

THE RAV LEARNS CHUMASH: HISTORY AND HASHKAFAH

Jacob J. Schacter

In honor of the publication of the Chumash Mesoras HaRav
OU Press

October 27, 2013

Lebenslauf.

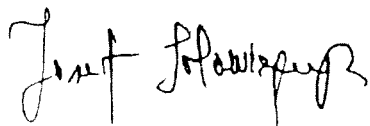
Ich, Josef Solowiejczyk wurde
am 27. Februar 1903 zu Pruzana (Polen) geboren.

Im Jahre 1922 absolvierte ich das humanistische
Gymnasium zu Dubno. Daraufhin bezog ich im Jahre 1924
die Fr. Polnische Universität, zu Warschau, wo ich
drei Semester Staatswissenschaften studierte.

Im Jahre 1926 kam ich nach Berlin und bezog die
Friedrich-Wilhelms-Universität. Nach Ablegung der
vorgeschriebenen Ergänzungsprüfungen am Deutschen
Institut für das Studium der Ausländer wurde ich mit
Vollmatrikel inskribiert. Ich befasste mich mit
philosophischen, nationalökonomischen und hebräischen
Studien.

An dieser Stelle möchte ich meinen innigsten und
herzlichsten Dank meinen hochverehrten Lehrern,
Herrn Geheimrat Prof. Dr. Heinrich Maier und Herrn
Prof. Dr. Max Dessoir aussprechen. Ferner gilt mein
Dank dem Herrn Prof. Dr. Eugen Mittwoch und Herrn
Prof. Dr. Ludwig Bernhard.

cand. phil.



הרבנים אמרו לידי שיש להקדים לימודי חז"ל ללימודי חשבון

בשנת ה'תר"ץ

הרב משה הלוי ז"ל

הרב בנימין זאבאבוביץ

הרב פנחס קאץ ז"ל

הרב אברהם הלוי ז"ל

אשר היה לי מורה ורבוץ סיון הנדלר זצ"ל

הרב פרוינדל

הרבנים חיים הלוי | סאלאוויצקי
הרב יעקב

I, Joseph Solowiejczyk, was born February 27, 1903, in Pruzna, Poland. In 1922 I graduated the liberal arts "Gymnasium" in Dubno. Thereafter I entered in 1924 the Free Polish University in Warsaw where I spent three terms, studying political science. In 1926 I came to Berlin and entered the Friedrich Wilhelm University. I passed the examination for supplementary subjects at the German Institute for Studies by Foreigners and was then given full matriculation at the University. I took up studies in philosophy, economics and Hebrew subjects.

I wish to express my sincere and hearty thanks to my highly honored teachers, "Geheimrat," Professor Dr. Heinrich Maier and Professor Dr. Max Dessoir. Furthermore, my thanks go to Professor Dr. Eugen Mittwoch and Professor Dr. Ludwig Bernhard.

In the twenties I became acquainted with Joseph Dov Soloveitchik, a young man who had just arrived in Berlin from Warsaw, where his father, Rabbi Moshe Soloveitchik, was the principal of the Tahkemoni School, in order to study philosophy at Berlin University. And this is the tale how I first met him. On Friday evenings I often davened at the Adath Yisrael synagogue in Siegmundhof. On one such occasion, shortly before the service began, the brother-in-law of my colleague and friend, the pediatrician Dr. Jakob Levy, Dr. Silbermann, came up to me and said: "Please, just look around to the back. Whom do you see there at the back, I mean the young bachur?" I did as I was told, turned to Silbermann and said: "So what?" He replied: "Please take another look. Do you know who it is that stands here? That's a grandson of Rabbi Chaim Soloveitchik, the Brisker Rav. Already now he is an *illui* and one day he will be a "*chad bedoro*".

That turned out to be true prophecy, because to this day Rabbi Joseph Dov Soloveitchik, the Bostoner Rav, is the recognized authority of *mitnaged* Jewry. It is more than a year since he - Principal of Yeshiva University in New York - has died. He was a unique and great teacher of generations of students, leading the way as a philosopher of religions. He was one of the giants among the 20th century rabbinic authorities.

It did not take long for us to become well acquainted and then good friends. He often came to our house in Berlin, one of the few where he was able to eat without hesitation, even on Pessach. In this connection I should like to relate an unforgettable episode. During a visit, a few days before Pessach, he replied to my wife Raya's invitation that he be our guest on Seder night: "Great, but could I ask to be present when you kasher the cooking stove?" "With pleasure," said Raya, "but with the request that you tell me quite honestly, if something is not done correctly. I shall do it the way I learnt it from my Bobbe". Joseph Dov came at the appointed time for kashering the stove. After a while he disappeared suddenly. "Oi," said Raya, "I've obviously failed the test". But lo and behold, a little later a magnificent bunch of flowers arrived, in acceptance of our invitation to participate in our Seder. It was on that occasion that I first got to know the famous Brisk shi'urim, for example: "*Kezayit matzah and kezayit maror*."

This friendship with Joseph Dov Soloveitchik opened up a completely new world for me. In the past I had frequently had the opportunity to become acquainted with *gedolim* from eastern Europe. Joseph Dov did not, however, fit into this category. The clarity of his analytical way of thinking, the phenomenal mastery of the Talmud, including *Rishonim*, was fascinating for a Jew born and bred in Germany. I had the *zechut* to study *Masechet Sanhedrin* with him. Unforgettable!

To any *halachic* question that I put to Joseph Dov I generally received the answer on the spot with the relevant quotations from the *makor*, Rambam, as well as other *Rishonim*. There is no doubt that Joseph Dov Soloveitchik exerted a strong influence on me, and it was through him that I came to fully realize the true nature of halachic thinking. I should like to point out that Joseph Dov did not isolate himself from the world, on the contrary. Perhaps, these days certain circles do not want to admit this, after all, he had studied philosophy under Professor Hermann Meyer and mathematics at Berlin University where he made his Ph.D. *summa cum laude*. During the examination Professor Meyer asked him: "Well, Mr Soloveitchik, what can you tell me about Maimonides?" that was a real challenge for Joseph Dov, and he explained to the German professor of philosophy the Rambam's significance for the historical aspect of philosophy. After a couple of sentences Professor Meyer interrupted him: "All right, Mr. Soloveitchik, I see that you know who Maimonides was."

בצ"ח

טוניה לויט

יוסף דוב הלוי סאלאווייצ'יק

מוזינים את כבודו להשתתף בחגיגת נשואיהם, שתתקיים, ברצות ד',

ביום ג' א' תמוז תרצ"א (16 יוני 1931) כאן. (Kijowska 4)

וויילנה.

The
30/1/40
Report
Liverpool,
England

9

LIST OR MANIFEST OF ALIEN PASSENGERS FOR THE UNITED STATES

S.S. *Mahe* Passengers sailing from *London* 19 *32*

No.	Name	Age	Sex	Birthplace	Occupation	Remarks
1	Dr. Joseph Soloweltchik	28	M	Poland	Rabbi	
2	Dr. Joseph's wife		F	Poland		
3	Sarah Soloweltchik		F	Poland		

9

www.therav.net

BROOKLYN DAILY EAGLE, NEW YORK, MONDAY, AUGUST 29, 1932

Rabbi Is Detained

Dr. Joseph Soloweltchik, 28, a Polish rabbi, his wife and their daughter, Sarah, who arrived on the Baltic, were sent to Ellis Island pending a hearing on their status. Rabbis waited in vain at the pier for the appearance of the rabbinical scholar and descendant of rabbis.

Dr. Soloweltchik is the son of Dr. Moses Soloweltchik, professor of Talmud at Yeshiva College here. At the age of 2 he was able to read Hebrew with ease and at 12 he had written manuscripts on religious questions.

RABBI M SOLOVEITCHIK
435 77 WASHINGTON AVE.
NEW YORK N.Y.
OP - 4-6675 EXTENSION 5-7268

משה הלוי סאלאוויצ'יק
כהן ראש המסדר המסיתי
סניף דרום תל אביב

הנה נאמר כי כל המעשה הזה
הוא מעשה של אהבה

[illegible]

ANNE

National Archives and Records Center, Washington, MA

UNITED STATES OF AMERICA No. 254722

DECLARATION OF INTENTION
(intended for all purposes seven years after the date hereof)

District of Massachusetts In the 1st District
of the United States of Boston

Joseph Solovietzky
born June 16, 1931 at Warsaw, Poland
married June 16, 1931 at Warsaw, Poland
on June 16, 1931 at Warsaw, Poland
I have 1 child, and the name, date and place of birth,
May 15, 1932 Berlin Germany Joe with me

I, Joseph Solovietzky, do hereby make a declaration of intention, Number 100
to the United States of America from Berlin Germany
entry for permanent residence in the United States was at New York
on Aug 29, 1932

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, sovereign, or authority, by name, to the prince, potentate, state, or sovereignty of which I may be at the time a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and the photograph affixed to the duplicate and triplicate hereof is a likeness of me; No other act.



Subscribed and sworn to before me in the office of the Clerk of said Court, at Boston, Mass. this 10th day of April, anno Domini 1933 Certification No. 1-100722 from the Consular officer of Immigration and Naturalization showing the lawful entry of the declarant for permanent residence on the date stated above, has been received by me. The photograph affixed to the duplicate and triplicate hereof is a likeness of the declarant.
Joseph Solovietzky
[Signature]
JAMES S. ALLEN
Clerk of said Court
U. S. DEPARTMENT OF LABOR
IMMIGRATION AND NATURALIZATION SERVICE

UNITED STATES OF AMERICA No. 254725

DECLARATION OF INTENTION
(intended for all purposes seven years after the date hereof)

District of Massachusetts In the 1st District
of the United States of Boston

Toma Solovietzky
born in Vilna Poland
married June 16, 1931 at Warsaw, Poland
on June 16, 1931 at Warsaw, Poland
I have 1 child, and the name, date and place of birth,
May 15, 1932 Berlin Germany with me

I, Toma Solovietzky, do hereby make a declaration of intention, Number 100
to the United States of America from Berlin Germany
entry for permanent residence in the United States was at New York
on Aug 29, 1932

I will, before being admitted to citizenship, renounce forever all allegiance and fidelity to any foreign prince, potentate, sovereign, or authority, by name, to the prince, potentate, state, or sovereignty of which I may be at the time a citizen or subject; I am not an anarchist; I am not a polygamist nor a believer in the practice of polygamy; and the photograph affixed to the duplicate and triplicate hereof is a likeness of me; No other act.



Subscribed and sworn to before me in the office of the Clerk of said Court, at Boston, Mass. this 10th day of April, anno Domini 1933 Certification No. 1-100723 from the Consular officer of Immigration and Naturalization showing the lawful entry of the declarant for permanent residence on the date stated above, has been received by me. The photograph affixed to the duplicate and triplicate hereof is a likeness of the declarant.
Toma Solovietzky
[Signature]
JAMES S. ALLEN
Clerk of said Court
U. S. DEPARTMENT OF LABOR
IMMIGRATION AND NATURALIZATION SERVICE

Event Scheduled for December 25 at Temple Israel Meeting House — Rabbi Goldstein Guest Speaker.

In line with our editorial advocacy to popularize the Festival of Chanukah, we are pleased to announce that a joint brotherhood Chanukah Festival will be held Sunday evening, December 25, at 8 o'clock, at the Temple Israel Meeting House. The principal guest speaker will be Rabbi Israel Goldstein, honorary president of the New York Board of Jewish Ministers, and spiritual leader of Congregation Sholom Tzedek of New York.

The program will consist of participation by prominent local rabbis, presidents of affiliated Brotherhoods, well known cantors and singing by the combined choirs of Temple Israel, Temple Ohabei Shalom, Temple Mishkan Tefila, Temple Kehillath Israel, Temple Beth El, Lynn, and Temple Beth El, Chelsea.

A beautiful and inspirational religious ceremonial has been prepared which will linger in memory for years to come.

Affiliated Brotherhoods

Temple Beth El Brotherhood, Chelsea.
Temple Beth El Brotherhood, Lynn.
Temple Beth Emanuel Brotherhood, Worcester.

Temple Beth El, Chelsea.
Temple Beth El, Lynn.

WILL HELP DISBURSE \$5,000.000

Mr. Louis E. Kirstein is

Polish-Jewish Deputies Express Distrust of Present Lemberg Investigations

Warsaw, Dec. 16 (JTA).—The Jewish Deputies in the Polish Sejm, including the members of the Club of Jewish Deputies, the Pro-Government Jewish Deputies and those of other parties, have made a demand for the removal from their posts of the three principal executive officials in Lemberg: the Governor, the Chief of Police and the head of the Security Department. They also informed the Minister of Interior that they cannot trust the investigations at present being conducted in Lemberg on the Ministry's instructions, so long as the investigation was under the authority of persons, who, the Jewish Deputies were convinced, themselves carried the responsibility for tolerating and for failing to suppress the disturbances as soon as they began to develop.

DUE TO ILLNESS

Most well known established tonic and brewing business. Equipment includes following: Electric Milling, washing, labeling, canning and filling machines. 1830 Res truck, 2,000 cases and bottles.

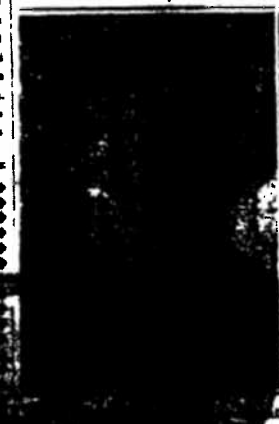
Gregory Incorporated

Attorneys-at-Law
204 Old South Building, Boston
Library 6273

Dr. Soloveitchik Installed at Temple Beth El

As Head of Eleven United Orthodox Congregations in Boston

Rabbi Joseph Ber Soloveitchik was installed on Sunday as rabbi of 11 United Greater Boston ortho-



odox congregations. He was installed on Sunday as rabbi of 11 United Greater Boston ortho-

odox congregations. He was installed on Sunday as rabbi of 11 United Greater Boston ortho-

odox congregations. He was installed on Sunday as rabbi of 11 United Greater Boston ortho-

odox congregations. He was installed on Sunday as rabbi of 11 United Greater Boston ortho-

odox congregations. He was installed on Sunday as rabbi of 11 United Greater Boston ortho-

ABIE'S IRISH ROSE

Boston — The Boston school committee sought a woman trustee officer who could speak as well as understand Yiddish, so that parents of Jewish children who have not yet mastered the English language could tell her their troubles. The committee found one — Miss Irene E. Donovan, an Irish lass as ever trod the Emerald Isle. Miss Donovan speaks Yiddish fluently.

PHILANTHROPIES LEFT COURT, ONCE WORTH MILLIONS, LEFT ONLY \$2,500

Additional Pledges Reported Indicate Receipts of \$406,128 — 9,788 Contributors

Additional pledges received since the close of the active campaign have swelled the 1932-33 Associated Jewish Philanthropies drive total to \$406,128. Harry Liebowitz and Max E. Wyman, treasurers, announced. The number of pledges, 9,788, made to the current campaign exceeds last year's record, the latest report shows.

The leading contribution received during the past few weeks is that of the New Century Club. Albert Hurwitz, president, announced that the club at its last meeting had voted to subscribe \$500 to the Philanthropies. The Boston Lions Club, of which Myer Papp is president, contributed \$200. The Women's Division, under the chairmanship of Mrs. Hyman Friedman, has reported \$23,344 to date, representing 4,088 individual contributions as compared with \$2,412 for the same period last year. The drive showed marked increases in the number of contributions over last year with Brookline, Brighton and Allston leading with 1,488, followed by Roxbury, 1,199; Dorchester, 847; North End, 788; and Belmont, 22.

Included in the contributions received recently are the following: \$200—Anonymous, Boston Lions Club, Prof. Nathan Isaacson and Morris E. Seib.

\$198—Boston Dye House Employees.

\$150—Dudley Leather Co., Ford Mfg. Co.

\$100—Anonymous, Jesse Aronson, Lucius Beer, & Son, James J. Phares, Foss & Co., J. Greenbaum, Haley Cate, Rockwood Co., Hood Rubber Co., Walter A. May Jr., Harris Perlman, Reading Rubber Mfg. Co., Richman Bros., J. I. Schuler, Benjamin Segal, Thier Mfg. Co., Edward Wales.

\$75—Bogen & Tannenbaum, M. and Mrs. Alan Reinert, Harold Wald.

\$50—Superior Clothing Co., Samuel J. Aaronson, Arrow Shoe Co., Mr. and Mrs. Benjamin Berenson, Rod & Son Records Publishing Co., J. D. Borstein, Inc., Chandler & Co., A. H. Colby, Abraham Freedman, Mrs. Esther Friedman, Victor A. Friend, Dr. Maurice Gerstein, Glusman Brothers Mattress Co., Joseph Goodman, Alexander G. Gould, Harold Shoe Co., Edmond A. Heller, Robert F. Herlick, Howard Clothing Co., R. H. Korn, I. J. Lerner, F. Meagher, Mark Shoe Co., Milner Shoe Co., O'Brien Russell Co., John C. Paige & Co., Seacole Textile Co., Herman L. Shaw, Charles Slobosky, Frank Solomon, Walworth Co., Bruce Watkins.

Really Operator Who Built Garment District Buildings Had None at Death

Abraham E. Lefcourt, a really operator and head of corporations, which erected several large office and commercial buildings with an aggregate value of more than \$1,000,000 and whose personal fortune had been estimated at several millions, left an estate of \$2,500, according to the probate petition filed in the Surrogate's Court with the will of Mr. Lefcourt.

Mr. Lefcourt, who died November 13 in his apartment at the Savoy-Plaza, was 34 years old. He was born in Delaney street. He began his business life as a newsboy, later became a bootblack then a merchant, and eventually drifted into what he expected to be his life's occupation, manufacturing women's garments. But when the building boom came in the garment district along Seventh avenue, between 34th and 42nd streets, Mr. Lefcourt plunged into the business of putting up skyscrapers, several of which now bear his name.

In 1925 when Alan F. Lefcourt, his only son, was twelve years old, Mr. Lefcourt arranged to sell to him a five-story building at Madison avenue and 31st street valued at \$10,000,000. The boy was registered in his father's will dated February 3, 1931 at the Johns Hopkins Hospital in Baltimore. Mr. Lefcourt, who executed his will March 29, 1925 and never changed it, included his son as a legatee and wrote in the document a request that the son engage in the same line of business as his father, and in at the time of his death.

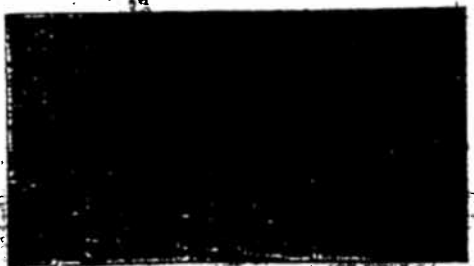
Jewish Institutions Remembered In Will

St. Louis, Dec. 14 (JTA).—The Jewish institutions which were remembered in the will left by Abraham E. Horwitz, founder and head of the National Clothing Co., of St. Louis, and widely known in the clothing business, who died in New York City a short time ago, bequest of \$2,500 was left to the Jewish Children's Home of which he was a member of the board of directors. The Jewish Home for the Aged will also benefit to the extent of \$2,000. Other bequests to charitable institutions here included \$1,000 to the Hillside Home for the Aged and \$500 to the Hillside Home for Children. Mr. Horwitz was a director of the Jewish Home for the Aged and a member of Temple Beth El, of the Froedquott Country Club.

WEINBERG & BEAL

Insurance
Hemlock 4430
Members of
HUGH T. CAMPBELL & CO.
111 Milk Street

The Most Beautiful Temple in New England



PUBLIC FORUM

Auspices of
BOSTON Y. M. H. A.
Corner Seaver St. and Humboldt Ave., Roxbury
Sunday Evening, December 18, 1932
Speaker—PROF. THOMAS NIXON CARVER
Subject—"The Escape from Poverty"
MUSICAL PROGRAM AT 8:00 O'CLOCK
Presiding—NATHAN A. HELLER
PUBLIC INVITED

DR. HERZOG VISITS YESHIVA

Dormitory Lounge To Be Provided

Social Hall Will Be Renovated And Furnished

Immediately after the Passover recess the second floor Dormitory Social Hall, which until now has been practically unused, will be turned into a study room and lounge and will be made available to dormitory students. This arrangement has been made possible through the efforts of Mr. S. Maurice Plotnick, dormitory supervisor, and the cooperation of the Wodens Organization, which has allocated funds for the purchase of the necessary equipment.

Fifty Leather Chairs

Provisions have already been made to furnish the room with about fifty leatherette armchairs, a dozen easy chairs and several couches. An adequate supply of periodicals and newspapers will be at hand for student use and it is hoped that writing tables will be procured in the near future.

In order to maintain a scholarly atmosphere in the lounge, a committee composed of dormitory residents, under the supervision of the dormitory supervisor, will be formed. It will be the duty of this committee to see that decorum is maintained and to eliminate all unnecessary disturbances. Although the hall is intended primarily for dorm residents, permission will be granted, at times, to clubs of the institution to use the room as a meeting place. However, requests for the use of the lounge in this manner will have to be submitted to and approved by Mr. Plotnick.

Dorm Room Plans

In keeping with this policy of dormitory improvement, plans are being pushed to have the main floor Social Hall refurbished to serve for social functions of the students. All dorm rooms which have not as yet been painted will be taken care of during the Passover recess. In addition, arrangements have been made to install permanent shelves in all rooms and shoe racks in each closet.

Chanover Lauds Actions Committee Before Council Last Monday Night

A lengthy report, concerning the proceedings and results of the Student Council's Actions Committee, was delivered by Hyman Chanover 41, president of the student body, at a regular Council meeting held last Monday night. In his statement, Chanover outlined fully the actions of this committee and enumerated in detail the events leading up to the decision of the Board of Directors.

Following this report, appropriations of \$25.50 to Hy Weissman in partial payment for his services as basketball coach, and \$5.00 to the athletic staff to cover expenses for the coming intra-mural baseball season, were unanimously passed. The final grant of \$22.00 was made for the purchase of a typewriter, which will be at the disposal of all

organizations under Council supervision. A loan of \$43.50 was extended to the Social Committee in event that Class Nite is held this semester.

After the presentation of a fiscal review of the basketball season by Milton Kramer 42, athletic manager, Council received for its approval financial reports of all Council supervised organizations.

Before adjourning, the appointment of Hyman Lass 41 as chairman of the Awards Committee was ratified. Assisting him will be Elvin Kosofsky 41, and the two other members to be appointed in the near future.

At a special Council meeting held Thursday, March 29, a vote of confidence was extended to the Commentator on its March 19th issue.

Varsity Show Scripts Ready For Production

Castings for parts in the forthcoming annual Varsity Show which will be held jointly with the Class Nite, will take place this Monday in the Dormitory social hall.

Tickets for this affair, which will be held Sunday, April 27, will be placed on sale today and can be procured from Elvin Kosofsky 41, chairman of the Social Committee, and Jerry Rosenblum 41, chairman of the Tickets and Publicity Committee. The price of admission has been placed at thirty-five cents per person. "The cooperation of the student body is necessary in order to make this affair a success," Kosofsky declared, requesting that everyone do his utmost in publicizing the affair and selling tickets.

Rabbis Belkin, Burack, Mirsky Named Editorial Board Of Halachic Quarterly

The Editorial Board of the Halachic Quarterly, consisting of three members, was appointed at a recent meeting of the Inter-Faculty Council. Mr. Samuel L. Sar, chairman, announced. The Board, which will be responsible for the organizing and editing of material, is composed of Rabbis Samuel Belkin, Aaron D. Burack and Samuel K. Mirsky.

Speaking for the Board, Rabbi Mirsky explained the purpose of the publication. Rabbi Mirsky concluded, "A need has been felt over a long period of time for a clearing house of writings, wherein scholars would be able to exchange their opinions on urgent vital problems of Jewish law. This clearing house, never before formed in the Diaspora, will tend eventually to become an authoritative source for the thousands interested in leading a true Torah life. It will thus fill a gap in Jewish life which such purely academic journals as Harpodes, valuable as they may be in their own right, do not fill."

It is hoped that the journal will be published by Elul.

The next regular meeting of the Inter-Faculty Council will be a dinner gathering in Rieta Hall, Tuesday evening, April 9.

Four Rabbis Invited To Join Faculty Here

At the last meeting of the Board of Directors, held last Thursday, March 27, it was voted to extend invitations to four of the outstanding scholars of present day Jewry to become members of the faculty of the Yeshiva and to deliver regular seminars to various senior classes.

The four rabbis who have received these invitations are Rabbi I. Rubinstein, former chief rabbi of Wilna and member of the Polish parliament; Rabbi Dr. C. Heller, former rabbi of Lomza; Rabbi Ritten of the Amoy St. Synagogue of Brooklyn; and Rabbi J. S. Solovitchick of Boston, and son of the late Rabbi Moses Solovitchick, of sainted memory.

Summarizing the purpose of the publication, Rabbi Mirsky concluded, "A need has been felt over a long period of time for a clearing house of writings, wherein scholars would be able to exchange their opinions on urgent vital problems of Jewish law. This clearing house, never before formed in the Diaspora, will tend eventually to become an authoritative source for the thousands interested in leading a true Torah life. It will thus fill a gap in Jewish life which such purely academic journals as Harpodes, valuable as they may be in their own right, do not fill."

Departments have also been set aside for the purpose of reviewing books of halachic nature.

Summarizing the purpose of the publication, Rabbi Mirsky concluded, "A need has been felt over a long period of time for a clearing house of writings, wherein scholars would be able to exchange their opinions on urgent vital problems of Jewish law. This clearing house, never before formed in the Diaspora, will tend eventually to become an authoritative source for the thousands interested in leading a true Torah life. It will thus fill a gap in Jewish life which such purely academic journals as Harpodes, valuable as they may be in their own right, do not fill."

It is hoped that the journal will be published by Elul.

The next regular meeting of the Inter-Faculty Council will be a dinner gathering in Rieta Hall, Tuesday evening, April 9.

DR. REVEL HESPED

Among the numerous memorial meetings held throughout the world in memory of the late Dr. Bernard Revel, of blessed memory, was a Hespel in Jerusalem, Palestine on the twelfth day of Kislev. It was just learned by Mr. Samuel L. Sar, secretary of Yeshiva.

The Osonum who participated in the memorial meeting which took place in the auditorium of the famous Yeshiva Meah Shearim, included Rabbis Joseph Gershon Horowitz, Isaac Jacob Wachtforgel, Yehonai Winkler, and Baruch Mar-

Senior Students Greet Chief Rabbi At Reception

Appearing for the first time at any institution of learning in America, Dr. Isaac Herzog, Chief Rabbi of Palestine, was welcomed to the Yeshiva last Thursday afternoon at a reception tendered him by the faculty and senior students of the school.

Arrives 2 p.m.

The noted scholar, arriving at 2 p.m. in the company of Messrs. Samuel L. Sar, Leon Gellman, Gedaliah Bublik and Mendel Gottesman, could not suppress tears of joy as he stood outside for a moment gazing at the imposing facade of the building. Surrounded by an entourage of Rothe Hayashiva, the guest, with flowing gray beard, horn-rimmed spectacles, top hat and majestic demeanor, presented an impressive and inspiring sight.

Dwelling on the great genius of the distinguished guest and his position as the spiritual leader of the world Jewry, Dr. Belkin, the first speaker, deplored the fact that the late Dr. Bernard Revel's expressed desire to welcome the Chief Rabbi of Palestine as a visitor to Yeshiva had, unfortunately, never materialized. "The passing of Dr. Revel, of blessed memory, followed closely by the demise of Rabbi Moses Solovitchick, of sainted remembrance, shocked us terribly and immersed us in profound dejection," he said. "Nevertheless, Rabbi Belkin concluded, 'diligent learning and study go on at Yeshiva as before, thanks to the indomitable spirit of both our Rabbis and students.'"

Rabbi Burack Speaks

Echoing Dr. Belkin's sentiments, Rabbi Aaron D. Burack, who followed, added his hearty words of welcome to Dr. Herzog and expressed the hope that Yeshiva would have the opportunity of benefiting from the great knowledge of the visitor in the coming weeks. Rabbi Burack also accentuated the fact that Yeshiva students have been tied by more than theoretical bonds to the Holy Land. "The lives of two of our best young men," declared Rabbi Burack, "were sacrificed for the love of Eretz-Israel in the 1927 Hebron massacre."

Rabbi Zalmanovitch, the following speaker, in expressing his immeasurable joy at the presence of the great guest within Yeshiva's walls, described the office of Chief Rabbi.

(Continued on Page 4)

Rubinstein Wins Fischel Award

Samuel W. Rubinstein 40, the recipient of the 1940 Jane Fischel Memorial Prize, was named early this morning from Mr. Jacob I. Harari, registrar.

The prize is awarded annually to the student writing the best essay on the Philosophy of Messianism in Orthodox Judaism, and was announced at the graduation exercises last June, however, due to a delay in the decision of the judges, the prize was not awarded at that time and had not been made definite until this week.



The Chief Rabbi Arrives At Yeshiva

להבטיחכם שאמישך לשאת את ארון הכרית של אבי הגדול זצ"ל. והארץ הרבה בנאומיו, ונאומו עשה רושם גדול על כל הועידה.

השיעור הראשון ביישיבה

ביום ג' אמר, מ"ו אייר, נכנס הנאון ר' יוסף רוב הלוי סולוביצקי שליט"א על מקום אביו הנאון זצ"ל, ביישיבת ר' יצחק אלחנן, ניר יארק. באותו יום אמר השיעור הראשון באולם ביהמ"ד של הישיבה, רוב רבני העיר ניו יארק והדירקטורין ובע"ב באו לשמוע השיעור הראשון. השיעור נאמר בסוגיא "אותיות נקנות במסירה". כל התלמידים גדולי תורה של הישיבה והראשי ישיבות התאספו במסיבה זו. כולם התפללו על שיעור הנאונים שלו בעמקות סברא.

לפני השיעור תאר את האחריות הגדולה עליו, והוא נכון למלא תפקיד אביו הנאון זצ"ל ביישיבה, להאיר אור התורה, לפני התלמידים, הדרך אשר ילכו בה, להבין ולהורות דרכי ד'. הנאון ר' יוסף סולוביצקי שליט"א יאמר שיעורים ביישיבה בימי נ-ד, בכל שבוע.

הנאון ר' אהרן קאטלער שליט"א

קבלת פנים נהדרה נעשה להנאון ר"א קוטלר שליט"א, מועד הרבנים בניו יארק רבתי, כן נתכבד לומר שיעור הלכה במתיבתא תורה ודעת.

הרב קוטלר עוסק בעת בהשתדלות לרכיש אפידיווייטס, ומיכיות עזרה להספקה ולהצלח ישיבה שלו, אשר רוב התלמידים המה בשלשה עיירות קטנות בליטה, ונחוצים שם לעזרה להספקה ולהצלח. ומעט התלמידים שהמה ביא- פאן נחוצים לעזרה להצלח, להביאים לכאן.

אדרסתו :

160 וולעס 95 סטריט, ניו יארק.

אגודת ישראל באמריקה

בקנדה, טורונטו, מונטריל תסע מלאכות של אגודת ישראל עם הנשיא הנאון ר' אליעזר סילבר שליט"א בראש.

נתקבלו מכתבים בלשכה מגדולי ישראל בפניו לין שנמצאו בורשה ד' מאות רבנים ואדמו"רים מכל ערי פולין, ערך ג' אלפים נפשות, וגועים ברעב, לשכת אגודת ישראל ישלחה על פסח איזו מאות תבילות לשם.

בקרב נבחר בלטימורי ודיטרויט. בבלטימורי עושים כל ההכנות ליסד שם בית ספר "בית יעקב" לנערות. "אגודת ישראל" עושה הכנות לקבלת פנים למורנו ר' יעקב רוזנחיים שליט"א נשיא אגודת הללו לאמריקה.

ועידה זו של אנו"י בלונדון הכריזה על אחוד המפלגות שעושים בשביל ארץ ישראל.

חג הנחת האבן למוסד הבנין של ישיבת "נר ישראל", בלטימורי, מד.

ביום א' י"ד אייר, (תש"א) התקיים חג התחלת הקמת בנין חדש עבור ישיבת "נר ישראל" בבלטימורי מד.

זה שמונה שנים, אשר נתיסר ישיבת "נר ישראל" בבלטימורי מד, במתי מספר תלמידים, וב"ה במשך שמנה שנים נתרבו מספר התלמידים יותר ממאה תלמידים גדולי תורה, מחונכים ביראת שמים, מצוינים במדות, הראוים להיות בעז"ה לתהלה ולתפארת, מנהיגי תהלות, תלמידים נוהרים מכל רחבי המדינה, ומספר גדול מקנדה, ותלמידים פליטים מיישיבות אירופה.

למנצח על השמינית מזמור, ראוי ליתן שיר ושבחה למיסד הישיבה הי ניהו הרב הנאון הגדול המפורסם, אוצר החכמה והיראה, פאר ישראל מוה"ר ר' יעקב יצחק הלוי רודערמאן שליט"א, רב ור"מ.

משם להפלא האיש הגדול הזה, לפני עשר שנים בא לכאן מיוראפ, ותלמודו בירו, ספרו הנפלא, "עבודת לוי" מלא בחריפות ובקיאות, סברות ועמקות, נאוני הדור שרי התורה משבחים ומפארים בהסכמתם לספר הזה, את הנאון המחבר שליט"א, לנאון גדול, בתי עצום ככל מקצועות הש"ס בכלי וירושלמי, מחדש חדשים כנאון עצום בעמקות נפלאה ובהבנה עצומה בכשרון מאוד נפלא.

102. For R. Hayyim's practice, see R. Izeleh's introduction to his father's *Nefesh ha-Hayyim*; אשר זכה וזכה את הרבים לא הניח ידו מלהגיד לבני עירו *ba-Hayyim*: אחר תפלת השחר פרשה מסדרא דשבוע יום יום R. Simhah Re'uven Edelmann, *ba-Tirosh* (Warsaw, 1901), 78a.

נהרגא כד הוינא בר שיתסר למדתי בקץ תקצ"ז ביישיבת וולאזין והרב הנאון האב"ד מ יצחק ז"ל הגיד לפני התלמידים יום יום אחר תפלת השחר פרשה בתורה מסדר השבוע

See also A. Kupernik, *op. cit.* (n. 41), cited in *ba-'Asif* III, 240 and E. Leoni, *op. cit.*, 100; M. Z. Neriah, *Pirkei Volozhin*, *op. cit.*, 541, n. 4; M. Zimowitz, *op. cit.*, 180.

R. Y. L. Hakohen Maimon was wrong when he wrote that the Neziv was the first after the Gaon of Vilna to teach the weekly Torah portion to his students. See *Sarei ha-Me'ah* (Jerusalem, 1965), V, 185.

J. Schacter,
"Closing of
Vdoshin Yeshiva,"
Torah U-Madda Journal,
vol. 2

מצה ארזות סימן ארז

יארד חת"פ, "מצה ארזות סימן ארז" - גרסא ירושה או פוגמה?
חמ"פ חת"פ (סג"ת, גרס"ת), עמ' 67-79.

ה"פ, "מצה ארזות סימן ארז" כבירות סיפואג' דגדרי הרמזות,
חמ"פ חת"פ (סג"ת, גרס"ת), עמ' 65-93.

ה"פ חת"פ, "מצה ארזות סימן ארז" אינאפריט צמח היסטוריה
דבירות הרמזות (עמ' 1) עיוני מקרא ופרשנות (ירושל'ם, גרס"ת), עמ' 51-53

חמ"פ חת"פ

(ו) ויעבר אברס בארץ עד מקום שכס. אומר לך כלל תבין אותו בכל הפרשיות הבאות בענין אברהם יצחק ויעקב, והוא ענין גדול הזכירוהו רבותינו בדרך קצרה, ואמרו²⁶ כל מה שאירע לאבות סימן לבנים, ולכן יאריכו הכתובים²⁷ בספור המסעות וחפירת הבארות ושאר המקרים, ויחשוב החושב בהם כאלו הם דברים מיותרים אין בהם תועלת, וכולם באים ללמד על העתיד, כי כאשר יבוא המקרה לנביא²⁸ משלשת האבות יתבונן ממנו הדבר הנגזר לבא לזרעו, ודע כי כל גזירת עידן²⁹ כאשר תצא מכח גזירה אל פועל דמיון תהיה הגזרה מתקיימת על כל פנים, ולכן יעשו הנביאים * מעשה בנבואות כמאמר ירמיהו שצוה לברוך והיה ככלותך לקרוא את דברי הספר הזה תקשור עליו אבן והשלכתו אל תוך פרת ואמרת ככה תשקע בבל וגו'. * וכן ענין אלישע בהניחו זרועו על הקשת, ויאמר אלישע ירה ויור ויאמר חץ תשועה לה' וחץ תשועה בארם³⁰, ונאמר שם ויקצוף עליו איש האלהים ויאמר להכות חמש או שש פעמים או הכית את ארם עד כלה ועתה שלש פעמים תכה את ארם³¹, ולפיכך החזיק הקב"ה את אברהם בארץ ועשה לו דמיונות בכל העתיד להעשות בזרעו, והבן זה. ואני מתחיל לפרש הענינים בפרט בפסוקים בעזרת השם, ויעבור אברס בארץ עד מקום שכס, היא עיר שכס כן זה שם המקום ההוא³², ושכס בן חמור על שם עירו נקרא, וכתב רש"י נכנס לתוכה עד מקום שכס להתפלל על בני יעקב כשיבואו מן השדה עצבים³³, ונכון הוא, ואני מוסיף כי החזיק אברהם במקום ההוא תחלה, וקדם שנתן

(ז) ויהי רעב בארץ, הנה אברהם ירד למצרים מפני הרעב לגור שם להחיות נפשו בימי הצרות³⁴ והמצרים עשקו אותו³⁵ * חנם לקחת את אשתו, והקב"ה נקם נקמתם בנגעים גדולים יהוציאו משם במקנה בכסף ובוזהב, וגם צוה עליו פרעה אנשים לשלחם, ורמז אליו כי בניו ירדו מצרים מפני הרעב לגור שם בארץ³⁶ והמצרים ירעו להם ויקחו מהם הנשים *, כאשר אמר וכל הבת תחיון³⁷, והקב"ה ינקום נקמתם בנגעים גדולים עד שיוציאו בכסף וזהב וצאן ובקר מקנה כבד מאד³⁸, והחזיקו בהם לשלחם מן הארץ³⁹, לא נפל דבר מכל מאורע האב שלא יהיה בבנים, והענין הזה פרשוהו בבראשית רבה⁴⁰, רבי פנחס בשם רבי אושעיא⁴¹, אמר הקב"ה לאברהם צא וכבוש את הדרך לפני בניך, ואתה⁴² מוצא כל מה שכתוב באברהם כתוב בבניו, באברהם כתוב ויהי רעב בארץ, בישראל כתיב כי זה שנתים הרעב בקרב הארץ *, ודע כי אברהם אבינו חטא חטא גדול בשגגה * שהביא אשתו הצדקת במכשול עון מפני פחדו פן יהרגוהו, והיה לו לבטוח בשם שיציל אותו ואת אשתו ואת כל אשר לו כי יש באלהים כח לעזור ולהציל, גם יציאתו מן הארץ * שנצטווה עליה בתחילה⁴³

בבית רבא

ושלשה בניו היו שם וכלם סרים אל משמעתם, אלא רצו שלא יתפורו, והשם רצה בפזורם. ואחר ענין המבול שהוא מורה על השגחת העונש, התחיל בספור אברהם * בענין ההשגחה על השכר והגמול, והתחיל לספור קורותיו וללמד מעלתו בעשר נסיונות * כי דבר טוב לנביאים, שכתבו העמל שנושאים הצדיקים לכבוד בוראם וכתבו השכר שהוא משלם להם ולזרעם אחריהם, כי בזה יתעוררו הלבבות לבורא, כמו שכתוב בספר דברי הימים למלכי ישראל. ולזה האריך כל כך במעשה האבות, לומר כמה בארות חפרו, וענין יעקב עם עשו ולבן, אבל מצאתי בבראשית רבה ¹⁰ ענין מתרץ כל זה, אמרו, כל מה שאירע לאבות סימן לבנים, וכן היה הקב"ה רוצה להודיע לנביאים * מה שעתיד לבוא עליהם ועל זרעם, והיה מציא הענין מן הכח אל הפועל להיותו שריר וקים, ואמר אברהם, ואנכי הולך ערירי ¹¹, כלומר מה טובה הזאת והשכר אשר אקבל על עבדי אותך בלבב שלם ואני זקן קרוב לקצי ואין לי זרע, כי לא שאל אברהם מן הבטחון הזה שיתן לו שכר גדול בעולם אחר מותו, כי אין הצדיקים צריכין בטחון על זה ¹², כי דבר ברור אצלם ואצל כל חכם קיום הנפש הטוהרה אחרי המות, לפי שאינה מורכבת מן היסודות שימשל בה הפסד כדברים מורכבים, וקיומה לעולם והדבקה באור עליון, כי ידוע שהיא שכל נבדל אחר המות כדת המלאכים, כי כמותם היא בבריאתה, כמו שביארנו ¹³ בפסוק ויפת באפיו נשמת חיים ¹⁴, וכבר אמרה אשה *, והיתה נפש אדני צרורה בצרור החיים וכו' ¹⁵, וזהו קיום הנפש והדבקה * והתקשרה

מדרש לך לך פר' מ ס"ה ה"ו רבה

והולכת חד אמר אנא יהב מאה דינרין ואעלל עמה וחד אמר אנא יהב מאתן ואעלל עמה אין לי אלא בעליתן בירידתן מנין תלמוד לומר (ירמיה לח יג) 'וימשכו את ירמיהו בחבלים ויעלו אותו מן הכור' מעלין אותו אין לי אלא בעולם הזה בעולם הבא מנין תלמוד לומר (ישעיה יד ב) 'ולקחום עמים והביאום אל מקומם'.

ו. (טז"ב) ולאברהם היטיב בעבורה ויהי לו צאן ופקד וגו' ויצו עליו פרעה אנשים וישלחו אותו ר' פינחס בשם רבי הושעיא רבה אמר אמר הקדוש ברוך הוא לאברהם אבינו צא וכבש את הדרך לפני בניך את מוצא כל מה שכתוב באברהם כתיב בכניו באברהם כתיב 'ויהי רעב בארץ' בישאל כתיב (בראשית מה ו) 'כי זה שנתים הרעב בקרב הארץ' באברהם כתיב 'וירד אברהם מצרימה לגור שם' ובישראל כתיב (במדבר כ טו) 'וירדו אבותינו מצרימה' באברהם כתיב 'לגור שם' ובישראל כתיב (בראשית מז ה) 'לגור בארץ כנען' באברהם כתיב 'כי כבד הרעב בארץ כנען' בישאל כתיב (שם מג א) 'והרעב כבד בארץ' באברהם כתיב 'ויהי כאשר הקריב' בישאל כתיב (שמות יב י) 'ופרעה הקריב' באברהם כתיב 'והרגו אתי ואתך יחיו' ובישראל כתיב (שם א כב) 'כל הבן הילוד היארה תשליכהו' באברהם כתיב 'אמרי נא אחתי את למען ייטב לי בעבורך וגו'' ובישראל כתיב (שם שם כ) 'וייטב אלהים למנחת' באברהם כתיב 'ויהי כבוא אברהם מצרימה' ובישראל כתיב (שם שם א) 'אלה שמות בני ישראל הקאים מצרימה' באברהם כתיב 'ואברהם כבד מאד במקנה' ובישראל כתיב (תהלים קד יז) 'ויצאם בכסף וזהב' באברהם כתיב 'ויצו עליו פרעה' ובישראל כתיב (שמות יב יג) 'ותחזק מצרים על העם' באברהם כתיב 'וילך למסעיו' ובישראל כתיב (במדבר לג א) 'אלה מסעי בני ישראל'.

Avraham ha-kelali, the universal Abraham. He predicted the historical march toward eternity of the covenantal community chosen by God.

Hazal already were aware of the strange parallelism between the lives of the patriarchs and the historical drama of our people. As the Midrash says, "*Kol mah she-ira [le-Avraham] ira le-vanav*. Whatever happened to [Abraham] happened to his children" (*Midrash Tanhuma, Lekh Lekha* 9, paraphrased by Nahmanides, Gen. 12:6). Similarly, "*Tzei u-khevosh et ha-derekh lifnei vanekha*, Go and pave the way before your children" (Gen. Rabbah 40:6, quoted by Nahmanides, Gen. 12:10). Yet no commentator before Nahmanides exploited these statements as he did. Nahmanides organized them into a philosophy of history: Jewish history is basically the history of the patriarchs. In other words, the lives of the patriarchs contain a blueprint of the Jewish historical process. Nahmanides was not satisfied with a theory of historical paradigms or allusions; he was the father of the idea that Jewish history was predetermined by the activities of the patriarchs.

The question that arises from this is a simple one. By introducing an *a priori* symbolic etiology into Jewish history, Nahmanides seems to have abandoned historical freedom and replaced it with rigid determinism. Every event in Jewish history has been unalterably fixed by paradigmatic action on the part of our ancestors. They acted out *a priori* the major events in our history and laid down rules projecting the patterns of its historical dynamics. Once the divine decree has been translated into metaphorical action, it cannot be changed. The whole of Jewish history turns into a mechanical affair over which human beings have no control. The just ones could not have influenced the course of events that pulled the nation toward the brink of catastrophe, and contrarily, the wicked were unable to accelerate or increase the horrors of *hurban*, destruction. Everything was already acted out and unalterably decided upon. Our ancestors long ago lived these events as historical realities.

What historical role, then, was assigned to the Children of Israel throughout the generations? Were they no longer free to shape their own destiny, to determine their own history? Was acting like marionettes all that was left to them, unable to control their own acts and driven involuntarily to historical doom, *hurban* and exile? The prophets exhorted the people, preached to them, and urged them to mend their ways to placate God's wrath and be saved from destruction and catastrophe. The people were apparently free to invite distress and tragedy or, vice versa, to triumph and live under the Almighty's protection. Judged from the standpoint of Nahmanidean determinism, the Jew could never have escaped the bitter experiences of disaster and *hurban*, since these tragic events were symbolically produced on the historical stage at the time of our patriarchs and thus were predestined as inevitable.

In my opinion, the answer to this question is simple. Certainly, the experiences of the patriarchs foreshadowed the tragic as well as the redeeming events of posterity. Whatever happened to our forefathers was bound to transpire in the life of the nation. The patriarchs indeed spoke the language of premonitory and anticipatory signs. However, the events narrated by the Bible serve as signs or symbols of future events. Any sign or symbol is subject to interpretation, for the semantics of signs and of symbolic language is multiple. Signs can be interpreted in many ways. There is, of course, a message in every biblical scene and event, and this message is related to future scenes and events. Yet the freedom of the people of the Bible has not been curtailed, because a message, like a sign, is subject to interpretation—and the latter is a many-faceted, heterogeneous affair.

We Jews have been taught that the eternal truth of the Torah reveals itself to man by way of many interpretations, and, of course, all of them are true. Halakhic logic, unlike classical logic, is an *n*-valued logic. The truth, we believe, can be projected against many backgrounds. It may be seen within *x* number

ABRAHAM'S JOURNEY

of perspectives, some of which are mutually exclusive. Did not the Gemara say of the two most contradictory systems in the annals of Halakhah, Bet Shammai and Bet Hillel, that "*elu va-elu divrei Elokim hayyim*, both are the words of the living God" (*Eruvin* 13b)? This poly-semantic approach to the Torah is valid, too, with regard to creative historical interpretation. Each event was predetermined by the symbolic acts of the patriarchs. Yet in every generation, how to interpret the event is up to the individual or to the people as a whole. The Jew is free to choose from the many alternative interpretations of the event. The idea that God wills to be realized through the event is the same; yet nonetheless it may be like a beam of white light which, when refracted and dispersed, displays a multitude of colors. The selection of the color is never interfered with by predestination.

Biblical criticism has made so much, while in the first account only the name of E-lohim appears, in the second, E-lohim is used in conjunction with the Tetragrammaton.

LET US PORTRAY these two men, Adam the first and Adam the second, in typological categories.

There is no doubt that the term "image of God" in the first account refers to man's inner charismatic endowment as a creative being. Man's likeness to God expresses itself in man's striving and ability to become a creator. Adam the first who was fashioned in the image of God was blessed with great drive for creative activity and immeasurable resources for the realization of this goal, the most outstanding of which is the intelligence, the human mind, capable of confronting the outside world and inquiring into its complex workings.^{*} In spite of the boundless divine generosity providing man with many intellectual capacities and interpretive perspectives in his approach to reality, God, in imparting the blessing to Adam the first and giving him the mandate to subdue nature, directed Adam's attention to the functional and practical aspects of his intellect through which man

^{*}Vide *Yesode ha-Torah*, IV, 8-9, *Moreh Nevukhim*, I, 1.

conative movement of attraction which Adam the first experiences toward the world is not of an exploratory-cognitive nature. It is rather nurtured by the selfish desire on the part of Adam to better his own position in relation to his environment. Adam the first is overwhelmed by one quest, namely, to harness and dominate the elemental natural forces and to put them at his disposal. This practical interest arouses his will to learn the secrets of nature. He is completely utilitarian as far as motivation, telology, design, and methodology are concerned.

WHAT IS Adam the first out to achieve? What is the objective toward which he incessantly drives himself with enormous speed? The objective, it is self-evident, can be only one, namely, that which God put up before him: to be "man," to be himself. Adam the first wants to be human, to discover his identity which is bound up with his humanity. How does Adam find himself? He works with a simple equation introduced by the Psalmist, who proclaimed the singularity and unique station of man in nature: "For thou made him a little lower than the angels and hast crowned him with glory and honor (dignity)."^{*} Man is an honorable being.

^{*}As a matter of fact, the term *kadod* has a dual meaning in

is able to gain control of nature. Other intellectual inquiries, such as the metaphysical or axiological-qualitative, no matter how incisive and penetrating, have never granted man dominion over his environment. The Greeks, who excelled in philosophical noesis, were less skillful in technological achievements. Modern science has emerged victorious from its encounter with nature because it has sacrificed qualitative-metaphysical speculation for the sake of a functional duplication of reality and substituted the *quantus* for the *qualis* question. Therefore, Adam the first is interested in just a single aspect of reality and asks one question only—"How does the cosmos function?" He is not fascinated by the question, "Why does the cosmos function at all?" nor is he interested in the question, "What is its essence?" He is only curious to know how it works. In fact, even this "how" question with which Adam the first is preoccupied is limited in scope. He is concerned not with the question *per se*, but with its practical implications. He raises not a metaphysical but a practical, technical "how" question. To be precise, his question is related not to the genuine functioning of the cosmos in itself but to the possibility of reproducing the dynamics of the cosmos by employing quantified-mathematized media which man evolves through postulation and creative thinking. The

In other words, man is a dignified being and to be human means to live with dignity. However, this equation of two unknown qualities requires further elaboration. We must be ready to answer the question: What is dignity and how can it be realized? The answer we find again in the words of the Psalmist, who addressed himself to this obvious question and who termed man not only an honorable but also a glorious being, spelling out the essence of glory in unmistakable terms: "Thou hast made him to have dominion over the works of Thy hands. Thou hast put all things under his feet." In other words, dignity was equated by the Psalmist with man's capability of dominating his environment and exercising control over it. Man acquires dignity through glory, through his *majestic* posture vis-à-vis his environment.^{*}

Hebrew: (1) majesty, as in the phrase *נבד מלכות*, (2) dignity, as in the Halakhic phrase *נבד הדין*. That dignity is a criterion by which the worth of an individual is measured can be demonstrated by the halakhah that *בזים*, self-abased persons, are disqualified from giving testimony. In particular, the phrase *אכל נדב*, "whoever eats in the street or at any public place acts like a dog," used by both the Talmud (*Kiddushin* 40b) and Maimonides (*Mishneh Torah*, *Edut* XI, 5) is characteristic of the attitude of the Halakhah toward a man who has lost his sense of dignity. Likewise, I wish to point out the law that the principle of human dignity overrides certain Halakhic injunctions: vide *Berakhot* 10b. See also Nachmanides, *Leviticus* 19:1 (the description of the quality of sanctity).

^{*}It might be pointed out that in the Septuagint the word *נבד* is

The brute's existence is an undignified one because it is a helpless existence. Human existence is a dignified one because it is a glorious, majestic, powerful existence. Hence, dignity is unobtainable as long as man has not reclaimed himself from coexistence with nature and has not risen from a non-reflective, degradingly helpless instinctive life to an intelligent, planned, and majestic one. For the sake of clarification of the double equation humanity = dignity and dignity = glory-majesty, it is necessary to add another thought. There is no dignity without responsibility, and one cannot assume responsibility as long as he is not capable of living up to his commitments. Only when man rises to the heights of freedom of action and creativity of mind does he begin to implement the mandate of dignified responsibility entrusted to him by his Maker. Dignity of man expressing itself in the awareness of being responsible and of being capable of discharging his responsibility cannot be realized as long as he has not gained mastery over

here given an intellectualistic coloring, being rendered as *daxē*. The Vulgate has the more literal *gloria*. In other contexts in which the term *כבוד* signifies the human personality rather than honor, it is variously translated. See, e.g., Psalms 16:9, *לֹאן שֵׁשׁ לִבִּי תֵל כְּבוֹד*, where *כבוד* is rendered *bē glossa mea* and *lingua mea*, respectively; and Psalms 40:13, *לִפְנֵי מֶלֶךְ כְּבוֹד*, where *כבוד* is translated as *bē daxa mea* and *gloria mea*.

16

Hence, Adam the first is aggressive, bold, and victory-minded. His motto is success, triumph over the cosmic forces. He engages in creative work, trying to imitate his Maker (*imitatio Dei*). The most characteristic representative of Adam the first is the mathematical scientist who whisks us away from the array of tangible things, from color and sound, from heat, touch, and smell which are the only phenomena accessible to our senses, into a formal relational world of thought constructs, the product of his "arbitrary" postulating and spontaneous positing and deducing. This world, woven out of human thought processes, functions with amazing precision and runs parallel to the workings of the real multifarious world of our senses. The modern scientist does not try to explain nature. He only duplicates it. In his full resplendent glory as a creative agent of God, he constructs his own world and in mysterious fashion succeeds in controlling his environment through manipulating his own mathematical constructs and creations.

Adam the first is not only a creative theoretician. He is also a creative aesthete. He fashions ideas with his mind, and beauty with his heart. He enjoys both his intellectual and his aesthetic creativity and takes pride in it. He also displays creativity in the world of the norm: he legislates for himself norms and laws because a dignified exist-

18

his environment. For life in bondage to insensate elemental forces is a non-responsible and hence an undignified affair.*

Man of old who could not fight disease and succumbed in multitudes to yellow fever or any other plague with degrading helplessness could not lay claim to dignity. Only the man who builds hospitals, discovers therapeutic techniques, and saves lives is blessed with dignity. Man of the seventeenth and eighteenth centuries who needed several days to travel from Boston to New York was less dignified than modern man who attempts to conquer space, boards a plane at the New York airport at midnight and takes several hours later a leisurely walk along the streets of London.† The brute is helpless, and, therefore, not dignified. Civilized man has gained limited control of nature and has become, in certain respects, her master, and with his mastery he has attained dignity as well. His mastery has made it possible for him to act in accordance with his responsibility.

*Vide Nachmanides, Genesis 1:24: *כִּרְכֹּחַ וּכְבוֹד וְדָר תַּעֲסֶהוּ וְהָאֵלֹהִים מִנְּחָם עָלָיו בְּתִכְפָּה וּבְרִיעַת וּבְשִׁשִּׁין וּבְמִעֻלָּה* "As it is written, 'and (Thou) hast crowned him with honor and glory,' which refers to his (i.e., man's) intelligent, wise, and technically resourceful striving."

†It is obvious that this essay refers to Adam the first as a type representing the collective human technological genius, and not to individual members of the human race.

17

tence is an orderly one. Anarchy and dignity are mutually exclusive. He is this-worldly-minded, finitude-oriented, beauty-centered. Adam the first is always an aesthete, whether engaged in an intellectual or in an ethical performance. His conscience is energized not by the idea of the good, but by that of the beautiful. His mind is questing not for the true, but for the pleasant and functional, which are rooted in the aesthetical, not the noetic-ethical, sphere.*

In doing all this, Adam the first is trying to carry out the mandate entrusted to him by his Maker who, at dawn of the sixth mysterious day of creation, addressed Himself to man and summoned him to "fill the earth and subdue it." It is God who decreed that the story of Adam the first be the great saga of freedom of man-slave who gradually transforms himself into man-master. While pursuing this goal, driven by an urge which he cannot but obey, Adam the first transcends the limits of the reasonable and probable and ventures into the open spaces of a boundless universe. Even this longing for vastness, no matter how adventurous

*It is worthwhile to note that Maimonides interpreted the story of the fall of man in terms of the betrayal of the intellectual and the ethical for the sake of the aesthetic. The Hebrew phrase *עֵץ הָרִיעָה שֶׁבֶן* was translated by Maimonides as "And the tree of experiencing the pleasant and unpleasant."

19

and of his ability to struggle with his external circumstances without forfeiting either his independence or his selfhood. The motto of the "I" of destiny is, "Against your will you are born and against your will you die, but you live of your own free will." Man is born like an object, dies like an object, but possesses the ability to live like a subject, like a creator, an innovator, who can impress his own individual seal upon his life and can extricate himself from a mechanical type of existence and enter into a creative, active mode of being. Man's task in the world, according to Judaism, is to transform fate into destiny; a passive existence into an active existence; an existence of compulsion, perplexity, and muteness into an existence replete with a powerful will, with resourcefulness, daring, and imagination. God's blessing to the work of His hands sums up their entire purpose in life: "Be fruitful and multiply, and fill the earth and subdue it" (Genesis 1:28). Subdue the environment and subject it to your control. If you do not rule over it, it will subjugate you. Destiny bestows upon man a new rank in God's world, it presents him with a royal crown, and man becomes transformed into a partner with the Almighty in the act of creation.

Judaism, with its realistic approach to man and his place in the world, understood that evil cannot be blurred or camouflaged and that any attempt to downplay the extent of the contradiction and fragmentation to be found in reality will neither endow man with tranquility nor enable him to grasp the existential mystery. Evil is an undeniable fact. There is evil, there is suffering, there are hellish torments in this world. Whoever wishes to delude himself by diverting his attention from the deep fissure in reality, by romanticizing human existence, is nought but a fool and a fantasist. It is impossible to overcome the hideousness of evil through philosophico-speculative thought. Therefore, Judaism determined that man, entrapped in the depths of a frozen, fate-laden existence, will seek in vain for the solution to the problem of evil within the framework of speculative thought, for he will never find it. Certainly, the testimony of the Torah that the cosmos is very good is true. However, this

• May We Interpret Hukim?

Man of Faith in the Modern World

J.C. 2 (1984), pp. 92-95

Three Types of Questions

There are three types of questions we may ask about any phenomenon. "Why" probes *motivations* to establish why things are the way they are; "how" seeks *explanations* as to how they function effectively; and "what" looks for *interpretations* to establish meaningfulness. "Why" and "how" pertain to qualities which presumably are inherent in things; "what" deals with subjective formulations which are superimposed by the beholder for purposes of utility and convenience.

conceal evil. The man of destiny is highly realistic and does not flinch from confronting evil face to face. His approach is an ethico-halakhic one, devoid of the slightest speculative-metaphysical coloration. When the man of destiny suffers he says to himself: "Evil exists, and I will neither deny it nor camouflage it with vain intellectual gymnastics." I am concerned about evil from a halakhic standpoint, like a person who wishes to know the deed which he shall do; I ask one simple question: What must the sufferer do so that he may live through his suffering? In this dimension the center of gravity shifts from the causal and teleological aspect of evil (the only difference between causality and teleology being a directional one) to its practical aspect. The problem is now formulated in straightforward halakhic language and revolves about one's daily, quotidian tasks. The fundamental question is: What obligation does suffering impose upon man? This question is greatly beloved by Judaism, and she has placed it at the very center of her world of thought. The halakhah is concerned with this problem as it is concerned with other problems of permitted and forbidden, liability and exemption. We do not inquire about the hidden ways of the Almighty, but, rather, about the path wherein man shall walk when suffering strikes. We ask neither about the cause of evil nor about its purpose, but, rather, about how it might be mended and elevated. How shall a person act in a time of trouble? What ought a man to do so that he not perish in his afflictions?

Asking "Why" for Mitzvot

Applying each of the above three questions regarding God and His *mitzvot*, one meets with differing results. Asking "why" God issued certain commandments is seeking to comprehend the unfathomable. It is more than simply a matter of being unable to comprehend God's mind and motivation. It is more profound than that. When we ask "why" in the human context, we are truly asking "what motivated Him?" A correct reply would be that in order to achieve objective B, agent A had to be employed, because otherwise B would remain inaccessible.

Obviously, one cannot reason in this manner about God, as though He had to overcome some inability or deficiency by using an intermediary agent. All is readily accessible and realizable to Him. The best and only answer to any question about God's motivations is "He willed it," *gezerah hu milfanei* (Guide 3:13).⁴

In response to the question "Why did God create the world?" we should not say that He is kind and wanted to bestow goodness on the world or that a king needs a kingdom. The very notion of need implies that He had an insufficiency which He sought to overcome. This is obviously untenable. The only acceptable answer is, "He willed it." That takes care of the matter—God's will is self-justifying. In the case of man, we cannot reply "he willed it," because man is not self-sufficient, and one may ask further, "but why did he will it, what did he lack which he sought to attain?"

Not being able to provide the "why" of *mitzvot* does not mean that there are no objective reasons for them. Nahmanides (on Lev. 19:19) taught: "The intention of the Rabbis [in defining

Asking "How" for Mitzvot

Asking "how" for *hukim* is also nonsensical. How does the sprinkling of the watery ashes of the *Parah Adumah* cleanse the ritually unclean (Num. 19)? How does the goat sent to Azazel bring forgiveness on Yom Kippur (Lev. 16)? How does *halitzah* release a widow for remarriage (Deut. 28)? We willingly and reverently accept the incomprehensible "how" even as we dutifully embraced the unfathomable "why."

In contrast, asking "why" and "how" for *mishpatim* does seem to be legitimate and promising. We think we know the motivations for the prohibitions against stealing, murder, adultery, and false testimony and for the positive commandments which reflect a sensitivity to the rights and welfare of others. They seem morally uplifting and socially stabilizing. In fact, however, their moral reasonableness is often in question in our modern world. The campaigns to legitimize abortion, euthanasia, adultery, and homosexuality are examples of the unreliability of the social conscience even with *mishpatim*. Clearly, *mishpatim* too must be accepted as *hukim*, lest they be rationalized away.

Asking "What" for Mitzvot

Remaining is the third question, "what," which inquires about the meaningfulness of particular *mitzvot* to the individual and to society. This is a legitimate pursuit. Nay, it may even be meritorious to inquire, "How can I integrate and assimilate this *mitzvah* into my religious consciousness and outlook?" "What thoughts and emotions should I feel when the *Parah Adumah* chapter is read in the synagogue?" "How can it help me achieve *devekut*, a greater closeness to God?"

Such questions reflect the need to be intellectually and emotionally engaged in the performance of a *mitzvah*, even of *hukim*. One does not ask, "Why did God legislate *Parah Adumah*?" or "How does it purify the ritually defiled?" but "What is its spiritual message to me?" or "How can I, as a thinking and feeling person, assimilate it into my world outlook?" When we say the *Shema*, we experience an acceptance of Divine sovereignty but what should we feel when we scrupulously avoid admixtures of meat and dairy?

This is what R. Moshe Hadarshan, cited by Rashi, attempted to do—to suggest an interpretation which would heighten the meaningfulness of the *Parah Adumah* to us.

היסוד השני – לא בשמים היא!

אמת בראשית שנתה עליה מוסחת תנועתה מתבטאת ב,אני מאמין איבערער, מהו ה,אני מאמין? הוה? הוא מתבטא בהצהרה פשוטה: ,אני מאמין באמונה שלמה שזאת התורה ניתנת לקיום לגרשם ולבני ציוס מלא בכל מקום ובכל זמן בכל המערכות החברתיות המדיניות והתרבותיות בכל הנסיבות הטכנולוגיות ובכל התנאים הפיזיים. התורה ניתנת להגשמה בין בחברה הפשוטה המושק התמוגג של הניסיון בו היו היהודים בנדיה, אוכלי כור, וכר הסביבה היתה רחוקה יחסית כשהחשוב היה המשכו של הבית ובין בחברה המודרנית המפותחת ובמשק הטכנולוגי המתוכנן באופן מדעי שבהם היהודי הנה חלק אינטגרלי של סביבתו. לא יום קשר עם רשות היחיד שלו התורה ניתנת להגשמה בין בגלות, שם היא מתיחסת לחיי הפרטים של היהודי, ובין במדינה יהודית, שם עליה לספק בבעיות חדשות ולהקפיד גם צורתיים ציבוריים. את ה,אני מאמין? הוה ניסח משה רבינו ביום האחרון לחייו עלי אמות, כשנפרד מבני ישראל אשר עמדו לעבור מחיינדודים מדבריים לחיי מלוכה בארץ ישראל: ,כי המצוה הזאת אשר אני מצוה היום לא נפלת היא ממך ולא רחוקה היא וגר. כי קרוב אליך הדבר מאד בפיו ובלבך לעשותה. לא רק אוכלי מן. מוגנים על ידי ענני הכבוד, אלא גם בארץ הארץ, שעליהם מוטל לפתח ארץ נשמה ולארגן חברה של מלוכה עצמאית, מסוגלים לשמור את התורה.

באמת מרומז, ,אני מאמין? זה בעיקר התשעו של ,זאת התורה לא תהא מוחלטת. כל יהודי היה צריך להצהיר את היסוד היידי הוה באופן ברור וחתר בכל בוקר כשהוא גומר לומר את יתר שלשעשרה העיקרים. מה ערך לחזור תמיד על שלשעשרה העיקרים, אם אין אמונה באפשרות הגשמת התורה בכל מקום ובכל זמן.

ה,אני מאמין? הוה שולל שתי שיטות, שבמבט ראשון רחוקה אחת מחברתה כרחוק מזרח ממערב. מצד אחד דוחה, ,אני מאמין? זה את כל האקספרימנטים של מתקני הדת – רפורמים למחצה, שליש ולרביעי – הסרענים, כי ההלכה בשלמותה איננה הולמת את מסגרות החברה המדעית תעשייתית שלנו, וכי יש לקצץ בענפים כדי לשמור על הגזע. ה,אני מאמין? של, ,כי קרוב אליך הדבר מאד בפיו ובלבך לעשותה. קובע, כי ההלכה תמיד אקסזאלית ותופסת.

ברם, ה,אני מאמין? של, ,כי קרוב אליך הדבר מאד, מרחיק דוחה גם שיטה אחרת, והיא, כי פרישה מן העולם היא הדרך היחידה לקיום התורה. במלים אחרות, דוגלי שיטת הפרישה, של בדלנות מוחלטת, מחדים בשתיקה למתקני הדת, כי בקונסטלציה התרבותית-היסטורית המודרנית, שמירת המצוות ולימוד התורה הם כמעט בלתי אפשריים. גם הם,

סדר וישלה יעקב מלאכים

נכתבה הפרשה הזאת להודיע כי הציל הקב"ה את עבדו וגאלו מיד חוק ממנו, וישלה מלאך ויצילהו, וללמדנו עוד שהוא לא בטח בצדקתו והשתדל בהצלה בכל יכלתו. ויש בה עוד רמז לדורות כי כל אשר אירע לאבינו עם עשו אחיו יארע לנו תמיד עם בני עשו. וראוי לנו לאחז בדרכו של צדיק, שנזמין עצמנו לשלשת הדברים, שהזמין הוא את עצמו לתפלה ולדורון ולהצלה כדרך מלחמה לברוח ולהנצל, וכבר דאו רבותינו הרמז הזה מן הפרשה הזאת כאשר אזכיר:

(ד) אל עשו אחיו ארצה שטיר. בעבור היות נגב ארץ ישראל על ידי אדום ואביו יושב בארץ הנגב, יש לו לעבור דרך אדום או קרוב משם. על כן פחד אולי ישמע עשו והקדים לשלוח אליו מלאכים לארצו. וכבר תפסוהו החכמים על זה. אמרו בבראשית רבה, מחזיק

(ו) בברכו אותו ויצו עליו לאמר לא תקח אשה מבנות כנען מעשה אבות יעשו בנים ועל כן צוה שלא יקח מבנות כנען כי אם ממשפחתו ומבית אביו כמי שצוה עליו אברהם אבינו¹¹. ומה שחזר וברכו עוד, הוא שאמר: ויברך איתו ויצוהו¹². וחזר הברכה כמה פעמים. שאמר: כי ברך יצחק את יעקב¹³. ואמר עוד: בברכו איתו כדי לקיים לחתום הענין משלם. שלא תאמר שנתברך תחלה שלא מדעת. לכך חזר כאן וברכו ברצונו. וזהו שאמר בבראשית רבה¹⁴: לפי שהיו הברכות מפוקפקות. והיו נתאוששו בידו. כאן: ויברך אותו¹⁵. אין קיום הגט אלא בחיתומה. שלא תאמר שאיחולא שרמה יעקב את אביו לא נטל הברכה. תלמוד לומר: ויקרא יצחק אל יעקב ויברך אותו. עד כאן. והנה בכאן חתם ברכתו שברך איתו תחלה. ומצינו שהברכה משתלשלת מדור לדור מבריאית העולם. באדם הראשון כתיב: ויברך אותם אלהים¹⁶. נתקלל העולם בדור המבול והוצרך לברכה וברך לנח שנאמר: ויברך אלהים את נח ואת בנו¹⁷. חסאי בדור הפלגה ובא אברהם

I would say that a spark of *ru'ach ha-kodesh* is to be found in the soul of every Jew. God addresses Himself to the Jew, calls him from within, and awaits an answer. Some respond after a while; some ignore Him. How can man determine God's presence or absence from the sanctuary He dedicates in every soul? Is it possible to recognize God's presence? The answer is yes!

The Halakhah has equated *simhah*, the emotion of joy, with *lifnei Hashem*, the awareness of God's presence. On the other hand, grief and sadness are indicative of the metaphysical vacuity caused by God's absence from or abandonment of man. The Halakhah has warned man, has tried to teach the individual to recognize God in every joy-experience, in every beat of a happy heart, in every tremor of fulfillment, in every ray of light that enlightens us and makes life worth living. One should recognize God in every achievement that gladdens the soul, in every day spent meaningfully, and in the fatigue the creative person experiences after having completed his task satisfactorily.

In a word, if man is happy, if he has a song on his lips and a melody in his heart, then let him recognize God. For how can a man rejoice if God has left him, and if everything in him and around him is dreary and bleak?

As a matter of fact, the duty to thank and praise God—*Hallel*, *birkat ha-Gomel*, or the hymnal part of prayer—is based upon our notion that wherever man is successful, satisfied and happy, God is with him. We greet God with *shiroi ve-tishbachot*, songs and praises. This is an old tradition. Whenever one can point at the Almighty and say, "This is my God," then he is obligated to sing a hymn. Song is an expression of happiness and joy.

On the other hand, Judaism has taught us also the art of recognizing the absence of God, the ontological vacuum created by His departure. In moments of distress and crisis, when man lives through the dark night of the lonely soul, man should experience the fright and terror of being alone in an empty world.

The dark night of loneliness may be precipitated by disease, death, economic ruin, or social failure. At other times, the dark night encroaches upon man because he inevitably must

ABRAHAM'S JOURNEY, pp. 32-34

encounter existential failure and disillusionment. Self-downgrading is an act indicative of human dignity and singularity. Man is a restless being. He must live through frustration and self-ridicule. Every one of us knows those emotions, this kind of anguish. Of course, the very instant man enters the dark night of loneliness, he must recognize that God has absented Himself. At such an hour, man's prayer does not consist of hymns and odes but of petition and intercession. At such an hour, man prays *mi-ma'amakim*, from the depths.

Recognition of God's presence and absence at certain moments leads to a proper interpretation of events both in the lives of individuals and in the life of the community. To read history properly and to interpret it in the light of God's absence or presence is a prime duty of the Jew. This is implied by the Nahmanidean doctrine of *ma'aseh avot siman la-banim*. "Remember the days of old, consider the years of many generations; ask your father, and he will declare unto you, your elders, and they will tell you" (Deut. 32:7).

Man must have an excellent ear in order to hear the footsteps of the Lord who walks in the Garden of Eden or in the garden of human history. Sometimes God walks in the direction of the rising sun, and at other times God walks toward the setting sun. Yet, in either case, we must beware of the danger that, like Adam and Eve, man will purposely try to escape reality and hide upon hearing the footsteps of the Lord. Otherwise, he will descend to the level of Abraham's contemporaries, who could not hear the call, who could not even recognize God.