

HAMEVASER

Official Student Publication of RIETS and JSS

Volume X

YESHIVA UNIVERSITY, NEW YORK, JANUARY 1972

Number 4

Rebbeim Speak At Chanukah Chagiga

by IRA RUDOWSKY and CHARLES SNOW

On Wednesday evening, December 15, the annual SOY Chanukah Chagigah generated *simcha* throughout the crowded Rubin cafeteria. Among the many *Rebbeim* present were Rabbis Alpert, Arnost, Besdin, Bleich, Charlop, Cyperstein, Ginsberg, Gorelik, Lifshitz, Peretzky, Romm, and Schussheim. Also present were Dr. and Mrs. Belkin, Dr. Miller, Rabbi Charlop's father and Dr. Wollman.

The Chagigah began with a few introductory remarks by its M.C., David Luchins. He was followed by SOY President Walter Maybruch who proceeded to introduce the new director of RIETS, Rabbi Charlop.

In his message Rabbi Charlop mentioned three alterations between *Beit Shami* and *Beit Hillel*. One of the alterations mentioned in the gemara *Shabat 22* concerns the mode of lighting the Chanukah candles. *Beit Shami* maintaining that the Chanukah candles symbolize the *P'nei Hachag* of *Succot* whose number was diminished by one every day, feel that we should light candles *Pocheit Veholech*, starting with eight candles and subtracting one each night. *Beit Hillel*, however holds we should always be *M'alin Bekodesh* and thus we light *Mosif Veholech*—adding one candle each night.

Rabbi Charlop explained that to *Beit Shami* the seventy *P'nei Hachag* represent the seventy nations of the world and therefore we light *Pocheit Veholech* always hoping that the ranks of the seventy nations will be diminished. As an incipient move, we must rid ourselves of these nations before we can commence with the implementation of constructive Jewish ideals.

Beit Hillel, however, looked optimistically at the world. They said although we are cognizant of the nations' presence, we must still proceed with the implementation of Jewish ideals thus being *Mosif Veholech*. Rabbi Charlop then praised Dr. Belkin as one who looked optimistically at the world much as *Beit Hillel* did. Even in the most dismal of times Dr. Belkin sought to expand YU. (Continued on Page 3)



HaRav Samuel Belkin

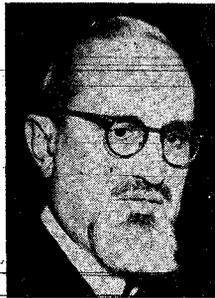
The Rav Speaks at SCW Discusses Topic of Eve

On Wednesday evening, Dec. 22, 1971, HaRav Joseph B. Soloveitchik shlitza addressed a joint audience of YU and Stern College students at Stern College. The following is a synopsis of the Rav's lecture entitled, "Eve."

by MARC STERN

The Bible is not only of the past, but of the present and the future. Every individual must therefore attempt to seek himself in the Biblical accounts.

As is well known, *Sefer Berayshit* contains two accounts of creation. The first (contained in Genesis 1) is an account of the creation of the cosmos. Only at the end of this account is the creation of man mentioned—almost in one breath with the creation of the animals. "And God created the man in His own image, in the image of God He



HaRav Joseph B. Soloveitchik

created him, male and female He created them." As described here, man is a child of nature, biologically similar to the animal world. The biological functions of man are also part of the man

that God has created. Judaism has consequently never looked down on this aspect of man. It is interesting to note that in this chapter, man and his partner are described by their biological functions—"male and female He created them" and are called a common name "And God created *Ha-adam*."

The second account also tells of the creation of man. Here [Genesis II] man is central to the chapter. Adam is not, in Chapter II, a faceless, anonymous member of a species, as is his counterpart of the first account, but an individual struggling to assert his own identity.

The being described in the first chapter of Genesis may be called natural man. The life-style of natural man consists in attempting to remain in harmony with nature. Natural man attempts to blend with his environment. As portrayed in the second account, man attempts to control his environment. He challenges his surroundings and is challenged by them. This man can best be called metaphysical man.

Each of the accounts, in using a different name to refer to God, reflects the different types of being each one describes. Genesis I uses the name *Elokim*, which refers to God as the architect and mover of the world. When perceived in this way, God is revealed wherever one encounters the beauty and majesty of nature. An individual, facing *Elokim* feels little hope of being remembered. In the words of King David (Psalm 8) "When I behold Thy heavens, the work of Thy fingers, . . . What is man, that Thou are mindful of him?"

In the second account, the Tetragrammaton is used. This name, as *Yehuda Ha-Levi* has pointed out, refers to the special relationship between God and man in which man relates to God as an individual. God, in this (Continued on Page 4)

Greenberg Views Halacha As A Humanizing Process

by EZRA LABATON

On December 12, 1971, Rabbi Dr. Irving Greenberg spoke at Yeshiva, at the invitation of JSSC. His topic was "How to become Human—*Halacha* as a way of life."

Dr. Greenberg's central thesis was that "*halacha* should be

viewed as a human ecology." This means that the primary purpose of *halacha* is to create a certain human setting in which a certain kind of human being could be raised. That kind of human is to be considered and related to, as *Tzelem Elokim*. The question that needs to be answered, though, is, what does the fact that the Torah conceived of man as a *Tzelem Elokim* imply?

Dr. Greenberg suggested that the concept of *Tzelem Elokim*, as applied to man, had four major implications. First, that the human personality has unlimited, absolute value. He is to be considered as the primary alternate creation. Secondly, all images, because they are in the image of God, are equal. There are no master (Continued on Page 2)

Resolution Demands Alleviation Of Day School Financial Crisis

by LARRY ZIFFER

Each year, the annual General Assembly of The Council of Jewish Federated Welfare Funds meets to decide upon the year's "priorities of concern for the

Jewish community in America." Their function is to disperse funds as they deem appropriate to those organizations, commissions, and societies which they feel best serve the needs and interests of Jewish-American com-

munal welfare.

This year, on November 10 through 14, the conference met in Pittsburgh, and one of the major issues brought to light was the plight of the American (Continued on Page 2)

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Rabbi Fulda Expounds Significance of Cruse

by YITZCHAK KASDAN and ELY KRUMBEIN

On Tuesday, December 14, Rabbi Manfred Fulda of JSS delivered a *shiur* entitled "Chanuka — A New Perspective," which tied together the *halacha* and *haskafaj* aspects of the holiday. The *shiur* commemorated

the *yahrzeit* of Rabbi Fulda's father, of blessed memory.

Rabbi Fulda began by mentioning several puzzling phenomena which set Chanuka apart from other festivals. The lighting of the *menora* is one of the few *mitzvot* which even a poor person must perform, though he has

to sell the shirt off his back. Also, while there are several degrees of fulfillment of this *mitzva*, the strictest one—*mehadrin min hamehadrin*—has been accepted by *khal Yisrael*. Another oddity is that *Chazal* emphasize that *Chanuka lo nitna likatev*—Chanuka

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Greenberg Analyzes Social Setting For Development of Tzelem Elokim Rabbi

Miller

by YITZCHAK KASDEN

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... that can claim superiority to anyone. Thirdly, each human personality is unique in itself. And finally, the process of attaining of God is a never ending process. One continues to develop into the mold of this image as one perfects oneself.

Social Setting

But the Torah does not limit itself to cultivating the individual personality in this *Tzelem Elokim*. It also concerns itself with the social setting out of which the *Tzelem Elokim* is to develop. This, according to Dr. Greenberg, involves three major categories. First, the Torah concentrates on the material setting. With laws such as *shmita* and *yovel*, the Torah guarantees a material basis for the individual. The Torah recognizes that in a deprived society where poverty is the rule, the *Tzelem Elokim* personality cannot develop. Without a material basis, one cannot have a spiritual basis. The second concern of the Torah is the cultural base of the community whose function is to preserve the presence of God, as its ultimate end, as well as the uniqueness of the individual, as its more immediate end. The community must guard against the individual becoming an object, which

by definition is not absolute in value, nor of ultimate importance. The society, by discrimination against certain groups, or by using language as a carrier of discrimination would not be decreasing the *Tzelem Elokim*, or absolute value, of the individual. The third consideration, the most decisive element of all, is the human group itself. The To-

fellow man as one endowed with absolute value. Then, the individual himself can become a *Tzelem Elokim*. One sees his reflection in *halachot* such as *shvuat shav* and *lashon hara*.

Authentic Truth

What is demanded in social relationships is what Dr. Greenberg calls "authentic truth"—truth that is spoken appropriately and uniquely to the individual in the human context. Absolute truth is not the goal, but authentic truth is. Thus, *hachach tocheach et amitecha* only when the truth that is spoken applies to the individual. But, if it will cause this individual to sin further the *Mitzva* is not to tell him, though the principles are still true. The authentic spoken truth is always appreciative of after the absolute worth and infinite value of the other partner in the dialogue.

The concept of "authentic truth" applies as well to man's sexual relationship with his wife. The *Orach Chaim* states that "man is not to drink from this cup while thinking of another." This euphemistically warns a man not to tell his wife "I care for you," while thinking of another since this would not be authentic truth, which always im-

plies a genuine relationship. Thus the Torah uses the words *yodai Adam et Chava eshto. Da'at—to know*—meaning the ultimate sexual act. Because this "knowing" act is the most authentic and the most genuine, involving both body and soul. One can know, through it, the partner totally appreciating their *Tzelem Elokim*. Thus, authenticity is much more likely to be attained in marriage.

As in all relationships there is a problem of routinization, in which case the relationship would not be authentic nor genuine. Dr. Greenberg suggests that one of the main purposes of *Hilchot Nida* is to avoid the possible routinization of the relationship through unavailability. The Torah, in providing these *halachot* guarantees that the relationship will not become mechanized. But, if this is the purpose of the *halachot* then one should not be so intent upon carrying out the *halachot* if it is going to ruin the relationship in some way. The end goal of *halachot* must always be kept in mind. The *halacha* is a human system and a way for human beings to live, rather than an end in itself. Thus, the *halacha* is the constellation laws through which man becomes human.



Rabbi Dr. Irving Greenberg

rah stresses the importance of the Jewish community, or *tzibur*. The many *mitzot* involving the *tzibur* reflect that human interaction is necessary for one to become more fully developed in the image of God. Of primary importance is that one treats his

In addition to serving as Vice-President for Student Affairs at Yeshiva, Rabbi Israel Miller is also President of the American Zionist Federation. The American Zionist Federation, an outgrowth of the American Zionist Council, which Rabbi Miller was one time also headed, was formed in May 1970. The organization serves as an umbrella group for labor, religious, female, revisionist, and other types of Zionist groups in the United States with membership at close to 700,000 people and offices in seventeen cities. The organization, in its first year of existence has become an influential force on the Jew-



Rabbi Dr. Israel Miller

Federation Begins to Recognize Day Schools

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Jewish Day Schools. Attempts have been made in the past to bring this urgent problem before the Federation's delegates, but these endeavors were either overlooked entirely, or given little attention. Then, in 1969, a delegation of Yeshiva students and interested youth traveled to the convention in Boston, where they lobbied for recognition but were given little cooperation. Last year, in Kansas City, the Federation Conference mentioned the situation of the Day Schools in its general resolution. The statement was optimistic at best, and considered to be negative by many, but it was a start—the beginning of some recognition.

Change in Situation

This year, the situation was

severely aggravated. In the summer of 1971, the Supreme Court ruled against government aid to secular study in day schools. Many Jewish leaders had been counting on government aid as the key to survival for the many day schools which will otherwise close. Their hopes turned to the Federation, and the support of the many Jewish liberals who have long spoken out against any Church-State entanglements, including the government aid to day-school secular programs. Facts show that day schools in America, under Jewish auspices of all denominations, are losing tens of millions of dollars in their struggle to remain open. And so, concerned Jewish leaders recognized their challenge: to convince the Federation, which is the major central clearing house for American Jewish charities, that education was a priority for the

Jewish community.

Very active work was undertaken by Torah U'Mesorah, UOJCA, NCSY (the UOJCA youth movement) and other organizations to spur on the growing concern in Federation circles for the Day Schools and Jewish education issue in general. Several NCSY high school students convinced their local communities to send them to the conference as voting delegates. This was the first time the conference had seen such involvement on the part of youth, as delegates usually represent community leadership of substantial contributors to the various philanthropic organizations.

The result was that the one thousand delegates—rich Jews from scores of American communities—were joined by an army of orthodox and non-orthodox

concerned adults and youth, ranging from campus radicals to Lubavitcher Chassidim. All descended upon the Pittsburgh Hilton for the five day conference with one primary concern—to see a strong, meaningful resolution for Jewish education brought to the floor for a vote on Sunday, November 14.

Much to their satisfaction, they were met by many concerned leaders who readily gave their support. It was discovered that the Cleveland, Toronto and Winnipeg local Federation chapters were generously supporting day schools and Talmud Torahs in their own communities, and their delegates optimistically added to the hopes that a meaningful response could be issued by the National Council in their General Assembly.

Representing Yeshiva University
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ish-American scene. The Federation's programs vary from promoting Israeli-made products to countering Arab propaganda in this country.

In his role as president, Rabbi Miller presides over general meetings of the Federation and acts as its spokesman on major issues. Also in his official capacity, the Rabbi maintains ties with key officials in both the American and Israeli governments. Recently, for example, the Rabbi received a commitment from President Richard Milhous Nixon to keep the military balance in the Middle East. Rabbi Miller also takes an active part in the struggle for Soviet Jewry. He represented the American Zionist Federation in the Brussels Conference last March and personally visited Russia in 1965 as President of the Rabbinical Council of America.

During the course of this interview, Rabbi Miller defined Zionism as the "creative continuity of the Jewish people," emphasizing that survival alone for the Jewish nation is not enough. Towards this goal of creative endurance, Rabbi Miller and the A.Z.F. are contributing more than their share.

The Editor-in-chief and Governing Board of HAMEVASER extend sincere condolences to Paul Glasser upon the loss of his father.

HAMEVASER

Student Publication of RIETS and JSS
Yeshiva University/New York, N.Y. 10033

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Begin Elucidates Mid-East Stand

by ELLIOT SINGER

On December 8, 1971 in Hunter College Auditorium Menachem Begin, head of the *Sachal* Party of the State of Israel, addressed a crowded auditorium about the current situation in the Middle East.

The main topics of the lecture were "What do our enemies want?" and "What do they demand?"

Mr. Begin quoted Nasser as

saying in 1967, "This will be a war of extermination... we will wipe Israel off the map." Mr. Begin said, "They didn't succeed... to massacre our people, *baruch haShem*." President Sadat has said, "I have decided to make war. Israel must withdraw to the 1967 lines and thereby solve the Palestinian problem." This is what they demand—it is proclaimed and written—to destroy Israel.

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Chanukah Chagigah

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The M.C. then introduced Dr. Belkin as the next speaker. Dr. Belkin stressed that we cannot expect a miracle to occur on its own; rather we must work for a miracle to occur. He then quoted from *Val Hanesim* where, in recounting the miracle of Chanukah, we recall how a few captured many (*V'rabim Beyad M'atim*). Dr. Belkin went on to say that Jews are a minority in the world and YU is a minority among colleges. Yet it is the responsibility of the *B'nai Haysheiva* to work for Torah for with Torah we will influence the world to once again see a *V'rabim Byad M'atim*.

Entertainment was provided by the 'Mizmor Shir Band and Sherwood Goffin. They were followed by the main speaker, Rabbi Riskin.

In his speech, Rabbi Riskin differentiated between Greek culture where the main emphasis was on man, and *Yahadut* which focuses itself on God. He said that modern man has accepted the Jewish viewpoint and no longer sees the human being as God. It was on Chanukah that the Jews and *Yahadut* won. Man must now listen to God and act *B'zelem Elokim* to fight people and ideas similar to the Greeks.

This concept of emphasis on the Divine is once again evident in the altercation between *Beit Shami* and *Beit Hillel* as to

the significance of Chanukah. To *Beit Shami*, who say *Pocheit Veholech* the candles symbolize the idea of *Eish*, a conflagration as it says *Ubeartah Harah Maykierbecha*. As *Eish* is the main *mitzva*, so is it incumbent upon us to conquer the seventy nations. Thus we are *Pocheit Veholech*, hoping for a diminution in the ranks of the *goyim*.

To *Beit Hillel* the candles symbolize *Or*—light which is



Rebbeim and students listen to speaker at Chagigah

the symbol of Torah as it says *Ner Mitzva V'Torah Or*. We have to fight but this is a means, not an end. The end is the lighting of the candles, the kindling of the light of Torah. Learning Torah we must be *Mosif Veholech*. The *B'nai Haysheiva* also have battles to fight, but it must be through *Or*—dedicated learning.

The Editor-in-Chief and Governing Board of HAMEVASER extend a hearty mazel tov to David, Vivian and Miriam Esther Luchins upon the recent birth of their son and brother, Moshe Aharon.

Federation and Day Schools

(Continued from Page 2)

sity at the conference were Rabbi Milton Furst and Robert Hirt, joined by Dov and Yale Butler. David Luchins, chairman of the Jewish caucus in the White House Conference on Youth represented that organization. Mr. Luchins commented that the major outcome of this effort for an education resolution was manifested in three areas.

First, it soon became evident that there was, indeed, tremendous support for Jewish education, from both religious and non-religious delegates. This support was attributed to the increased realization of social needs for Jewish identity among youth, as well as recognition of the tremendous financial crisis at hand.

Second, was the sudden rallying of support on the part of radical Jewish youth, who claimed that the Jewish community owed the day schools seven and one half million dollars reparations for the neglect of past years. Numerous students voiced the feelings that their Talmud Torahs and Sunday Schools had failed, graduating them as "freaks" of Jewish theological confusion. In a caucus session that lasted until 3:30 a.m. it became necessary for the religious students to try to calm down the radicals in an attempt to get those who desired to storm the Sunday resolution session to tone down their demands. They were repeatedly urged not to alienate the delegates and to work through existing channels, counting upon the widespread sympathy that had already been expressed.

Third, were the major crises to be faced concerning the guidelines presented by Conference experts.

a) They recommended a central board controlling curricula of all day schools receiving aid. This would ultimately result in a "lowest common denominator" level of education being dictated by a central Federation committee. Most preferred autonomy, allowing individual communities to set their own guidelines.

b) They felt that money should be given only for Jewish studies, not to support secular classes. Several secularly-oriented "church-state experts" who fought against government aid asked how the Jewish community could in good faith deny this aid to the education of future Jewish leaders of America.

c) The experts recommended that day schools should teach all ideologies (orthodox, conservative and reformed). To this, Mr. Luchins addressed the committee and suggested that, as most of the delegates at the conference had themselves been educated in traditional Talmud Torahs, and as the future leadership is sure

to come from the day schools, the orthodox point of view, being original and authentic should be emphasized, the children thereby being given a fair chance to choose for themselves in later life.

All of the responses to these guidelines were heard, there was very good cooperation, and the guidelines were redrawn to include these suggestions.

Favorable Vote

On Sunday, at the voting session, a very favorable and optimistic resolution was passed. In the midst of discussion of particulars and addenda to the resolution, a faction of youth, representing the Jewish Defense League, broke up the conference, demanding reparations for the past neglect. Pending on the floor at the time, was a motion to give support to and work with Torah ("Mesorah", Lubavitcher Educational Organization, and the Solomon Schechter movement). The motion, unacted upon by the conference-at-large was later accepted by the chairman and included in the final resolutions.

Mr. Luchins, who filed a very favorable report with the White House Conference, stated that he was pleased with the role played by youth, who served on most committees meeting at the conference.

"It is certainly time for youth to involve themselves in the Federation," he added. "They are actively seeking youthful interest, and are particularly responsive to *frum* students who could soon move into positions of responsibility in the American Jewish community."

Begin Elucidates Mid-East Stand

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Statistics

Mr. Begin then asked "How could we submit? In 1967 the Arabs had 2,230 tanks, now they have 4,300. In 1967 they had 700 jets that could reach Israel in 3-9 minutes. Now they have 1,192. In 1967 they had 1,500 heavy guns and now they have 3,000. Attacking from three fronts the Arabs had 300,000 soldiers, now they have one million. This is a threat not like the ICBM that is theoretical, but actual, only minutes away that could wreck total destruction on the State of Israel. "So I ask you where is the moral right of anyone in this country to ask us to withdraw... from our present position?" Washington has the same proposal as the Arabs with only minor modifications. And even if we agree, what is to bind the Arabs to their word? If we rely on the Security Council, they will first sit down to talk when war breaks out. In the General Assembly a cease-fire plan can only be presented as a resolution and can be vetoed.

Mr. Begin then declared, "We cannot rely on the U.N. to help us. As the representative of India said when he was asked about the resolution to cease fire on

Pakistan, 'Cease fire and withdraw? No, we are not foolish.' So why should they assume the Israelis are foolish?"

Suez Canal

Mr. Begin also explained that by keeping the Suez Canal closed, the Israelis are helping the United States with the Vietnam war. "This is because after cleaning the Canal of sunken ships, America will be out of Vietnam and it would be convenient for Russia to enter into Vietnam and open up another Communist state.

Just Cause

For these reasons, Mr. Begin feels it would be impossible for Israel to give back any territory and "since our cause is just, it will stand forever and ever."

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Gesher

This year, *Gesher*, a Torah publication of SOY, will publish its fifth issue, the first since 1969. In past years, it has been a noteworthy publication of high intellectual value, synthesizing both "Torah and Madah." The editors aspire to maintain the high standards set by their predecessors.

Previous issues contained articles on philosophy, Jewish history, and "Torah-science." Their authors have been prominent scholars from many walks of life. *Gesher* has not only included articles by the noted rabbis and philosophers of the Yeshiva community, but contributions from many talented students have adorned its pages as well.

This issue will encompass such various topics as the purpose of *mitzvot* and the nature of holiness in the Judaic-philosophical realm. All of these areas, as well as many others, present difficulties in some fashion to the contemporary mind. The resolutions of these problems, to the extent possible, depend on a modern analysis by today's Jewish thinkers and this is *Gesher's* purpose. Other articles on Jewish history and Jewish *halacha* will as well be included. It is hoped that these essays will do much *harbatsat Torah berabim* for the furtherance of our understanding of *yahadut* and for the expansion of our insights into our sacred tradition. The *Talmidim* of the Yeshiva are encouraged to write for *Gesher* and to participate in all aspects of its publication.

This year's *Gesher* will be dedicated to the memory of Ezra Lightman s"l, an outstanding *talmid* of our Yeshiva who was *nifter* this past summer. It is hoped that the journal will be a worthy remembrance to one who accomplished so much in the Torah sphere.

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Torah Shows Fundamental Insights Into Nature of Human Personality

(Continued from Page 1)

aspect, can be found in all that is beautiful and noble in man:

At first glance, it would appear as if the second account presents several difficulties. Two separate stories are intertwined, seemingly in irrational fashion. The first of these stories is of the creation of Eve and the second is the planting of the Garden of Eden. One would have expected the Torah to have completed the story of Eve, and only then to have related the planting of the Garden. This is not what happens. First, we are told (verse 7). Then the Lord G-d (Hashem Elokim) formed the man of dust of the ground, and then breathed into his nostrils the breath of life; and the man became a living soul. One would have expected the next verse to be verse eighteen. "And the Lord God (Hashem Elokim) said: 'It is not good that the man should be alone; I will make him a help-mate.' Instead the account of the 'planting of the garden' (verses 8-17) intervenes. After the statement concerning the need for the creation of a 'help-mate,' instead of continuing with the creation of Eve, the Torah inserts a seemingly parenthetical account of Adam's naming of the animals (verses 19-20). Only then does Scripture complete the account of Eve's creation.

Careful examination of these verses, however, reveals that the Bible is giving an insight into human personality. Ibn Ganach points out that verse eight should be translated "And God planted a Garden . . . in order to place man there," [and not " . . . and He put man there"]. By placing man in the garden, God stimulated man's imagination and encouraged him to march forward — Man was placed in the garden to "work it and guard it."

God's placing of man in the garden, and the stimulation of man's imagination that resulted, was the first act that differentiated between natural and metaphysical man. Nevertheless, there was a more significant break. At the end of the account of the planting of the garden, God reveals Himself to man (verse 17): "And the Lord God (Hashem Elokim) commanded concerning (all) man." God commanded man concerning man. Without a moral imperative, man is not man.

With the emergence of a form of *halacha*, man is called to limit his imagination, to defy his fantasy. This moral imperative is what finally forces man from his natural existence to a metaphysical one.

Only after the stimulation of man's fantasy by the planting of the garden, and the call to retreat sounded by God's command, does the state of "Levado" (verse 18) develop.

"Levado" has two separate and

distinct meanings. It can mean "being alone," or it can mean "lonely." Being alone is a physical or psychological feeling. At times, these are healthy feelings. At others, especially when carried to extremes, these feelings are symptoms of illness. Some people even flourish on being alone.

Loneliness is an existential awareness. It is a state of mind and of soul, a state of insecurity, Kierkegaard called it, "a sickness unto death." Man is unique in that he feels that he is not understood. No matter how much two people love each other, they cannot share each others destiny.

Natural man is terrified at the thought of being alone. Metaphysical man is terrified of loneliness. Natural man has a need for a partner to help him materially, and as an outlet for his sexual drives. These needs were fulfilled with the creation of the nameless *n'keiva* of Genesis 1.

After the commandment of *Va-yetava*, man became a metaphysical being. Metaphysical man needs a partner also, but not the same partner as natural man. He needs a metaphysical partner, who shares his problems. "And the Lord G-d (Hashem Elokim) said; it is not good that the man should be alone." As S. R. Hirsch points out, this is not a utilitarian statement of fact. Rather, it is an ontological statement, which states that man is not a complete being when lonely.

The Torah does not continue with the creation of Eve. Instead (verse 19) God brings the animals to Adam, so that the latter might give them names. On Adam's part, the giving or calling of names, was a cognitive or scientific act. Each animal was given a name based on its observed characteristics. Nature has only two dimensions, and is exhausted in its functions. In order to know nature, one must observe its functions.

Adam, while engaged in this cognitive act, realized that man could not become known in this way. Man has a third dimension, or an inner, being. The inner man hardly knows himself. Certainly this "inner man" cannot become known to an outsider by observation alone. Only one can completely perceive the true inner being of a man. No matter how close a relationship a husband and wife may have, each retains a secret, hidden personality, unknown to the other.

Marriage of natural man is a utilitarian partnership. It holds together as long as the partners are successful. Success is not enough to keep two metaphysical personalities together.

In his commentary on Avot (1, c), the Rambam delineates three kinds of friendship. The first of these is the utilitarian friendship (*ohave-tow'elel*). More significant are the cha-

ver *le-da-agah* and the *chaver le-deah*.

The *chaver le-da-agah* is a confidant. Both in times of misery and joy, the need to confide in a trusted friend is overwhelming. Misery is intensified by loneliness, while joy is limited if there is no one with whom to share the joy. Only a person in whom one has an absolute trust can become a *chaver le-da-agah*. Marriage provides this kind of *chaver*.

The *chaver le-deah* is a friend with whom one shares common purpose. It is the friendship of those who are willing to sacrifice everything for the common goal. In *halacha*, the highest form of this relationship is the bond between *rebbe* and *talmid*. Marriage is fundamentally such a "friendship."

The Torah, in its account of the first marriage, does not fail to tell us what this common purpose must be. At the end of the account of Eve's creation we are told "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." The Torah tells us that the marriage community replaces the parental community. The parental community consists of three parts—husbands, wife, and child bound together by a strong metaphysical bond. In the marital community, the unborn child is the third party. On the words "and they shall be one flesh," Rashi comments, "the child is created by both of them." The child is important because it was the *ratsch hashem* that the communal system be connected with love. Sex is selfish, unless the partners agree to create a community of responsibility. This community of responsibility which makes the marriage community into a *chavrutah le-deah*, is cemented by the child.

An additional function is performed by the family unit. Parents and child are united in passing on the covenant. The parental and marital communities are

instruments of the *ratsch hashem* of insuring the continuation of the *m'sorah*.

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Rabbi Fulda on Chanukah

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has no mention in the Bible, as Purim does, for example. And this despite the fact that it is the only holiday mentioned in *Megilat Taanit* which survived the destruction of the Temple.

Rabbi Fulda also mentioned the *gemara* in *Shabbat* which asks the puzzling question—"What is Chanuka?" According to Rashi, the *gemara* is asking which part of the Chanuka story



Rabbi Manfred Fulda

is more important: the military victory or the miracle of the oil. The answer of the *gemara* is that the miracle of the oil is more significant. This answer requires explanation, especially in view of the complete absence of any mention of the *pach shemen* in the prayer of *al hamisim*.

The Explanation

In order to work out the answer to these questions, Rabbi Fulda said, we must go back to the verse in the Torah in which many *mifarshim* found a *remez* to the Chanuka story. This is the verse "And Jacob remained alone," which describe Jacob just before his struggle with the angel. According to Rashi's explanation, Jacob remained to recover some "little flasks," which reminds us of the small cruse of oil which burned eight days.

There is more to this *remez*, said Rabbi Fulda, than meets the eye. Jacob's encounter with Esau's angel was unique, because in all his previous encounters with Esau, Jacob emerged not only victorious, but unscathed. It was only in this confrontation, which according to the Rambam was a prophetic vision, that Jacob was wounded. The message of this struggle for future generations is that Jacob is safe as long as he recognizes Esau for

what he is. However, when dealing with a deceptive, angelic form of Esau, there is a very real danger that Jacob can prove vulnerable.

When Alexander presented the Jews with Hellenistic culture, they were being exposed to the angelic version of Esau for the first time. This caught them unaware, their response left much to be desired. They treated Greek culture as a world unto itself, which need not be put to the test of Torah values, or placed in a Jewish perspective. They thus elevated Hellenism and put it on a par with Judaism. The victory of the Hasmoneans was indeed miraculous because it occurred despite the uncritical acceptance of Hellenism which had been going on for many years. But the Jews, like Jacob before them, emerged from the encounter with the angelic-Esau with a severe limp. The *Knesset Hagedolah* ceased to exist; the Sadducees became powerful; and the later Hasmonean kings were wicked.

Immersion in Torah

The *pach shemen* was significant, because this explicit miracle serves as an indicator that the military victory was also miraculous in nature. But miracles like this will not win the battle for us without wounding us in the process. It is far better to fortify ourselves with *Talmud Torah*, which will enable us to view everything from a Torah perspective and accept from foreign cultures that which is acceptable from the point of view of *Yahadut*. We omit the *pach shemen* in *al hamisim* in this spirit. *Tefillah*, etymologically, means self-judgment. At this moment of inner scrutiny, we resolve to totally immerse ourselves in Torah, so that never again will we need recourse to a nes to save us from assimilation.

To signify this vital total commitment to Torah, we fulfill the *mitzva* with the greatest possible *hidur*. Because Chanuka has this on-going, constantly challenging message, it could not be frozen into a written mold, or cast permanently at one point in history.

Finally, the poorest man may spare no expense in performing this *mitzva*, because the *menora* symbolized "*pikuach nefesh*" — the rescue of the Jewish soul. In the Jewish view this *pikuach nefesh* always takes precedence over *pikuach hazuf*.

Articles are now being accepted for SOY's annual compendium of *chidushai Torah*, called *Be'er Yitzchak*. The articles may deal with any Torah related topic, whether *halacha* or *haskafa* and may be written in either Hebrew or English.

The purpose of *Be'er Yitzchak* is to encourage individual initiative and creativity among the student body in *talmud Torah*. As an added incentive, *sefarim* will be awarded for the best articles from each *shiur* level.

The deadline for submitting an article is February 15, 1972. All *talmidim* who wish to participate are urged to contact Zvi Weisster (Rav Paretsky's *shiur*) or Elyakim Krumbain (new belt *Hamedrah* or Rubin 221).