline and psychological insights of his Torah discourses and the elaborations upon them by his student Rabbi Nathan are not even mentioned. Thus, the major body of his thought is neglected.

A collection from these teachings—*Meshivas Nefesh*—convinces the reader of his dedication to inspire

Israel to repentance and his perception of the primary role of the *tzaddik* in this task. . . . That in the depths of evil, man should not yield to futility and despair is a recurrent theme in this work. And even in solitude, the *tzaddik* himself relates to fallen man and aspires to uplift him:

Great tzaddikim are the primary ba'alei teshuvah—"masters of repentance," rather than merely "repenters." Though they have never tasted evil, they constantly repent on the limitations of their earlier awareness of G-d. They also descend to the lowly realms with devotional thoughts of uplifting souls from there, to cause their repentance.

By virtue of these personalities, there is hope for all those that cling to them to rise from profound decline to great ascent. . . .

MESHIVAS NEFESH, 47

The Rebbe's Mission:

IN CHASSIDUS, the ultimate focus is not on the external miracle, rescue or aid. It is on man achieving insight as to his spiritual self-realization. Devoid of this self-knowledge, man labors in an illusory world, with accomplishments of questionable significance:

To a once affluent Chassid who bewailed his inability to maintain his generous philanthropy of the past, Rabbi Shneur Zalman of Lyadi replied: "You are concerned with your needs but give no thought as to the purpose for which you are created." In the flash of personal awareness, the Chassid fainted.

There are two strivings within each person: one, the pure aspiration toward G-dliness; the other, egocentric narcissism capable of causing awesome cruelty even under the most innocent of guises. Man must awaken the sanctity dormant within him to conquer and master these instinctual impulses that veer toward evil. Both the upward striving and the stifling of the impure are given voice by the *shofar's* call:

The blowing of the shofar on Rosh Hashono is explained by the Baal Shem Tov as being the heartfelt outcry to G-d, "Father, Father, save me,"—the reach toward the Divine. The Talmud tells us that it is to still the ancient cries of the mother of the slain general, Sisera—the conquest of the impure.

It is the perceptive vision of the *tzaddik* that reveals to us in his teachings, in his deeds, in his melodies with *shofar*-like clarity those sentiments and emotions that are authentic in their spiritual striving. Thus the Mittele Rebbe of Lubavitch, Rabbi Dov Ber, states:

We perceive many futile human endeavors—as for example, great wars in which tens of thousands of souls are slain in vain, since the original reason for the conflict no longer exists. However, from the cries of embitterment, of exultant triumph, of those groaning in pain during the course of battle—from all these mingling together, there emerges a melody which can awaken awesome fear and love in the hearts of righteous personalities.

TORAS CHAIM, 105b

And the Rebbe's perception is conveyed to his followers.

The *tzaddik* is above all a teacher who provides a glimmering of distant radiance; and by mystical, intellectual or emotional means he instills awareness of this vision in those he encounters, much as the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, foremost living authority and spokesman for Chabad, describes the longing for G-dliness:

Rawtzo, the state of closeness to G-d, occurs not because man endeavors to achieve it for his own gratification, for such proximity to G-d would be a source of joy to man. But he strives for rawtzo to fulfill the will of the Most High, the command of the Holy One Blessed Be He, "And thou shalt love . . . with your allness" (Devorim, 6:5).

LIKUTEI SICHOS, vol. III, p. 990

Emunah: Yesterday and Tomorrow

IN HIS PRESENTATION of these prototype Chassidic Rebbes, Wiesel has not merely relied upon the latitude of literary license; implicit is Holocaust-provided sanction to completely restructure our vision of the past. But there is another tradition far more faithful to the integrity of the Judaic heritage that was reinforced, more than it was challenged, by the Holocaust. It found expression in the admonition of Rabbi Elchonon Wasserman to sustain devotional commitment even when confronted by death; it manifested itself in the question of Reb Eliyahu of Warsaw who, prior to a "selection" by the Germans in the Kovno Ghetto, came to inquire as to the blessing for *Kiddush Hashem*; in the declaration of Rabbi Menachem Ziemba, of Warsaw, that whereas in the past *Kiddush Hashem* consisted of martyrdom, in the context of the Holocaust it called for a struggle for survival; and in the anguish, frustration and yet sustained faith of Rabbi Michel Ber Weismandel of the Nitra Yeshiva. . . .

Rabbi Samson Raphael Hirsch writes in his Torah commentary on "*Shma*" that ancient polytheism was rooted in man's confusion over the coexistence of benign and destructive forces. It would be a sardonic travesty of history if, from our current vantage point from a time when Judaism lives and flourishes, and the forces of evil that rode high a quarter of a century ago lie in ashen defeat, there should emerge a dogma which gives even partial credence to a philosophy of nihilism and denies the all-pervasive authority of Divine providence.



The Jew walks the gauntlet of history with caution and apprehension, constantly mindful of peril and adversity. Placid environments are suddenly transformed into human jungles and the face of supposed friend contorts into that of predatory foe. History has always described strange cycles, ranging from societal disruption to temporary respite.

The Jew advances on this path uncertain as to the complexion of the morrow; fortified only by Torah belief, he moves forward, resolute and faithful of an ultimate encounter with inevitable Messianic redemption. *All the prophets command [Israel] to repent, and Israel will only be redeemed through teshuvah. The Torah assures us that in the end Israel will repent . . . and they will be redeemed forthwith* (Rambam, Hilchos Teshuvah VII, 5). □

Yaakov Feldman

Up From Insanity

SOME of our people like to think that mental-illnesses such as paranoid schizophrenia spare Jewish homes. Others, who are far from our religion, choose to think that the Orthodox Jew's almost obsessive involvement with seemingly petty details can drive him to distraction, even pushing him into other worlds. Both are utterly wrong, and my own battle with insanity and my ultimate victory are testimony to the truth: Schizophrenia strikes Jewish families; pretending it doesn't can only severely limit any possibilities for cure. And my religious experiences were crucial to me in my slow tortuous trek to sanity.

My war with this disease raged for over thirteen years, on a trail which led from a comfortable, loving home in Akron, Ohio; to the bustling campuses of the University of Michigan and the Ohio State University; to a U.S. Army garrison in Pointiers, France; to the executive jungle of the American business world; to a confinement in a mental institution in New England; to the National War College in Washington, D.C.; to the tradition-laden halls of an Orthodox Jewish seminary in Wickliffe, Ohio; to the outer-most reaches of suicidal despair; to a mental health clinic in Princeton, New Jersey; and finally to a position of fulfillment as director of the Ohio Schizophrenic Foundation. This is the story of that campaign.

The Seeds of Doubt

LIKE many other college boys in the late 1950's, I was studying pre-law with the goal of entering my father's firm. I was engaged to marry Linda, a

MR. FELDMAN is the Executive Director of the Ohio Schizophrenia Foundation, Akron, Ohio.

charming girl with whom I was preparing to build a life together, blissfully unaware of the clouds gathering on the horizon. Then, the disease came. It started with the development of a lack of self-confidence, a physical and mental lethargy, and a lack of resistance to colds. Our relationship collapsed, and this began a nightmare of horrors, not diagnosed as chronic schizophrenia until eleven years later at the psychological clinic of Kent State University.

Despite a continuing slackening of self-confidence and ability to concentrate, I completed my last year for a bachelor's degree at Ann Arbor. I went on to law school, but the symptoms only grew worse, and by the end of 1961 I flunked out in a curriculum designed to "weed-out" susceptible students. The school's psychiatric clinic had little to offer but sympathy.

Active Duty

I HAD also lost the graduate school deferment from military service, so I was ordered to report for active duty at Fort Gordon, Georgia. I lied all the way through the psychiatric examination and the battery of psychological tests, to prevent the loss of my ROTC officer's commission.

In the Army, under the stimulation of the "gung-ho" officer's orientation program, I developed the syndrome which was later identified as a hyperideational, manic reaction. My training officers became suspicious of that elated omnipotence I felt when I held a weapon in my hands, and they wisely changed my orders from a unit destined for Vietnam to a signal supply officers' course at Fort Monmouth, New Jersey.

In August, 1962, I was shipped out to Poitiers, France, where I was assigned command of an aspect of computerized records of Army communications. I was unable to master the responsibilities, and within a year I finally went berserk, ending up in the U.S. Army hospital in Croix-Chapeau. Following my release under a blanket of tranquilizers, I was assigned lighter duties there.

Home Again

BY THE spring of 1964 I was discharged, back in my hometown. I embarked on an ambitious program. The pressures of school by night and the executive jungle by day soon began to tell, and I gradually became reluctant to engage in my customary recreational activities, or even to go to work or classes. I became uneasy about travelling out-of-town, then about town, then around the block, then out of the house, and finally I didn't even venture out of my bedroom. There, with the door and windows securely locked and the curtains tightly drawn, I felt some degree of safety from that blind, groundless,

nameless fear of the imagined and the unknown known as paranoia.

I started psychotherapy at Cleveland Clinic, but I contracted a severe virus infection and my body chemistry began to break down. The administration of barbiturates to calm me down really cut the cable on the elevator, and a last minute switch to Thorazine was too late to avoid incarceration in a mental institution up in New England, in October of 1964.

Safe in an Asylum

AT FIRST I was both relieved and pleased to see the doors of that institution close on the outside world behind me. This old-fashioned, Victorian edifice from the nineteenth century at first gave me a nostalgic feeling of comfort and security; but then the chief resident told me, "You know, we have no such thing as a cure for an illness like yours, so you might just as well settle down and learn to like this place—you are going to be here for a long time." This information struck me like a thunderbolt, but I was soon drugged into a practically insensible zombie-state by overwhelming dosages of Thorazine and Stelazine.

So 1964 became 1965 . . . 1965 . . . 1966, and the world of mentally aberrant people passed before my eyes like some kind of horror movie which never ended and where one cannot leave the theatre.

Synagogue Furlough

SOMETIME during the first part of 1966, I was placed on a lower relative dosage of Mellaril, and the world began to creep forward like a shadow in the rising sun. In order to resume the religious practice I had observed in the years preceding my hospitalization, I took those first fearful and hesitant steps outside the institution to an old synagogue located in the center of town. There a handful of old Jews was still holding services, long after their affluent children had moved to the suburbs. After that first Sabbath morning service, they asked me what I was doing in their city, and I told them that I was at a local mental institution. When they asked me if I was a doctor there, I said, "No, I'm a patient there," and we all cried together.

One of the elderly gentlemen, Nate Linn, had lost his wife only a few months earlier, was childless and very much alone. We became fast friends. Every Sunday he would drive me out to his home and we would cook chicken dinners. By the following summer, he had brought me back to this world, and had encouraged me to leave the institution and move in and board with a family of modest means. I soon found a position as Law Clerk for an attorney who was a friend of Nate's.

Return Home—Temporarily

By 1967, I had returned to my hometown and assumed a position with the U.S. Defense Department. I made my bids for leadership positions in several local civic organizations; and as my Akron psychiatrist lowered my dosage of tranquilizers, I became engaged to a lovely Israeli *sabra* who was teaching at a Jewish parochial school. Tragically, though, as my drugs were lowered, that manic balloon in my mind began to rise. As the inexorable laws of body biochemistry began to assert themselves, I began to react with great panic to the nationwide disorders which broke out during the long, hot summer of 1968. Schizophrenics are like everybody else, only moreso—more sensitive, more perceptive, and more prone to react. Our engagement ended as I began to fall apart once again, and I knew that I would not be able to fulfill the responsibilities of a husband and a father.

My unsuspecting Defense Department bosses sponsored me to the National Security Seminars in Washington, D.C., where I studied the catastrophic upheavals which were convulsing the country, and this finally did blow my mind.

"I Had to Get Out"

AMERICA appeared to my manic and over-sensitive mind, to be another falling Roman Empire—I had to get out. A blunt, but kind, Israeli immigrant recruiting officer phrased it for me: "You'll never 'cut' it over there if you can't 'cut' it over here!" I had to find another way.

In January, 1969, I immersed myself in the centuries-old world of peace and serenity of an Orthodox Jewish community in Wickliffe, Ohio, built around the Telshe Yeshiva Seminary. I felt that I could fall back on my people's tradition and re-enter the timeless world of the Torah, which has already survived thousands of years of the world empires, wars, and cataclysms. It was obvious to me that strict self-discipline was the key to the Jewish survival over the centuries.

The faculty and student body went out of their way to shower me with understanding and encouragement. But within less than six months, I discovered to my dismay that my attempt to convert my entire way of life to meet the demands of living in the Orthodox *chevra* required a tremendous feat of personal adjustment.—My previous religious life was too superficial and I had to learn and apply a complex system of rules of self-discipline governing all aspects of everyday life, regarding food, Sabbath observance, worship, and study that to me simply seemed too much at once. Adapting to the demands of so strict a life was far beyond the capabilities of my highly irrational and disorganized mind at that time. So I

reluctantly departed from that world that had promised a degree of *shalom* and fulfillment which I had never known before. Yet, much to my relief, I took more home with me than I ever suspected.

Locking the Door—Not Tightly

I SPENT the last half of 1969 in my bedroom back home. . . . I had given up, and only awaited that blessed moment when I could get up the guts to take my old "45" automatic and fire a bullet into my rabid brain. But the residue of religion left over from the Telshe Yeshiva, and the realization that I would hurt those whom I loved far more than I would hurt myself, prevented me from implementing the ultimate solution. I would spend the endless hours curled up in my bed holding on to the *Siddur* of my childhood, repeating snatch phrases like *Modeh Ani* and *Shma Yisroel* as the last remaining threads that bound me to existence.

At that time, a new Israeli-trained psychiatrist in town correctly diagnosed my illness as schizophrenia, and this was confirmed by psychological testing at nearby Kent State University. My indefatigable father, once given a diagnosis, turned his voracious reading habit in the direction of schizophrenia. Soon he discovered a book written by Dr. Abram Hoffer, of Saskatoon, Canada, which outlined a type

of therapy he had been successfully using since 1952, controlling symptoms by using large dosages of vitamins and minerals to absorb the schizophrenia-causing substances resulting from aberrations in the body's chemical processes. Over a decade of psychotherapy, shock, and tranquilizers had not helped me, so I decided to give this a "whirl."

Handling the Defeat Syndrome

THE IDEA of a sugar-free diet seemed basically harmless and worth a try, but it is impossible to describe how years of defeatism had created an almost insurmountable obstacle of inertia, and it required a self-imposed herculean discipline to act out a deceptively simple regimen of taking specific pills at a prescribed time. I had to build on my Orthodox-based conviction that life is of primary importance, and draw on the last vestiges of strict schedule-adherence that remained with me from my months in Telshe to perform the pill-taking rites.

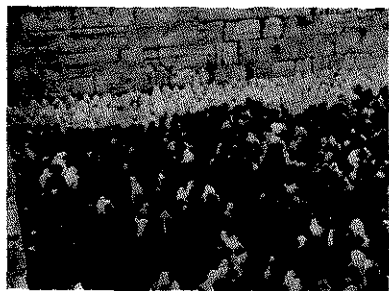
Coming Out of It!

WE WERE referred to a Brain-Bio Center in Princeton, for treatment. Improvement was slow, but it was readily perceptible: Thank G-d—I was coming out of it!

The sensory experiences associated with *mitzvos*—tasting wine, smelling spices, and testing candle-light at *havdallah*; binding *tefillin* straps on my arm; even holding on to a *Siddur*—all of these were little ridges in the otherwise unyielding face of existence that wielded to my gripping nails as I attempted to scale the wall to a life of order, meaning, and sanity.

Finally, in the spring of 1971, I ventured the courage to leave my bedroom. I moved out to New York, where I joined an integrated community system to provide support for the convalescing schizophrenic by integrating him back into the outside world through a series of steps ranging from hospitalization, to half-way house, to vocational rehabilitation, to Schizophrenics Anonymous Groups

**NOW
more
than
ever...**



Let Agudath Israel Travel show you Eretz Yisroel!

- Group and individual departure available almost every day.
- Hotel reservations and all land arrangements to suit your specifications.
- Special Agudah all inclusive package tours.
- European stopovers available.

**For all your travel needs
— U.S.A., Europe, Israel —
the world over . . .**

Write or phone:

AGUDATH ISRAEL TRAVEL

5 BECKMAN STREET • NEW YORK CITY 10038
(212) 964-2097 or 258-0709

Ask for ALIZA

SCHECHTER

KOSHER GLATT *CARIBBEAN* HOTEL

ENTIRE OCEANFRONT BLOCK — 37th to 38th St. MIAMI BEACH

... is a **GREAT Kosher Hotel** — you'll love it!

• **DIAL MIAMI BEACH FREE!**

For Reservations Speak to
SAM SCHECHTER

800 - 327 - 8165

Or Call N.Y. Off: PL 7-4238
Evenings & Sunday FA 7-1742

**FREE PARKING
PRIVATE POOL
AND
SANDY BEACH**

which help in the final adjustment to job, family, and the community-at-large.

Initially, I found it extremely difficult to find a normal environment that would accept me, for the New York community was its usual suspicious paranoid self. I eventually found a warm, religious family with a house full of kids, love and understanding, where I was able to re-enter society.

As I look back over the last thirteen years it all seems like a long nightmare from which I can celebrate for having awakened. And I have firm faith that G-d, the family, and the people who have seen me this far, shall continue to guide me through the struggle ahead, as I pass on to others the same kind of help that was, through the Grace of G-d, passed on to me.

Too Much? . . . Not Enough?

PERHAPS I have told you too much.

Sometimes one strikes up an innocent conversation with a casual acquaintance, and he unburdens himself too generously on the listener. I have that fault.

But if, after this reading, you are still not aware that mental illnesses are indiscriminate in whom they strike; that they can hit the very Orthodox, too; that mental illness must be treated openly and objectively; that Judaism *per se* may not necessarily prevent illness, but it can give one the structure, purpose, and inspiration to combat it—if you are still not aware of this, then perhaps I have not told you enough. . . .

NEGINAH ORCHESTRAS

1309 48th Street, Brooklyn, N. Y. 11219

854-2911 — 10:00 A.M. to 8:00 P.M.

**Superb Musical Entertainment
For All Your Simchas**

Also: For Home Entertainment
NEGINAH RECORDS

For information write our Record Dept.

NOTICE

HOUSE PARENTS NEEDED

OHEL CHILDREN'S HOME, the only professional child care agency under Torah auspices is seeking an understanding Orthodox couple with a background in working with children to serve as Houseparents for its new GROUP HOME FOR GIRLS IN BROOKLYN.

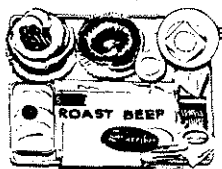
The couple will care for 8 girls and have an opportunity to work closely with Ohel's professional staff. They will have their housing, food costs and utilities paid completely by the agency in addition to salary.

This is a challenging opportunity for the right people to find fulfillment in providing care for our young people in need.

For further information, please call or write MR. KAUFMAN, ACSW, Dir. of Professional Services — OHEL CHILDREN'S HOME, 4907 16th Ave, Brooklyn, N. Y., Tel. (212) 851-6300.

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.

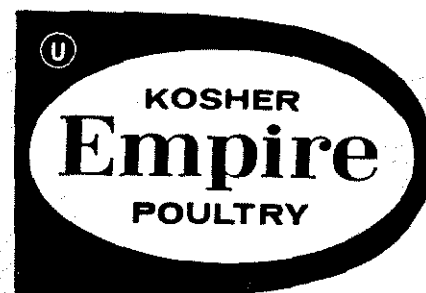


PREPARED UNDER RABBINICAL
SUPERVISION OF THE UNION OF
ORTHODOX CONGREGATIONS
U.S. GOVERNMENT INSPECTED.



Schreiber Since 1916

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



*The Most Trusted Name
in Kosher Poultry*

CLEANED

SOAKED and SALTED

READY-TO-COOK and COOKED

EMPIRE KOSHER POULTRY, Inc.
MIFFLIN TOWN, PA. 17059

BOOKS



UNIVERSAL JEWISH HISTORY, vol. III: THE PATRIARCHAL AGE (part II, conclusion), by Rabbi Philip Biberfeld (New York, 1973; P. Feldheim, \$8.75).

IN EMBARKING UPON this vast undertaking of a "Universal Jewish History," Rabbi Biberfeld set himself a most ambitious and difficult goal: not just to pen a history of the Jewish people but to relate it to the history of mankind and indeed to the development of our world, its creation and its progress (albeit slow) toward the End of the Days. It was the pursuit of this objective that led the author in his earlier volumes to chart the guiding principles that also provide the foundation for this, the third volume; above all, the principle of spiritual-moral evolution, based upon the survival of the fittest to carry on G-d's purpose in the world (an idea echoing Rabbi Yehuda Halevy in the Kuzari, pt. I, 95); and the idea that mankind preserved many memories of its earliest experiences and "Noachide" laws as set out in the Torah (hence, the proliferation of ancient myths, law codes, and social forms, showing certain similarities with Torah accounts and legislation).

Rabbi Biberfeld brilliantly applies these principles and, in the process, answers many of the challenges offered to the believing Jew by historians, archeologists, and Bible critics. His is, in fact, the only work to which students of general writings on early Jewish history

can turn for detailed refutation of their pseudo-scientific heresies. That does not mean that there are no alternative answers; thus, his approach to geological or biological evolution, in particular, may be subject to arguments; but unquestionably his treatment of historical and archeological finding is masterful and unique.

In principle, the thesis that similarities between our written and oral tradition, on the one hand, and the ways of life of the Biblical era are bound to exist is utterly logical and indeed inescapable, once it is pointed out to us. At the same time, however, the application of this thesis can encounter certain pitfalls. The recognition of such similarities can lead the unwary or superficial reader to a "*tishtush hagevulim*," a failure always to remain conscious of what is unique in the personalities of the *Tanach*, their way of life, and their experiences.

Rabbi Biberfeld refers to the excavations of houses protected by great heavy doors, which "the excavators have called . . . 'the Abrahamic house' because it corresponds fully to the description given in the Bible of Lot's house in Sodom with its mob-proof door" (p. 52). The reader must remember, however, that—after closing the door—the angels miraculously blinded the mob, in order to save Lot. Likewise, when he reads of Semitic hospitality similar to Abraham's (p. 71), he must not forget the *special* character and purpose of Abraham's hospitality, as characterized by our Sages. When Rabbi Biberfeld assumes that Jacob and his family were clad similarly to the way shown on a contemporary Egyptian relief painting (p. 79), such a comparison obviously cannot extend to the tunics worn by the women of Jacob's family.

WE DON'T WANT YOUR MONEY. WE WANT YOU!

Ohel needs people. Warm, loving, intelligent people who care and who have common sense and a happy home. Those are the kind of people who make good foster parents for Jewish children who need a home to live in for a while—maybe a few months or maybe longer. Is there enough of you to share with a child in need?

Please write **OHEL FOSTER CARE**
4907 16th Avenue, Brooklyn, N. Y.
or call: (212) 851-6300

ISRAEL

Burials and American Disinterments

שלמה שאולזאגן

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 HAZETIM • 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

The author himself, of course, stresses the uniqueness of the Patriarchs—human, indeed, but vastly superior beings—and he points out the worldwide and lasting significance of their work as bearers of the spiritual and moral evolutions of mankind. (He refers in this context, on p. 9, to Rabbi Aaron Kotler's essay in Rabbi Bloch's volume; this reviewer does not understand Rabbi Kotler to suggest that the Patriarchs were without any blemish whatsoever, but merely that even their blemishes must be taken in a higher sense not like those of ordinary people—a position that gibes perfectly with Rabbinic traditions (c.f. *Michtav MeEli-yahu* by Rabbi E. E. Dessler, vol. I, pp. 161-169). There clearly emerges from this volume the immense difference between the ethos of the Patriarchs and the

pagan civilization that surrounded them.

At the same time, many of the archeological findings throw an interesting and illuminating light upon the history of the Patriarchs as we know it. For example, the author quotes the detailed reports filed by the Egyptian border-guards concerning anyone crossing the frontier—a vivid reminder of the situation described by our Sages where not even a single slave could ever make his escape from Egypt.

The arrangement of the material, with much of it relegated to the footnotes, makes the work much more readable than one would expect such a scholarly volume to be, and the writing is admirably clear and concise. All in all, this work is a most valuable contribution to Jewish historiography. □

TEACHERS FOR DAY SCHOOL K-8, 5735

Couple/single, shomrei mitsvot, y'rei shamayim; stimulating, effective; ivrit b'ivrit and individualized instruction experience required. — Salary negotiable; large city in Midwest, growing Orthodox community, expanding school, new building under construction, small classes; Universities available. — All inquiries confidential. — Box: 45, JO / c/o Jewish Observer / 5 Beekman Street / N.Y.C. 10038

DON'T GO TO PIECES PUTTING IT TOGETHER.

You're a wholesaler, right?
And you've got to get your product
out to the retailer, right?
So you've got to put it together,
right?
And then you've got to pack it
just right, right?
And then you've got to ship it,
right?
WRONG.

We'll do it all for you at
CONTINENTAL
Assembling & Packing Co., Inc.
180 Cook St., Brooklyn, N. Y.

• Shomer Shabbos •
Now open for new contracts. So call now:
456-1770

Spend more time doing what you're best
at, by giving us the opportunity to do
what we're best at.

PHILIPP FELDHEIM, INC. offers an excellent selection of Chanukah gifts

Pentateuch

With Targum Onkelos, Hapthoroth and vocalized Rashi commentary translated into English and annotated by Rev. M. Rosenbaum and Dr. A. M. Silberman. The present edition, designed for teachers, students and synagogue use, has been acclaimed as the most outstanding English work on Rashi. Hebrew and English in five volumes. \$25.00

The Pentateuch

Translated and explained by Rabbi Samson Raphael Hirsch, rendered into English by Isaac Levy. Student Edition 6 vols. 5" x 7½". \$36.00

Vistas from Mount Moriah

A Scientist Views Judaism and the World by Dr. Leo Levi. A welcome guide treating the problems that plague modern society. It criticizes the sociologist's solutions and presents the approaches indicated by the Jewish tradition. 154 Pages \$5.00

Ingathering

A collective of essays and articles by Rabbi Jacob Newman — of Capetown, So. Africa, formerly Dayan in Pressburg. \$3.75

The Book of Hanukah

by Saadyah Maximon, illustrated by Siegmund Forst. The precise retelling of the Maccabean struggle and the miracle of Hanukkah brings to life this glorious epoch in Jewish History. Beautifully printed with 28 full page, full color plates, and scores of smaller black and white illustrations. Size 9" x 12" \$6.00

The Children's Haggadah

Edited by Dr. A. M. Silberman. Illustrated by Erwin Singer with movable pictures, and a Selection of Seder Melodies. A famous book available again. \$6.00

The Illuminated Haggadah by Kafra

The magnificence of Passover is enhanced by this most beautiful Haggadah representing a revival of the calligraphic art and the rich color and majesty of medieval illumination. This volume is a superb work of art. A separate black and white supplement contains reproductions of the original pages, plus an excellent English translation of the text by Rabbi I. E. Kiev. 9" x 12" \$17.50

The Mishnah

Hebrew vocalized text, English translation and commentary by Philip Blackman. Student edition 6 vols. 5" x 7½". Special pre-publication offer. \$29.95

I Believe

An exposition of Maimonides' Thirteen Principles of Faith and their implementation in Jewish life. by Rabbi Moshe Marx Jerusalem-New York 1973 \$4.75

Eighteen Sidroth

בראשית עד משפטים
Questions and Work Schemes, Midrashim and Proverbs on the first Eighteen Sidroth with separate answer booklet. by Rabbi I. Greenbaum, London. Illustrated. \$2.75

PHILIPP FELDHEIM, Inc.

"The House of the Jewish Book"

96 EAST BROADWAY, NEW YORK, N. Y. 10002 Tel. WA 5-3180

FELDHEIM PUBLISHERS, Ltd.
RECHOV TACHKEMONI 39, JERUSALEM, ISRAEL Tel. 56468

second looks at "kiruv rechokim"

The June issue of The Jewish Observer featured several articles on the theme of reaching out to the uncommitted Jew, which prompted much comment and lively response from our readers. Several articles submitted on the topic are presented on the following pages.

Saving Texas

I HAD ENTERED the principal's office of the local day school. He was talking on the phone to a prospective teacher in New York City and he motioned for me to pick up the extension phone and listen in on the conversation.

The young man at the other end was asking if Glatt Kosher meats and "Cholov Yisroel" were available in Houston; if the teacher instructing his son would be qualified and knowledgeable enough for his son. He wondered if his daughter's teacher was modest in her manner of dress. Impulsively, and certainly not using good judgment, I interrupted and said to this *ben Torah* something to this effect: "A proper *ben Torah* should first inquire about a Kosher Mikveh before moving to a community. And as long as I'm doing the talking, I'll throw you several questions: Do you know that out of 8,000 Jewish families living in the greater Houston area only 450 buy Kosher meat? And out of those 450 families only

about 20 keep Kosher outside their homes?"

I lashed out further: "Do you know that Texas has a 49% inter-marriage rate and that Torah-true Yiddishkeit in Texas is just about ready for burial? But there are a few individuals and the two day schools, fortunately, that will not permit the coffin lid to close." I ended the conversation almost at the top of my voice with these parting shots: "By the way, why are you leaving anyway.—Aren't the Glatt steaks at the local deli soft enough? If it's money for a Reggen Shtreimel (a Chassidic fur hat worn on a rainy Shabbos) that's bringing you here, then stay there. I'll gladly send you my extra one." I slammed the phone down with a vengeance, but for the rest of that day I was upset over my irrational outburst.

That evening I phoned the young man and I apologized for my rudeness in manner and tone, but before I could finish, he interrupted to say that he should be the one to apologize for his naive and selfish questions. We had a lengthy discussion as to the problems of Yiddishkeit in Texas and we ended up agreeing that he wasn't so wrong at that in posing those questions.

This time I hung up with less anger, but still burdened by some misgivings. The young man's naivete

HELLER ELSON from Czechoslovakia, now ELIZABETH BONDY lives in London, seeks to find her first cousin Heller Rosa, Daughter of Marta Heller, a brother of Leo or Lewis Beswalf Heller, son of Hershel Lomes from Maromatosigen. If anyone knows of any such persons please write to: MRS. E. BONDY, 48, Alkham Road., London, N. 16, England. — Mrs. Bondy came to London in 1951.

Max Ostreicher, Inc.

**Wholesale and Retail
JEWELERS**

Complete line of fine jewelry

- LONGINE WATCHES
- DIAMOND RINGS
- WEDDING BANDS

Catalogue Sent Upon Request.

Open Sundays • Shomer Shabbos

101 CANAL STREET
New York, N. Y. 10002
925-1370 or 925-1472

LET US GIVE YOU THE PUSH YOU NEED FOR THE PULL YOU WANT.

- Advertisements • Logos
 - Posters • Monograms
 - Publicity Releases • Cartoons
- Special Discounts for
Non-Profit Organizations*



**Free-lance
writing,
illustrating,
designing,
& lettering.**

Call: 997-4851
or: 851-9662

Shomer Shabbos

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



could have been his undoing. Had he come and been undone who would have been to blame—we, the out-of-town rabbis and principals who lure young, prospective teachers with half-truths in order to acquire proper personnel? — the people in charge of his education who kept him in the dark during years of inadequate preparation as to what's going on outside of Brooklyn? Or does the fault lie with the ongoing teacher training programs and placement bureaus? *Where does the fault lie—with whom?* is really not the

major question that needs an answer. *Can we save Texas without losing our soul in the process? If so, how? What can we do to better prepare our prospective educators to do the job?* These are the questions that need answering.

NACHUM ZVI JOSEPHY

Rabbi Nachum Zvi Josephy is a past national vice-president of Pirchei Agudath Israel, and is presently Education and Youth Director of the United Orthodox Synagogues and Schools of Houston, Texas.

The Jewish School of Zurich

(the only Jewish Day School in Switzerland)

Seeks a strictly Orthodox Principal to replace the incumbent, who is retiring after many years of service.

- Applicant must be conversant in German. ▪

All qualified applicants are invited to address their queries for further details to

JEWISH SCHOOL BOARD OF ZURICH
c/o DR. D. ROTSCCHILD
Manessestr. 10
8003 Zurich / Switzerland

יראים ארטהאדאקס טשאפּעל Yereim 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



Have you seen the exciting new book?

V'SHEE-NON-TOM

by RABBI ELIAS SCHWARTZ

For each Sedra, V'SHEE-NON-TOM brings you: a story (with a moral) / two Torah thoughts / explains one mitzvah.

Ideal for Chanukah, Bar Mitzvah, Graduation, or New Home

Tune the times into Torah ideals — "The variety and impressiveness of material . . . make it most valuable in communicating basic Torah ideas and ideals."

—Jewish Observer

"A wonderful source of material for all occasions. Perfect Bar Mitzvah . . . hospitality gift." —Torah Umesorah

Principals Newsletter

Discuss V'SHEE-NON-TOM at the Shabbos table and raise the Kedusha of your Shabbos.

Mail your check for \$6.95 to:

RABBI ELIAS SCHWARTZ
2109 83rd Street, Brooklyn, N. Y. 11214
Send V'SHEE-NON-TOM to:

Name.....

Address.....

.....Zip.....

Sale CHANUKAH Sale Now Going On At FLOHR'S

CHANUKAH LAMPS IN CHROME
from \$3.95

ISRAELI CHANUKAH LAMPS
from \$2.95

STERLING SILVER CHANUKAH
LAMPS — from \$33.00

Largest Selection of Chanukah
Gifts to Choose:

Records • Books • Draidles • Paper
Goods • Crystal • Silver Plate Gifts
• Sterling Gifts • China • Melmac •
Correlle • Flatware

FLOHR'S is your store for Gifts at
Discount Prices & Quality Merchandise

FLOHR'S

4603 13th AVENUE

Brooklyn, N. Y.

Tel. 854-0865

Open Saturday Night & Sunday

Records Seforim

SHALLER'S

Menorahs — all types

Chanukah Gifts

1495 ST. NICHOLAS AVE.

WA 8-2140

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 \$4.50 PER VOLUME



One of
**WORLD'S LARGEST
CAMERA STORES**
שומר 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"

One Soul

TISHA B'AV 5733 it was finally my *zechus* (good fortune) to be in *Eretz Yisroel*. I thought I would be able to daven at the *Kosel*—right there where it all happened! Our *madrichim*, however, felt otherwise. It's just not the place to be on *Tisha B'Av* Eve. The atmosphere is not conducive to mourning, or to any feelings of sorrow concerning the Destruction.

Four friends and I decided that if we couldn't be at the *Kosel* for *Eichah*, we would at least be there in the early hours of the morning, when the plaza is relatively empty. At twelve midnight we boarded the number One bus and finally arrived at the *Kosel*.

It looked abandoned. Of course, there were people there. Sephardic men, wrapped in their *talleisim*, slept in every corner. Chassidim sat on the ground and cried as they chanted *Kinos*. But, in essence, the *Kosel* looked abandoned — alone. The dimmed lights lent an air of eeriness to the whole area. *Was this the Kosel, the same Kosel which had witnessed the terrifying and terrible churban some two thousand years ago?*

At first, we all thought we would separate, and each would go to her

own corner and daven to the *Rib-bono Shel Olam* in her own way. Then one girl mentioned that she had brought a *Tze'enuh Ure'enuh* with her, which recounts in Yiddish stories of the Destruction as told in the Gemora. As I was the only one fairly fluent in Yiddish, it was decided that we would all sit together, and I would read and translate each story. It turned out to be a lengthy process, and we sat huddled together to keep out the cold. About half an hour after we began, as we were engrossed in the story of Kamtza and Bar Kamtza, a young girl stopped near us and seemed to want to join our group. We invited her to sit down, and I made a quick resumé of the story until then. She seemed interested and stayed on. By morning we had five such young people in our group—all of them Americans, dressed in the conventional jeans and shirt, and all desperately searching for something to believe in. One of the girls seemed to be further advanced than the others. She carried a *Midrash Rab-bah* with her and knew countless mystical stories about *Chassidic Rabbe'im*. . . . This was the extent of her *Yiddishkeit*.

At four thirty we stood up and davened *Shacharis*. One of the girls remained with us, and one of our group davened with her—a long, painstaking process. This girl stayed on until eleven o'clock, arguing, discussing, and asking.

Our *madrichim*, who expected us to be fatigued, were surprised at our heightened mood when we came home. We all felt as if we had accomplished something during the night, and yet, we all were plagued by a terrible gnawing feeling inside. These young girls were our age, and lived in the same country as we did. Yet, we were worlds apart.

What is to become of these young people—young people who at least knew where to look? While others have turned towards drugs, other



THE Aperion

815 KINGS HIGHWAY, BROOKLYN
(nr. Ocean Parkway)
TEL.: 339-4466

The newly remodeled and refurbished APERION offers luxurious Glatz 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

In Celebration of our
13th ANNIVERSARY
the
PRUZANSKY BROTHERS
announce a policy of
SPECIAL CATERING RATES
throughout the year . . .
with particularly moderate package deals.

religions, and worse, for their answers, these young people turned towards *Eretz Yisroel*, towards the roots of our heritage. They want to know. Are we willing to tell them? And then think of the thousands of Jews who don't know where to look, or don't even want to look—those caught up in the destructive swirl of society and are unable to escape. . . .

Many articles have been written on this topic, speakers expound on it, and various organizations have undertaken to do something about it. But what has the individual Jew done about it?

If every religious Jew would take upon himself to bring one Jew back to *Yiddishkeit*, the face of Jewry the world over would change drastically. Only one soul—but isn't one soul a world unto itself? . . . Everyone knows of one non-religious Jew—a business associate, a neighbor, or even a relative—who can be persuaded to return to the Torah way of life. This need not entail a deep philosophical discussion. All that is needed is some will and some *Ahavas Yisroel*—caring about other Jews—and offering them a bit of exposure to *Yiddishkeit*.

The impact of such a *mitzvah* is everlasting. One Jew committed to Torah Judaism would have a religiously committed family. Then should he and each member of his family each bring back one more Jew, the chain of *Yiddishkeit* would go on and on for generations—all because one Jew took the trouble to bring back one soul. You. ☐

CHAYA ROSENZWEIG

Miss Rosenzweig, a graduate of Bais Yaakov of Montreal, is currently a student in Yavneh Teacher's Seminary in Cleveland.

ה צ ל ה

call

EV. 7-1750

Who's Qualified?

REB YOSEPH ZUNDEL of Aishoshok once criticized those *Gedolim* who were not sufficiently strict in giving *semicha*, and who certified for halachic decision-making some young men who were not thoroughly versed in Talmud and *Shulchan Aruch*.

The Chofetz Chaim, however, found in their favor: "I recall that during the Franco-Prussian war, the Germans drafted the students of the officers training schools, and immediately appointed them as officers. The Prussian king pointed out in his address before them that in spite of their knowledge being as yet insufficient, he nevertheless is appointing them as officers, because the homeland is in danger and it becomes their responsibility to establish themselves in the front lines. He hopes that in the course of battle, however, that they will acquire the necessary knowledge.

"So do we," continued the Chofetz Chaim, "find ourselves in battle from without and from within. We cannot today demand from a young man the same knowledge we once demanded from a candidate for *semicha*. We are in battle today for Hashem. We must draft all our young men to establish themselves at the head of the combatants. In the course of their service in the Rabbinate they will hopefully add knowledge to their knowledge."

from SEGULOS HA-TORAH

submitted by ELKANAH SCHWARTZ

Rabbi Schwartz is a frequent contributor to these pages.

FRANKEL'S BOOK STORE

Hebraica & Judaica • Gifts
Menorahs • Records

4904 16th AVENUE
Brooklyn, N. Y.
UL 1-7766

SERVICES ARRANGED IN YOUR COMMUNITY

Norman L. Jeffer
COMMUNITY CHAPELS,
Inc.

47th Street & Ft. Hamilton Parkway
Brooklyn • Phone UL 3-4000

Mikvah under Supervision of
Bikur Cholim of Boro Park

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 •

Lisa and Me—Them and Us

LISA WAS IN THE student's desk and I in the teacher's. But somehow our positions seemed to be reversed. The expression on her face was petulant and her eyes seemed to mock. I read a question in them though she would not phrase it openly: "Why are you bothering me anyway?" She let her eyes wander in carefree insolence as if she could do no wrong.

Why did I bother? I hardly knew. It wasn't only that my prestige as a teacher was at stake, although admittedly, that was part of it. After all, a student under my wing for ten months who left to a public school was certainly no credit to me.

But that wasn't all. This girl had puzzled me—and yes, angered me. How often during a soul-searching lecture to a group of open faces had I found my gaze focusing on one

bored pair of eyes, one set of lips twisted in sly contempt—willing me to slip, phrasing awkward questions calculated to trip me up. It was uncanny. Almost as if she were the Inquisitor, and I the unfortunate victim.

And now she sat before me in that familiar pose: one bare foot supporting a brown sandal swinging in defiance.

I had one last chance and I grabbed at it. Why—why—why? I coaxed, pleaded, cajoled. Lisa's reply was quick, rehearsed: "I want to do what I want to do, not what older people think is good for me."

I knew she was only parroting what she had heard. It's so easy to pick up right-sounding slogans and then fling them in the faces of those who care most.

The real answer—the one I had

known all along—was too obvious to deny.

I had utterly and completely failed. I had taken away from her the one thing she treasured most—her freedom. I, with my *Shabbos* and my *mitzvos*—and yes, my *chumros* (stringent interpretations)—had chained her when she wanted to be free. So she had hardened her heart against those who would help her.

Hebrew-Israel-Zion—these could do her no harm. She could accept theoretical Judaism, as long as it was just a cultural function. But just touch her soul, and the impenetrable wall went up and she became unreachable.

This, then, is where I had gone wrong. Lisa is one of the lost and frightened children—trapped by their elders in a world of half-truths. Nothing is real to them. Everything, once touched, must eventually become tarnished, or crumble. And I

The first and ONLY ONE to have expedited matters swiftly enough so that interment was made in Israel in less than 24 hours.

**Over 21 Years Experience in
INTERMENT IN ISRAEL**
Graves Available in All Parts of Israel

Fully Authorized Agent
Licensed by Israeli Authorities

PINCUS MANDEL

— No Associates —

Over 43 Years of Cemetery Experience

(18 years with Beth David Cemetery on Long Island;
now Administrative Consultant of Beth Israel
Cemetery, Woodbridge, N. J.)

**Known for Personalized, ULTRA-ORTHODOX
Procedure in Rendering a
Dedicated, Dependable, Efficient Service
at Reasonable Cost**

175 LEE AVENUE, BROOKLYN, N. Y. 11211
Day and Night Phone (212) 855-5121

Graves procured directly from Chevros Kadisha
appointed by ESTABLISHED KEHILOS, and
responsible for their Community Cemetery.

MOVING?

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



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

Phone 256-2300
256-9171

גלַט כּוֹשֶׁר

We Deliver

SELF SERVICE

SHOLOM'S ALL-REDI GLATT KOSHER

Ready for Pot or Freezer

Meats • Poultry • Delicatessen • Barb-Q

Under strict supervision of Rabbinical Board of Flatbush

SHOLOM B. EICHORN

6818 Bay Parkway
Brooklyn, N. Y. 11204

greet her with demands, dogma, and difficulties. No wonder she and the others are afraid to put their trust in our beliefs.

How difficult our side must appear through their frightened eyes! And we, who know no other way, pass judgment on them. . . . Can we condemn those *tinokos shenishbu* because we, in our good fortune, were born to all this? Shall we hold them in contempt for a condition they have been born to? Rather, does not this force an awesome responsibility upon us?

LISA IS ON HER WAY to public school and a dubious future. But there are others who are still floundering in Talmud-Torahs and Day Schools around the country who can benefit from this mistake. There are so many who *can* be helped. Their willingness glows in their eyes and reflects in their movements and in their pathetic eagerness to learn.

And those prickly ones, whose insecurity and vulnerability force them to retreat behind icy barriers can be saved, too. Slowly and gently, these too may be coaxed to come out and enter the day.

In our own fierce day-to-day struggles, we hardly think of ourselves as living in ivory towers. But we do, and we have grown estranged from the *mitzvah* of truly caring for others. As our *Gedolei Torah* have said, this is a crisis situation and as a nation that is "*areivim zeh lo'zeh* — accountable for one another," we must rise to this crisis.

NECHAMA KRUPENIA

Miss Krupenia teaches at the Yeshiva of Kings Bay, Brooklyn.



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

before SEEING
Our outstanding line of
HEBREW & ENGLISH

RAISED OR COPPERPLATE ENGRAVED
INVITATIONS

LOWEST PRICES
LATEST STYLES

100
INFORMALS FREE!
WITH INVITATION ORDER
AND THIS AD

GOLDSTEIN PRESS
OFFSET ON PREMISES
1502 - 16th AVENUE • BROOKLYN N.Y. 11204
CALL: UL 3-7444
OPEN SUNDAYS OUT OF TOWN ORDERS PROMPTLY TAKEN CARE OF

Who's Not Qualified?

IN THIS DAY of specialization even particular *mitzvos* seem to have become the sole priority of certain groups. One of the claims made against the practical effectiveness of Reform and Conservative Judaism is that they do not have a learned laity—that virtually the only people associated with these groups having a smattering of knowledge are those professionally involved with them. It is a sorry commentary that in a much more subtle way Orthodox Jewry is apparently suffering, to some extent, from a similar sickness.

In a letter to the editor (Sept. 1973) it was suggested that the imperative of being *Mekarev Rechokim* articulated by Rabbi Moshe Feinstein שליט"א be extended to *graduates* of yeshivos and seminaries, because "for them, in contrast to yeshiva students, not only is there no wrestling with the soul regarding *bitul Torah*, for them such a program is their salvation." After having explained at length what fine products yeshiva graduates are, they are matter-of-factly maligned as experiencing "no wrestling with the soul regarding *bitul Torah* . . ." Because someone is no longer an enrolled student in a yeshiva, according to this assumption, *bitul Torah* is no longer an issue. For a "lay" person who has only two or three hours a day for Torah

study instead of twelve, there is no need to wrestle with the soul as to how to spend his time, and so the decision to re-assign the few precious hours one does have for *Kiruv Rechokim* will not engender the inner turmoil a yeshiva student experiences.

No doubt Rabbi Feinstein did not purposely exclude yeshiva graduates as a group in his statement. Nevertheless, one would be hard put to assume that someone for whom *bitul Torah* is not at least a soul wrestling affair is at the same time someone who "bases his entire ideology on G-d's Torah . . .," someone who is "meticulous in adhering to the teachings of our Torah leaders and not misled by false ideologies"—the only type of person properly equipped for attracting the non-committed Jew, according to Rabbi Feinstein. Indeed, once one suffers the loss of insight into the importance of Torah learning, which must necessarily accompany any lack of concern with *bitul Torah* (*bitul Torah* per se is not being considered here, but rather the lack of concern, the lack of soul-wrestling, regarding *bitul Torah*), then that person's qualification as one "whose spiritual stamina is fortified by the Torah" becomes seriously questioned.

R. DAVID ADLIN
Baltimore, Maryland

Mr. Adlin, a psychologist, is a *musmach* of Yeshiva Ner Israel — Baltimore, Maryland.

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

CREATORS
OF
FINE
COLOR
PHOTOGRAPHY
ZELMAN STUDIOS
623 CORTELYOU ROAD
(OFF OCEAN PKWY)
BROOKLYN, N.Y. 11218

(212) 941-5500

WANTED

Tefillin for Israeli soldiers who've suddenly realized they need pairs of their own. — Contact Agudath Israel / 5 Beekman St. / N.Y.C. 10038 / (212) 964-1620.



UNITED

Chevra Kadisha D'chasideim

Har Hamnuchot • Eretz Hachaim

Founded 1856

BURIAL IN JERUSALEM

AND ALL CEMETERIES IN ISRAEL

**maalin Bakodesh
SOCIETY**

44 CANAL ST.

NEW YORK CITY 10002

Nr. E. Broadway Sta. "F" Train

Day & Nite Phone

925-2277 - 8

In Canada:

Chevra Kadisha

of United Jewish Congregations

Montreal Tel.: 273-3211



Words of Judgment

To the Editor:

Regarding the prophetic words of Rav Meir Simcha זצ"ל in your Elul issue, wherein he predicts that a holocaust will descend upon those who equate Berlin with Jerusalem because they live there comfortably, I would like to call your attention to a fascinating entry recorded in the *Seder Hadoros* under the date 5380 (1620 C.E.):

In his youth Rav Yosef Chamosh learned in the Yeshiva of HaGaon Pinchas Segal, the Rav of Fulda. In the year 1620, he said in the name of his rebbi, HaGaon Valk, the author of the SMA (Sefer Me'iros Eina'im on Choshen Mishpat), that the reason terrible edicts are continually issued against the holy community of Worms more than other Kehillos and provinces is as follows: After the churban Bayis Rishon (destruction of the first Bais Hamikdosh), the first Jewish settlers arrived in Worms. At the end of the seventy years of exile, the dispersed Jewish People returned to Eretz Yisroel and Jerusalem, but the

people of Worms did not return. The people of Jerusalem wrote to the Kehilla of Worms urging them to return so that they could be Oleh Regel to Yerushalayim, which was very distant from Worms. But the people of Worms paid no heed to the words of Jerusalem and they wrote back this reply: "Sit where you are in the great Jerusalem and we will live here in our small Jerusalem." For, at that time, the Jews were very respected in the eyes of the Prince and the Gentiles, and they were extremely wealthy. Because of this, Worms suffered from incessant persecution more than other places.

AVROHOM CHAIM FEUER
Wickliffe, Ohio

(Rabbi Feuer is a member of the *Kolel* of the Telshe Yeshiva, and a frequent contributor to these pages.)

Editorial Suggestion

Dear Editor:

Verbosity and rhetoric sometimes tire. As an editorial change of pace, I would like to propose the insertion in your magazine of small anecdotes pertaining to terse sayings of *Gedolei Hador*—*frumkeiten*, beautiful thoughts, *gute verter* which should not be left untranscribed for our generation. There are those of Reb Moshe which bear repetition, as well as others. . . .

May I repeat something told to me by a neighbor, a *talmid* of Horav Hutner, who was present at his *seider*. His remark bears the mark of immortality.

Horav Hutner was splashed by wine spilled inadvertently by his brother-in-law at the *seider*. His *kittel* sustained a large stain and was quite red. With the grace of a great man, he immediately remarked, "A *kittel* from the *seider* not stained with wine is like a Yom Kippur *machzor* not wet with tears."

I cannot elaborate on the impression left on the *talmid*. I just learned a *perek mussar*. My *machzor* will be wet נ"א on Yom Kippur.

BEREL BELSKY, Brooklyn, N.Y.



DISTINGUISHED WEDDING BEGINS WITH ITS INVITATION,

THE SPECIAL MARRIAGE BEGINS WITH ITS KETHUBA....

You are cordially invited to a private viewing of Rembrandt Associates exclusive line of Wedding Invitations and Kethubahs for the discriminating—at very moderate costs.

Rembrandt Associates—creators designers and printers of the scroll, tassle, photomontage and other fine invitations.

Duk Engelhardt Shimie Silver by appointment only (212) 532-0300
Rembrandt Associates Advertising Ltd. 49 West 27 Street, N.Y.C. 10001

REMBRANDT ASSOCIATES ADV. LTD.

The principles of business life insurance simplified.

Facts from New York Life

The chances are you already have life insurance—personal life insurance—to protect your family in the event of your death. This is the traditional role of life insurance—to create an estate for your family.

But, increasingly, businessmen are looking at another use for life insurance. Business life insurance. Its role is quite different—to conserve the business estate you've already created.

Although individual situations may differ, business life insurance can protect your interests in four basic ways.

1. Keep the business going

If you're part owner of a business—either a partnership or closely held corporation—the death of a partner or associate could mean liquidate the business at a distress price to compensate the deceased's family for their inherited share. Or even be forced to accept unwanted partners.

The solution: a buy-sell agreement funded by business life insurance in amounts equal to the interest of each owner. As survivor, you get full title to the business, and the deceased's estate gets a previously agreed-on purchase price in cash.

2. Set a fair value

If you should die first, a buy-sell agreement funded by business life insurance would create a guaranteed market for your interest *at a price you established*. Your family would be assured of receiving the full value you placed on your share of the business.

3. Protect stability

Almost every successful company has at least one man or woman whose loss would be reflected in the company's earnings statement. A genius in research. A super sales manager. A hard-to-replace executive.

A business life insurance plan called Key-man can indemnify your company against the financial reverses that frequently follow the death of such an employee. It can provide cash to use where it's needed most—even to find and train a new key man.

4. Help hold key employees

A common problem for the smaller company is how to provide fringe benefits to attract and hold an employee without unduly burdening the company.

One answer is to offer valuable life insurance protection through a creative plan called Split Dollar.

This plan calls for the company and the employee's beneficiaries to split the policy proceeds in a way that provides an attractive fringe benefit to the employee at very little real cost to the company.

If you'd like detailed information on how business life insurance can be made to work for you, call BEN GIFTER. He'll be glad to give you the facts.

Life, Health, Group Insurance, Annuities, Pension Plans

BENJAMIN B. GIFTER

Member National Association of Life Underwriters
Business and Personal Insurance Planning

217 BROADWAY

NEW YORK, N. Y. 10007

Bus. (212) 267-3363



**We guarantee
tomorrow today.**

New York Life Insurance Company, 51 Madison Avenue,
New York, N. Y. 10010. Life, Health and Group Insurance,
Annuities, Pension Plans.

A call to Jews throughout the world for a "mass Torah revival in the aftermath of the Yom Kippur War," as well as a broad range of programs to intensify Jewish religious observance and outreach programs to estranged Jewish youth, emerged from the 51st National Convention of Agudath Israel of America, which closed its three-day session in Atlantic City, N. J. on Sunday, November 25th. The entire gathering met under the impact of the mideast crisis, and although Agudath Israel's broad range of programs on the American scene were also discussed, the recent events in Israel dominated the deliberations.

Close to three thousand delegates and guests from all over the Americas and Canada, Europe and Israel participated in various sessions of the Convention, and they eagerly sought guidance from the world-renowned Torah scholars who were the major speakers at the conclave, —(many of whom are pictured on these pages). In addition to addresses by the Roshei HaYeshiva who were present (see pages 6-8), warm greetings conveyed by Hagaon Horav Eliezer Menachem Shach, Ponevezer Rosh Yeshiva, were read to the Convention. Greetings from the Gerer Rebbe were conveyed personally by Rabbi Pinchas Lewin.

At the same time that the Convention sought means of marshalling public support for Israel's material and spiritual needs, it was extremely critical of the fact that Israel did not establish Saturday as its national car-less day, but instead left to each citizens the choice of day for not driving. "If Belgium and Holland can choose Sunday, their Sabbath, for the car-less day, then our Holy Land should certainly select the Jewish Sabbath as the suitable day to save gasoline," a resolution read, calling upon the Israeli government to alter its position.

The Convention also adopted resolutions to provide Israeli soldiers with *Tefillin*, expand the Agudist youth organization's "Jewish Education Program" for uncommitted Jewish youth, create a task force to research new constitutional legislative vehicles for government aid to non-public school parents, enlarge the organization's educational projects for youth and adults, increase the scope of the Commission on Senior Citizens of Agudath Israel, and renew its commitment to help Russian Jewry.

Among the rabbinical dignitaries and Yeshiva heads not pictured on these

AGUDATH ISRAEL OF AMERICA



LOUIS J. SEPTIMUS, Convention Chairman, opening keynote session on Saturday night. Seated at the dais (from l. to r.) are: Rabbi Schneur Kotler, Rabbi Boruch Sorotzkin, Rabbi Moshe Horowitz—Bostoner Rebbe (Brooklyn), Rabbi Pinchas Lewin, Rabbi Yaakov Ruderman, Rabbi Moshe Feinstein, Rabbi Yaakov Perlow, Rabbi Gedalia Schorr, Rabbi Shraga Grossbard, Rabbi Moshe Sherer, Rabbi Chaskel Besser.

pages, who addressed the convention are: Rabbi Levi Yitzchok Horowitz, Bostoner Rebbe (Boston); Rabbi Dov Greenbaum (Yeshiva of Spring Valley); Rabbi Yekusiel Bittersfeld (Mesifita Be'er Shmuel); Rabbi Tuvia Goldstein (Yeshiva Emek Halacha); Rabbi Avrohom Chaim Levin (Telshe Yeshiva—Chicago); Rabbi B. Lezerovsky (Philadelphia); Rabbi Yaakov Perlow (Beis Medrash Yeshurun); Rabbi Gavriel Beer (Jerusalem); Rabbi Shlomo Rotenberg; Rabbi Mendel Chodrow; Rabbi Isaac Small (Chicago); and Rabbi David Weinberg (Jerusalem).

Reports on youth activities were delivered by Rabbi Joshua Silbermintz (Pirchei A.I.), Yosef Bleier and Rabbi Menachem Lubinsky (Zeirei A.I.), and Yosef Chaim Golding (JEP).

A new administration was elected at the Convention, which also re-elected a presidium consisting of Rabbi Moshe Feinstein, chairman; Rabbi Moshe Horowitz (Bostoner Rebbe), vice-chairman; Rabbi Shneur Kotler, Rabbi Nochum Perlow, Rabbi Boruch Sorotzkin, Rabbi Chaskel Besser (chairman of the executive committee), and Rabbi Moshe Sherer (executive president).

Also elected at the Convention were: Rabbi Gedalia Schorr (Chairman, National Council); Mr. David H. Turkel (Chairman, Vaad Hapoel); Dr. E.L. Bodenheimer, Rabbi Leib Cywiak, Rabbi Yaakov Goldstein, Messrs. Chaim Hertz, David Klein, Julius Klugmann, Shmuel Roth, and Rabbi Menachem Shayovich (Vice-Presidents); Messrs. Benjamin Fishoff, Wolf Friedman, Frank H. Klein (Treasurers); Mr. Joseph Friedenson (General Secretary); Rabbi B. Borchardt (Recording Secretary). In addition to a

rostrum of other officers, the Convention elected a Vaad Hapoel and regional Vice-presidents.

ZEIREI AGUDATH ISRAEL

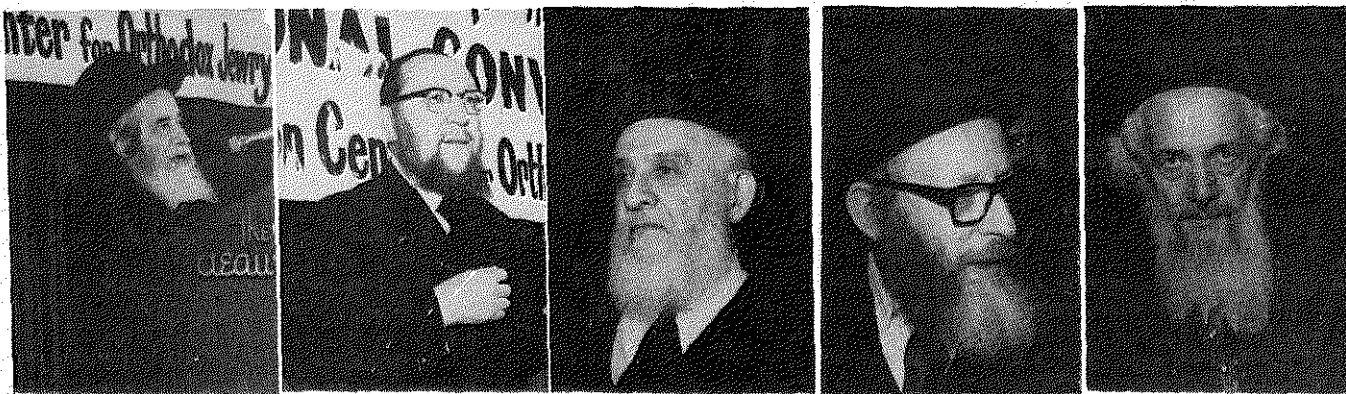
TWO HUNDRED DELEGATES from all parts of the United States and Canada attended the Convention of Zeirei Agudath Israel—the Agudah's vibrant youth organization—which was held in conjunction with the Convention of the parent organization. A number of lively and stimulating sessions were held including: "The Role of the Ben Torah in Klal Yisroel's Crisis," featuring Rabbi Pinchas Lewin of Israel, and Rabbi Avrohom Chaim Levin of Telshe—Chicago, chaired by Rabbi Avrohom Fishelis; also, a provocative session entitled "Agudath Israel on the Firing Line," featuring Rabbi David Refson (Neve Yerushalayim), Rabbi Nosson Scherman (Yeshiva Karlin-Stolin), and Rabbi Nisson Wolpin (*The Jewish Observer*) as discussants, and Rabbi Yonah Blumenfrucht as Chairman. □

NSHEI AGUDATH ISRAEL

THE AGUDIST WOMEN'S ORGANIZATION, Nshei Agudath Israel of America, held special sessions for its members during the national Convention of Agudath Israel, during which reports were rendered on the important work of the organization especially for children's institutions in Israel, whose responsibilities have grown manifold since the advent of the Yom Kippur War.

Nshei sessions featured lectures and addresses by Rabbi Shlomo Margolis (Boston), Rabbi Jacob Perlow, Rabbi B. Leizerowsky, Rabbi Gavriel Beer, and Rebbetzin Sorotzkin (Cleveland). □

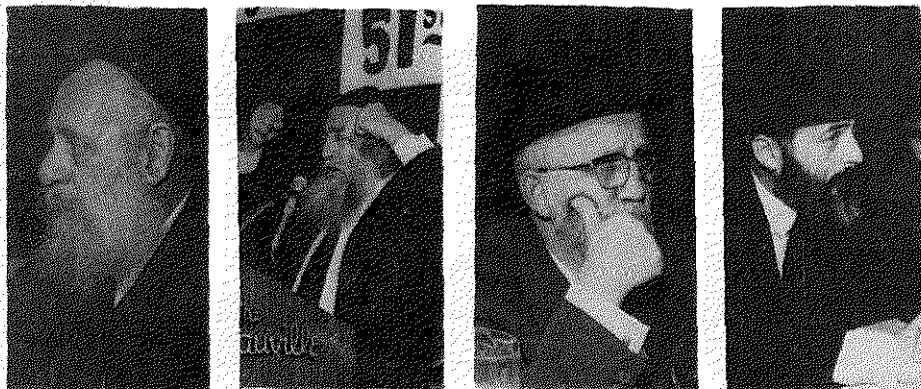
51st ANNUAL CONVENTION — A REPORT



AMONG THE TORAH LUMINARIES who addressed the Convention on themes related to the Yom Kippur War and the individual Jew's responsibility to *Klal* were: Rabbi Nachum Perlow (Noveminsker Rebbe), Rabbi Boruch Sorotzkin (Telshe Yeshiva—Wickliffe, Ohio), Rabbi Moshe Horowitz (Bostoner Rebbe—Brooklyn), Rabbi Schneur Kotler (Beth Medrash Gevoha—Lakewood), and Rabbi Gedalia Schorr (Mesifita Torah Vodaath).

(lower l.) Horav Moshe Feinstein and Horav Yaakov Yitzchok Ruderman entering the Convention hall (accompanied by Rabbi Menachem Shayovitch who heads Agudath Israel's Commission on Legislation and Civic Action).

VISITORS FROM ABROAD ADDRESS THE CONVENTION



AMONG THE FOREIGN DIGNITARIES who addressed the Convention were (from l. to r.): Rabbi Pinchas Lewin (Chairman, Israel section of Agudist World Executive Organization), Rabbi Shraga Grossbard (Director General of Chinuch Atzmai), Mr. Boruch Cymerman (Vice-president of Agudath Israel of Great Britain), and Rabbi Shmuel Aryeh Levine (Head of Kollel in Buenos Aires, Argentina).

THURSDAY NIGHT ENGLISH LANGUAGE SYMPOSIUM



THE TOPIC was a vital one—"Kiruv Rechokim (Reaching Out to the Uncommitted Jew), the Ends and Means: A Search for Guidelines." Those who spoke were articulate and eminently qualified to discuss the topic. The speakers were: Rabbi Meir Belsky (right), Memphis Tenn.; Rabbi J. David Bleich (sec. right), N.Y.C. The discussants (from l. to r.) were: Rabbi

David Refson, Jerusalem; Rabbi Aaron Brafman, Far Rockaway; and Rabbi Yisroel Belsky, Brooklyn. The moderator of the session was professor Aaron Twersky (Hofstra U.). Presentations were followed by a stimulating question-and-answer period from the audience.

ArtScroll, the leader in custom invitations,
now offers an exciting new breakthrough —

COMPU

Scribe

ArtScroll's craftsmen
have translated all
forms of Hebrew
lettering into the
language of
revolutionary
Computer
Typesetting



Now you can select your typestyle — from beautiful traditional hand lettering to elegant striking modern type — and within ONE DAY your proof will be ready. Only at ARTSCROLL!

BECOME AN ARTSCROLL INVITATION AGENT!

Request our newly published Album of "Invitations to Reflect the Elegance of the Occasion". Please write for information. Dealer inquiries invited.

ARTSCROLL STUDIOS LTD.

212 FIFTH AVENUE / NEW YORK, NEW YORK 10010 / [212] 689-9832