

BM  
560  
J8

UC-NRLF



⌘B 107 134

**FOUNDATIONS  
OF  
JUDAISM**

**RABBI LEO JUNG**



THE LIBRARY  
OF  
THE UNIVERSITY  
OF CALIFORNIA

REICHERT COLLECTION

PRESENTED BY

SIDNEY M. EHRMAN  
JACK GOMPERTZ  
BERTHOLD GUGGENHIME  
EDWARD H. HELLER  
I. W. HELLMAN  
LESSING J. ROSENWALD  
RABBI IRVING F. REICHERT



BM  
560  
J8

BM  
560  
J8

UC-NRLF



QB 107 134

FOUNDATIONS  
OF  
JUDAISM

RABBI LEO JUNG



# Foundations of Judaism

BY

**LEO JUNG, B. A., Ph. D.,**  
RABBI OF THE JEWISH CENTER,  
NEW YORK

---

**THE JEWISH CENTER**  
WEST 86TH STREET  
NEW YORK CITY

*This book contains sermons delivered during winter  
5683 (1922-1923) at The Jewish Center, New  
York, a model institution established for the  
purpose of meeting the religious and  
social requirements of Jewish Jews.*

**GIFT**

*Reichert*



BM 560  
J8

TO THE  
SACRED MEMORY  
OF  
MY FATHER AND TEACHER זצ"ל  
מידך נתתי לך

MC08950

**Copyright, 1923, by**  
**LEO JUNG**

## TABLE OF CONTENTS

---

|  | PAGE |
|--|------|
| INTRODUCTION: THE METHOD OF JUDAISM . . .            | 9    |
| IMMORTALITY . . . . .                                | 19   |
| THE GOD OF THE JEW . . . . .                         | 25   |
| LAW, AESTHETICS AND LOVE . . . . .                   | 31   |
| FREEDOM OF WILL . . . . .                            | 38   |
| THE AIM OF LIFE . . . . .                            | 43   |
| BECOMING AND BEING . . . . .                         | 49   |
| THE THREE RACES . . . . .                            | 55   |
| WHAT IS CHANNUKAH? . . . . .                         | 61   |
| COHESION AND ADHESION . . . . .                      | 67   |
| THE SECRET OF JEWISH THOROUGHNESS . . . . .          | 73   |
| A WORD MISSING IN OUR VOCABULARY . . . . .           | 80   |
| THE SURVIVAL OF THE FITTEST . . . . .                | 86   |
| PREACHING AND TEACHING . . . . .                     | 92   |
| AMERICA AND THE JEW . . . . .                        | 97   |
| YISSGADAL VEYISSKADASH . . . . .                     | 103  |
| FIVE FUNDAMENTAL PRINCIPLES OF JEWISH LIFE . . . . . | 108  |



## INTRODUCTION

# The Method of Judaism \*

### I.

**T**HE life of Tom, Dick, and Harry—to encourage these proverbial dignitaries—in itself has no meaning. To be born, to overcome measles and elementary schooling, to ripen towards a weekly cheque and the begetting of children, growing old and burdensome, dying of sheer senility,—if fate and the goodwill of our fellow-beings have not before withdrawn one from the limelight,—all this is common and useless and foolish to the degree of unrelieved boredom. Considered in itself, with its own little failures and smaller successes, with the ceaseless endeavor to make both ends meet, life is what old Lear so pathetically calls—“A tale told by an idiot, full of storm and stress, signifying nothing.”

Tom, Dick  
and Harry.

In spite of this pessimistic view, Tom, Dick and Harry are amazingly alive, and thriving. In spite of the drowsy sameness of their lives, they are keenly aware of romance awaiting them round the corner; of wonderful possibilities beyond the marvels of increased pay and bargain days at the department store. They read their newspaper with the mien of expert rulers of Man and talk big words about progress and improvement and such. They analyze their experiences and infer weighty wisdom from their variety. They feel all the time that something in them, however rarely it may express itself, that something in them has a fine dignity, concerns everybody, is in some strange way connected with mighty issues discussed by great men in the assemblies of the rulers, pored over by silent scholars in the quiet hours of the night. This some-

\* First published in *The Jewish Forum*, February, 1922.

## FOUNDATIONS OF JUDAISM

thing in them is their constant effort—conscious or half-conscious—to get at the meaning of life, of birth and death, of nations, schools, peace and education, war and individuality. Tom, Dick and Harry feel that all this, though sad and ugly, however jolly and fleeting, must have a certain and unmistakable meaning. They are eager to find this sense of life, and to find it they string all their experiences together, and toil to derive from them something that will be common to them all, something that will connect them all, something that will show them all to be necessarily and decently natural and eventually valuable. As soon as Tom, Dick and Harry have discovered that there is a unity and a single purpose in the bewildering variety of life phenomena, our three friends have introduced honor and beauty into their colorless lives.

The  
Eternal  
Question.

For all through the history of the world sounds the question, "What is the end of life?" From hoary ages, all through the struggles and strife of Man, in the cave of the savage as in the temple of the philosopher, this problem has loomed large, occupying the mind and heart of the best among us. "What is the aim of humanity, where lies the goal to work for?" Life must have a meaning in spite of all the dark nuances that seem to bury its sweetness, life must be productive of fine and great things, for there is a wonderful harmony in the quiet of nature, in the eye of the child, in the noble deeds that thrill us all.

Of all the solutions to this problem only one is of absolute value. It came to a nation of slaves, uplifted by sheer strength of hand and divine will, on Mount Sinai. The answer commenced "I am the Lord thy God" and its final hallmark upon all humanity is a simple truth: "Love thy neighbor as thyself." "Love thy neighbor: he is as thyself."

God created the ideal and its banner-bearer. He kindled by a spark of His own divinity the millions of men, born and unborn. He let his look linger on Moses, and

## THE METHOD OF JUDAISM

Moses saw the bush whose fire can never be quenched. He spoke to one nation at one moment at one spot, and His words sound through all the centuries, audible in all countries to all nations. This voice comes to the bushman and he falls down groveling before his grimacing idol, His breath touches the criminal and stays his hand, the message reaches the martyr and he smiles through torture and dies happy, with Shema on his lips.

God taught man the ideal. And man's eyes were opened and he saw connections of which he had never dreamt, and he saw beauty behind terror, and honor in what appeared shameful. God taught us, every generation, that we have a special dignity in that we are not isolated factors with isolated aims and limits, but that every age within the ages is a link in the eternal chain of human fellowship, a rung on the eternal ladder which connects heaven and earth. That this our dignity consists in our being alive to *the tremendous task of human history that every son surpass his father, every daughter transcend her mother, that every generation retain not only, but increase and refine the spiritual possessions into which they were born.*

All joy of life for the thinking man and woman depends on our seeing ourselves as part of the whole. "The union between God and man, between the labor of our hand and the craving of our soul, between the mystical and the obvious, between the fleeting of today and the eternity of Godcreated man."

### II.

Judaism introduced the ideal as the illuminating force of life into the concert of the nations. And with the ideal it created another idea, unknown before, the idea of the Fellowman. Before our Torah was revealed there was the sad, senseless spectacle of brute masses pressing on in a

**The Task  
of Human  
History.**

**Man and  
Fellow  
Man.**

## FOUNDATIONS OF JUDAISM

relentless race for absolute mastery over each other, struggling for the place in the sun, yearning for appetite whilst indulging in all passions, cruel, weak and ugly, that flesh is heir to. Before our Torah was revealed, there was no such thing as a fellow man. There were masters and slaves. Masters who had all rights, slaves who were crushed and shamed and crushed and shamed again because their lords would not admit, nor think of, the fact that their humbled serfs were men such as they, endowed with the same faculties, capable of fine conduct, of manliness and goodness. The Torah taught an incredulous mankind that all men were God's children, that there are no classes or nations essentially privileged to, or barred from, the amenities of human fellowship. The nations of Antiquity sneered at the Jew and called him "irreligious" because he would none of their immoral gods and ranting priests. They called us mad dreamers whereas we were the only soberminded people in a Goet-terd ammerung of vice and mire.

Yes, Torah taught the ideal, taught the fellowman, a being of equal rights and equal duties, a being of dignity and of worth. As Spinoza put it, we Jews look at everything "sub specie aeternitatis" and from the eternity of human destiny springs the view of life for which we stand: "One God, hence one World, hence one Man." (cp. Baeck, Schoepfung des Mitmenschen, in "Sociale Ethik.")

Judaism as a system then teaches: We all owe our existence to one God, who has endowed man as nature with the unity and harmony of His purpose. Judaism however is not satisfied with gray theory, but it strives to translate this call for the higher life into the deeds of life.

And now we have arrived at the fundamental problem: The "higher life" or "morality" or "kindness" or "co-operation" and all other names for this ideal life are known to all the world for more than two thousand years,



## THE METHOD OF JUDAISM

have been preached from innumerable pulpits, on innumerable platforms, these ideals have been explained in countless books and newspaper articles, there is hardly a generation which has not endeavored a restatement, nay, there is hardly a man, who does not now and then think of them, discuss them, profess them—and yet the present century shows a tremendous deficit in all but money, a deficit in good will, in kindness, in the habit of heart which we call culture!

How is it that the dominating religion which has written social virtue on its baptized flag, which scorns us Jews as insufficiently sensitive to its greatness, that the Church which had *הספר והסיף* for centuries the ideals hidebound in ponderous commentaries on Jesus and the Gospels, the Church, which had the preachers, all freedom and all power, that this church admits today that its achievements have fallen lamentably short of its expectations—whereas we, the weakest race, the most persecuted, a people without a home, dependent for our safety, nay for our very life on the whim of the Goy, surrounded on all sides by hatred and envy, never free from soul-crushing experience, that we, in spite of twenty centuries of systematic attempts at throttling our human dignity, our sense of honor and of self-respect, that we are not only alive today but that we are still fired with the same idealism, still aglow with the conviction that the inner sense of life is Godliness, and that the nations will yet come streaming to the mount of Zion to the God of Jacob, to learn of His Laws to walk in His ways?

Ideal and  
Real.

I am not one who loves to extol his own people. I am too sensitive of our own faults, of the terrible deterioration of the Jew. Yet has the Jew retained his sterling and characteristic virtues: a passion for justice and a passion for kindness. However low individuals have fallen—and amidst the terror and shame of Gentile cruelty it is only natural that even Jews forget their Jewishness—

## FOUNDATIONS OF JUDAISM

as a whole the Jew is today as he has been the whole course of human history: the strongest force of righteousness, the relentless enemy of injustice, God's witness on earth. No other nation would have survived clean and kind after the awful sufferings we have experienced. Yet we seem by some divine power to have brushed away all the dark cruelty, all the nauseating hypocrisy, we stand before the nations of the 20th century and proclaim as ever before "Shema" and "Weohavto" above valuta and munitions and war poetry.

The answer lies in our recognition of the *method of Judaism*. The Torah, while it insists on the divine in Man, never loses sight of our flesh-and-blood-frailty. It realizes that great ideals must be more than taught, they will never be realized by the masses without their minds and hearts being *gradually trained*.

Synagogue  
and Life.

If you take our Tom, Dick or Harry, who lives his ordinary harmlessly selfish life, thinking of himself first, second and third again, considering his own affairs the center of Man and very unwilling to submit to inconvenience or to bring sacrifices for things as nebulous as the betterment of the human race, if you take this common type of mortal and for an hour a week submit him to unmitigated oratory—you may arouse in him a sense of your extraordinary gift, you may even for the moment impress him to the point of serious reflection. But for the moment only. The standpoint of your sermon 100% idealistic and his life 100% materialistic are too distant from each other for any durable effect. He leaves the church or the temple and his ordinary life swallows him and his good intentions and all the spirituality that the preacher has striven to knock into his brain.

There is no bridge to conquer the chasm between *his* life and *your* sermon. This and nothing else is the reason for the beggarly array of empty benches in many a house of God. Men get weary of attending services

## THE METHOD OF JUDAISM

and listening to speeches which, instead of helping to solve their dimly understood, though acutely felt, difficulties, enhance them by appeals to do the impossible, where the simple and easy has been neglected.

### III.

Church religion means the end of religion. God must not be a Sunday or Shabbos dignitary, whom you must not visit in working clothes. He is either the God of every minute of your life, or He is the mere outlet of hysterics or some sentimental vacuity. God, to become the guide of our life, must be taught. Judaism teaches that God is not some philosophical abstraction retired from human spheres of action and wrapped in contemplation of Himself, the "Akyneton Kynon" of Greek Philosophy, but He is vitally interested in every human being, caring with a Father's care for every one of His children, Jew or Gentile, great or small. And Judaism teaches more—it proclaims that God who has given us life, has created us for His own end: the perfection, out of free will, of the human race. This doctrine of Judaism is embodied in a term unknown outside our religion, and hardly understood, in its full sense, even among the Jews. This is "*Mitzvah*."<sup>1</sup> There are few Jews with the advantage of Jewish upbringing who have not heard or used this term. But, how many have been conscious of its profound influence upon the character—religious, social, and intellectual, of the Jew! *Mitzvah* means commandment—it also means good deed. *Mitzvah* tells the Jew that in whatever he does he ought to consider God. Train yourself to regard the ideal as the main object in life, to which the material must bow! Tell your little ones that they pray on awakening so that God be their first thought in the morning.

God of  
Life.

---

<sup>1</sup>Cp. "The Sinaist," Vol. I., in which the late Father of the present writer published his essay on the *Mitzvah*.

## FOUNDATIONS OF JUDAISM

Teach them to fold the hands before going to bed, so that God may be their last thought crowning their life, their day. Teach them, says Mitzvah, to think of God the Giver before they eat, no idea will help so much to foster kindness. Teach them not to eat everything, not to indulge in every whim that occurs to them, let them look at everything in the light of God's law. At every opportunity they as children should ask themselves: Will God like it?—and as men: Is it in agreement with His ideals?

### IV.

Mitzvah—  
The  
Method.

The Mitzvah thus helped the Jew to keep in contact with God, to constantly guide his conduct by his God-consciousness. All the week the Jew held intercourse with his Father in heaven, and the Shabbos only intensified what the week had done. The Shabbos Service with all its solemnity was essentially nothing new. It helped to emphasize the claim of the Torah that the right, or as Taylor calls it, the holy, life, is to be found neither in the hut of the hermit, nor exclusively in the time-hallowed and time-dusty volumes, but in the average day of the average man. Just as the Jew needed no priest to open the gates of heaven, but could by his own *kavanah* enter as often as he so desired, so did the Synagogue service introduce God not as the object of sixty minutes' sublime attention, but as the influence for good in the thousand actions of the working day. At the synagogue the Jew heard the ideals pronounced in fiery eloquence. At home, in his place of business, at occasions, sad or joyful, when alone or in the company of fellow-Jews, the very same spirit was with him. All the week was a training, the Sabbath was the consummation. The mentality of the Sabbath was fed on the spirituality of the week-day life. There was therefore no real difference between Judaism lived and Judaism preached; just as the Torah

## THE METHOD OF JUDAISM

influenced the Jew's business dealings, his relation to his wife, child, friend, so did the Sabbath influence the impulse within him to defy his milieu and to soar ever upwards.

The ideals of the Torah owe it to the Mitzvah that they have become living powers for good. Without the guidance which the Jew received from the Mitzvah, he would have stumbled on the way, he would have succumbed to the voices which call for assimilation, the extinction of the Jewish type. Mitzvah gave the Jew his training in ideal matters, in the service of the idea. The non-Jew has no Mitzvah, hence nothing that will accustom him habitually to consult the ideal. He is a man destitute of these character-forming exercises and so he falls a ready victim to the causes which make for man's degradation.

**What the  
Gentile  
Lacks.**

The Jew puts his ethical ideals above everything else. Conscious of the fact that his famous fidelity to these ideals is due to the wonderful influence of the Jewish life, he is determined in the teeth of all opposition to continue observing the laws and customs which have been found so beneficent in the formation of our national characteristics. Judaism teaches that the great duty of a people is not so much the production of supermen, as the training of kind, upright average men. We do emphatically deny the charge that it is our task or our luck to produce intellectual monsters. Our contribution to the common treasure of man lies in the fact that we are the most passionate force for righteousness. Neither Bergson, nor Einstein are an essentially Jewish contribution, though we have every reason to be proud of these great men—our real representatives are the prophets of the olden days as of recent years, who, men of Jewish blood, have helped the nations to understand that not by force nor by power, but by God's spirit of justice can man be saved.

## FOUNDATIONS OF JUDAISM

The One  
Full  
Judaism.

The Jew has been taught by the Torah to look at everything from one standpoint only. He asks himself: Is this work or movement likely to improve the character of me and the fellowman? If it is, I hail it as a friend. If it bring no such results or perhaps prove a source of evil, I must reject it. Hence the Jew would remain deaf to the appeal of great men of art and learning, of great works of art and learning, unless he satisfied himself that their influence would be an unalloyedly good one. So do Judaism and the Jew view every single individual, every corporate effort. And out of this great sense of duty springs the Jew's great sense of his dignity. Just as Tsedoko is only justice, so is salvation only justice. With us Jews salvation is not an act of sheer grace—however much of God's love is in it—bestowed upon a race damned and doomed, but the just fulfillment of God's promise to such of His children as strive to perfect themselves in agreement with His commandment. Our own deeds can bring us near Him, our own deeds remove us from His heart. Nobody stands between the Jew and his God.

What Judaism as a system teaches us is unity of mind, harmony of life. It insists again and again upon education as the preparation for the Jewish life. But it also teaches that all education which does not make for the development of character rather than the accumulation of dry knowledge is a sinful loss of time. Neither mere nationalist abstraction is Judaism, nor the "*reductio ad absurdum*," in our case the condensation of living truth about God and man into some ethical commonplace, but the fulness of the Jewish life is Judaism.

# Immortality

בראשית ברא אלהים <sup>1</sup>In the beginning God created.

**Chaos.**

Out of chaos a world. Out of stark darkness a flood of light. Out of deadly stillness the noises and voices of life. Out of the ruins of older creations<sup>2</sup> a new earth. The plants shooting from the ground, the beasts frolicking in the sun, all the world teeming with the impetus of the beginning, with majestic energy "weruach elokim" for a divine wind, the blast of mighty forces, swept through nature.

Upon the fresh soil lies a lifeless form. The dust of the earth is its warp and woof, the beauty of the sun and the sweetness of the flower and the brightness of the stars. But life is not in him. "Let us make man," had God said.<sup>3</sup> "I shall make man in My image; I shall give him grace and strength, happy vigor and a firm step, and he shall rule ye all, bird and beast and tree. I shall give him seed that will prosper and subdue all the fields in all the lands." And God made man. All creation was joyous with its young movement, yet man lay lifeless upon the ground.

Where all creations found its zenith of life, man had not discovered his beginning yet. Where all creation had produced and copied itself millions of times, man had not yet either form or destiny. When all creatures were perfect, man was created anew, the body was given life <sup>4</sup>God breathed into his nostrils a breath of life.

After his body was completed God crowned it with a breath of life. After the temporary part of man was perfected, God breathed the immortal soul into the perishable clay.

**The  
Creation of  
Living Man.**

<sup>1</sup>Bereshith I, 1.

<sup>2</sup>Midrash ad locum.

<sup>3</sup>Bereshith I, 26.

<sup>4</sup>Bereshith II, 7.

## FOUNDATIONS OF JUDAISM

After the physical side had received both its form and its function, the Almighty stamped it with His seal, the eternal spirit, the divine soul, that was to permeate it, raise it, beautify it and reform it in a higher sphere of life, thought and action.

**The  
Evidence of  
the Text.**

“And He breathed into his nostrils a breath of life”—this is the foundation of Judaism. This is at once its basis and its program. If we had nothing but a body, we could never rise above the level of mute creature. If essentially we were a physical compositum, a combination of albumins and acids, dust-born, dust-limited, dust-destined, we could never have had a religion, never have conceived a God. There would have been nothing in us to warrant justice and kindness, to help the poor and the afflicted. Why not enjoy our short life, why not drink to the dregs the cup of life’s sweetness, if all our achievements, our toils, our labors, our results should be dead with the death of our body, vanishing with our return to mother earth?

**“Mud and  
Stars.”**

But God gave us a breath of life. God ennobled our clay body by a soul force, God sank into our thirty-three years’ earthly course a million of spiritual capacities, a million of ethical possibilities. God took our poor flesh-and-blood frailty and poured into it a part of Himself, an immortal, eternal soul. God formed us for His high purpose and that we may raise ourselves to it He gave us a soul that will forever seek Him, a spirit that will not belie its divine origin. To give us life God gave us godliness; to give us sway over beast and bird, God gave us sway over our own body; to dignify our life, God gave us that eternal scheme of His which we call the history of man.

Whilst our body drives us earthwards, it is our soul, which knows no gravitation. Our dustfulness would seek its own sphere, the passions which lead to the dust and the follies which drag us down; but our spirit impels us to look to the stars and the eternity of nature and the holiness



## IMMORTALITY

of God-conscious man. "Two men looked out of prison bars, the one saw mud, the other stars."

The soul is man, the body his instrument. The soul is our reality, the body its deceptive form. The soul is our highest, the body the level of its beginnings. The soul is the eternal impulse, the body the short-spanned object. The soul is the picture of perfection, the body the frame that holds it.

It is to the souls that God gives His task, the souls of Israel stood on Sinai. The soul of Moses saw the burning bush, and our souls are fired with its light. The soul of David sang the Psalms, and our souls vibrate with their strains. The souls of men lead masses, make history, guide the destinies of men. It is the soul of Israel which lives for the realization of "Mamlecheth Kohanim, the Kingdom of Priests" who will teach immortality by their own immortal spirit, by the rockiness of their belief and the deathlessness of their ideals. Because God gave us the soul He gave us His Torah. To give us His Torah He created us. Because He wanted to create man did He call into being tree and bird and beast, the glories of sunsets, the thundering mountains, the green-carpeted fields and meadows. Because our soul is eternal, our task has no limits; because our spirits know neither time nor place, invading centuries as monarchs and countries are conquerors, He has charged us with the eternity of man's work that we put part of divinity into the young souls of our children, that we impress "sub specie eternitatis" as the essence of their historic dignity upon their thoughts and their lives.

**Eternal  
Soul.**

But what if our body dies off, do you ask? Does not the soul die with it? Is it not the brain that produces ideas, not the circulation of the blood that allows and enables thought processes? Is it not that we produce our ideas within us, within this very body, through these very veins and lairs, which are subject to disintegration? As we sink back into dust, does not our soul find its end?

**Popular  
Objections.**

## FOUNDATIONS OF JUDAISM

Surely, do you say, surely the grave covers us all, our dreams and our hopes, our glory as our shame? Are we not limited by our years, is not death the blotting out of our entity? As the brain decays, does not the thought decay, as the heart stops beating—do not the ideals cease and the ideas, God and goodness, eternity and immortality?

**William  
James'  
Answer.**

It was William James who answered these objections. Light enters through the glass which, being transparent, introduces the light. Yet light is not dead when the window glass is broken, yet the rays are not lost, but pursue their course somewhere else, through another medium. The brain is the medium through which our thoughts pass, "the mirror which reflects the processes and sensations of our soul."

The master wreaks his genius upon the instrument, his soul draws forth from it wonders of sweetness and strength, but when the instrument is rendered useless, the master still lives, still works, still creates and reshapes, elevates and harmonizes. The house inhabits man, in it he lives, it may become the medium of his self-expression, the basis and the peak of his achievement. But when the storm destroys the house, the genius seeks a firmer habitation, when fate breaks it or takes it, he takes his enthusiasm and his work to some other place safer from the whims of fortune. God breathed into the dead body a living soul. God thereby declared and demonstrated the independence of the immortal soul. The soul from God, the body from the dust. When the soul has fulfilled its task, it returns to Him who gave it and lives on and on. As the body reaches his limitations, the soul has attained the end of its function here, God turns the leaf and its work continues on the other side of life.

If you live the life of the beast, unconsciously frolicking, unconsciously, dumbly breathing and eating and sleeping with no thought beyond the primitive functions of animal life, then you deny immortality through your life, you aspire through your own conduct to the depth, progressing

## IMMORTALITY

towards the barbarism of Torahless humanity. But<sup>5</sup> if you take God's soul in you and lead it to God's sources, God's law ennobling your life, elevating your personality, purifying and inspiring, you bear within yourself the strongest proof of eternity, you have taken the breath of life and turned it to a thousand uses of life, you have sought God and found the fountain of your godliness and the well of your eternity.

The life to come, where the soul, unchecked by the heaviness of the body, will join the world-soul, the origin and the essence of life, the baurei hakkol and the kaune hakkol, it is the self-evident continuation of the soul-life here, not a place of material joys and material troubles, but a resting place for way-weary, an eternal fountain of spiritual rejuvenation, "where the pious men and women of all nations will sit with spiritual crowns upon their heads, near the presence of the Father of all; free from the encumbrances of mortals and happy in a full sense of God."

"Naasseh odom—let us make man," did God say, "in our image, according to our likeness." If he wills it he can rise even to the height of the stars, if he wishes he can degrade himself even to the uttermost pit of hell, lower than the beast because his mind soared higher, lower than the trees because Man is not bound to his place. Our own will makes us immortal, our own determination can raise us above time and space into the realm of eternity, God's empire of ideas.

Shall we listen to the eternal call of our soul or to the shrill voice of the moment? To the voice of the great past and the great future or to the sirenian whispers of cheap enjoyment, shall we be immortal by our own choice or shall the grave be large enough to hold all of us, personality, achievement, hope and dream?

Our soul is in us, let us listen to her pleading. God is in us, let us listen to His call. Let us see the chaos of an

<sup>5</sup> מוכבטח לו שהוא בן העולם הבא

**Free Will  
and Im-  
mortality.**

## FOUNDATIONS OF JUDAISM

uninspired life, the darkness of unilluminated ways. As God said, "Yehi Or," let us set ourselves the task to create light and to spread it.

As God created life by His divinity, so let godliness be the hallmark of our life. As God completed creation with the Sabbath, which means rest after work, so let us prepare for our rest by work.

Immortal our soul, immortal our task, immortal our glory.

## The God of the Jew

**CAN** you imagine the beginning of the world, the sudden fullness of the chaos with real life; can you imagine a beginning that had nothing before it, no matter, no spirit; can you imagine something that has no limit in time or space? As we cannot imagine this, because our mind is bodybound, and can think only in terms of solid actuality, so is it impossible for us ever to solve the last questions. So does the real thinker and the true scientist set limits to himself, reproclaiming Sirach's great dictum—"Do not meddle with what is beyond you," appreciating the fact that we cannot dip below the surface, that we but read our own mind into the phenomena of life, that we can get but human truth from our own labors, that the final and the last is God's. But our own nature we can study, our own proclivities and prejudices, our own assets and failings. Nay, by our experience we are able to reconstruct the mental growth, the struggles and the achievements of distant ages, of times above and before the hustle and fastness of modern life. We can reach through dreamland to ages still in the bosom of the future; reach by our effort the ancestor of a thousand or two, or five thousand, years ago. Through the voices he has left us, crude inscriptions on the rocks, crude instruments in his cave, through the songs he transmitted, the poems, the stories, the outward witnesses of his inward life, we can picture him to ourselves, how he lived, how he worked, struggled, fought and died.

Primitive man cowers in his cave. There is a heaviness in the air, an oppressive something that makes him all aquiver, that causes him to tremble. The sky is heavy with dark clouds, and soon, he knows, those terrible noises will come—the thunder, which makes him whimper, and

**Our  
Limited  
Compre-  
hension.**

**Primitive  
Man.**

## FOUNDATIONS OF JUDAISM

the awful lightning, which makes him scream with savage fear. Where it crashes down there are broken tents and broken trees and broken bodies. Above, in the skies, there sit mighty gods, who hate man, who desire his best for themselves, who send thunder to frighten, wild beasts to tear him, who make the sun so hot and the river so rapid—"God, that is a mighty tyrant." So did primitive man think and feel. So did the Jews think when many generations of Egyptian life had enslaved their souls, as well as their bodies, making them think as slaves, feel as slaves. They knew a mighty God who conquered Pharaoh, the god of Egypt, and led them out against their own will from under the cruel whips of their overlords to an uninhabited land of freedom.

**God of Nature.**

To them God was only a God of nature, a great, powerful God, who could crush kings and nations. If that would have been our conception of God, we should have been unable to love Him. A God, who is but almighty, no more than very strong, we would have feared greatly, trembling before his anger and cowering before his punishment, but we could not have loved him. Primitive man did not love God; he was afraid of Him. But God asks for our reverence, bids us love Him with all our heart, all our soul, all our might. And the God of the heathen, that is merely powerful, that is not the Jewish God, that is not אביו שבשמים, our Father in heaven.

**Greek Gods.**

In the southeastern corner of Europe a new religion arose. Its worshippers were men, learned in the arts of time; their god was man. The Jews believe Man to have been created in the image of God. The Greeks made their gods in the image of man. To them God was not the great spirit, the cause of all causes, the eternally conscious power for good in the affairs of this world; their gods were lucky immortals who used their immortality to indulge in every lust that man runs after. To the Greeks the gods were strong men, endowed with every human weakness, ac-

## THE GOD OF THE JEW

cessible to every human folly, sporting and drinking endless wines and enjoying endless youth, unpunished for all excesses. Such were gods whom the Greeks envied, whom every mortal tyrant imitated—gods of the cruel heart and the smiling youth, a god for polished barbarians—that was not the Jewish God.

Other gods arose. Gods who proclaimed the greatness of just the one nation that gave them birth, that divided the world into master, the one race, and slaves all the rest. Gods which were the serfs of man, whose creed had to whitewash every atrocity that their favorite nation committed, every injustice their priests proclaimed. Gods who were carried about to proclaim racial pre-eminence at all costs, excellence that would be demonstrated with the sword, with fire and pillage, which would set aside moral, dicta and ethical principles, preaching the superman who is beyond good and evil. They were shining gods, useful gods, but how far were they from the God of truth and right, of kindness and chivalry, from the God terribly just and wonderfully merciful, from the God of Abraham and Isaac and Jacob!

**Tribal  
Gods.**

Neither the powerful God of nature is our God, nor the tribal god who excludes all the world from salvation, but the God whom the Torah teaches. The God of השמחה פרטית, Providence. שרי, the Powerful, is one side of God. Surely the Father of all is stronger than all life; the Lord of time and space is above time and space, above the ravages of the years and the inclemencies of the climates. But our God is more. He is השם God of Mercy. God created this world and Man upon it. He loves His world and takes a personal care in every single individual that breathes upon it, Jew or Gentile, man or woman, young and old, small and large—they all are His children, איש לא נעדר<sup>1</sup>. He created them, He gave them life and the purposes of life, strength and an object

**Our God.**

<sup>1</sup>Isaiah XL, 27.

## FOUNDATIONS OF JUDAISM

for their strength, intellect and occasion to put it to right use. God made us, and He wants us to become His own. As He is full of love and care, so are we to make love and tenderness main characteristics of our life. As he is just, will brook no wrong, hates lie and loves truth, so are we to promote justice, to work for truth and to fight for kindness.

השגחה פרטית

—God with a personal care

for every one of His children—that is our God. God gives us life with love, life full of promise. God gave us a sense of knowing right from wrong and beauty from ugliness. He does not want us to live like children who know not the seriousness of their actions. He gave us freedom of will and made us responsible for our misdeeds. He gave into our heart an innate sense of justice, so that we may steadily march on the right way—

כי ישרים דרכי יי

<sup>2</sup>“For natural, normal are the ways of God.” God gave us an innate capacity of visualizing happy conditions, of dreaming of a contented and good mankind, so that our dreams may prove stimulants to our work. But because of this, God is not an ever forgiving, weakly parent. He thunders into our ears His great demand. “Did you do your duty by your people? I have given you all you crave for, a carefree life, love and affection, peace and prosperity. Have you turned my blessing to good account?

“Are you indeed just towards Me? Are you mindful of the duties that My protection implies for you? As I cared for you, so did I care for the thousands that are gone. As you are embraced in My loving arms, so did My Fatherly heart beat with deep affection for those who gave you what you are—your features not only, and your material means, but your thoughts and your ideals? Do you live the life of the Jew, ever conscious of his duties, or have you joined the thoughtless millions who live for their pleasures only?

<sup>2</sup>Hosea XIV, 10.



## THE GOD OF THE JEW

"I have given you השנחה פרטית —as I care for every human being, do I care for you. As I have given every nation its task, every individual his function, so have I given you your charge. Be worthy of My love! Deserve My care! Raise children who will know what God is, not in the few hours of the synagogue, but through your own life, which must be their inspiration.

"Do your children see a Jewish life in your home, days of Jewish ideals, evenings which will impress themselves upon their memory as sanctifying influences for the rest of their life, or do you leave them to the nurse and the teacher and the school? I have given you all you desire," says God. "Will not you give me what I desire? I have given you your life. Will not you give me some part of it? I have given you joy. Will not you serve Me with joy? I have given you happiness. Will not you give Me fidelity, gratitude? Whatever you give to the poor, I ask you what do you give to yourselves, what do you give to your little ones, in whose innocent soul there is a small flame which, through your own example, you can fan into the holy fire of godliness? I love you," says God. "I am your father of old, your ever-present parent, but because I love you, I ask for the best of you that it develop to become the strongest in you. Because I love you and your little ones, I demand that you take the best that is in you and give it to them. That you deny yourself some diversion to build up the heart and the mind of your child, which none but a mother can build; that you deny yourself some pleasure to struggle with the struggles of your child, that he may receive from you, through your own example, the firmness of mind, the depth of faith which make a Jew a Jew.

"I love you," says God. "I am the Father of mercy, and therefore I must be severe in order that you may be happy. I must demand yourself from you, so that you might give yourself to your children. I want to be with

**God  
Charging  
the  
Parents.**

**The  
Severity  
of Love.**

## FOUNDATIONS OF JUDAISM

you in your joys. Brink to Me the tears, and I will ease your heart; to Me your burdens, to Me your losses, and I will comfort you; to Me your wounds, and I shall heal you.

“For I am not a stern God, who wants you to mourn your days, to walk dejectedly through life. שמחה  
joy of life, is the hallmark of יראה fear of God. Only if we fear God, revering the Father of our fate, can we be truly happy. Only if we are pure, can we be beautiful; only if we are just, can we be nice; only if we live for the ideals of our race, can we be men and women of honor and of culture. Only if we are deeply imbued with our duties, can we enjoy our rights.”

But the basis of all is love. The aim of all is humanity. The way to the goal may lead through battlefields and steep mountains, through suffering and self-denial, but at the end of the path God's arms are awaiting us. When we would stumble, let us look to the heavens which He created; let us look deeply into our ideal, which He implanted; let us turn the pages of Jewish history, the red thread in the history of the world, and beyond Golus and Ghetto, beyond shame and slaughter, we shall find Him, the Father of all men, the King of the Jews, not the indifferent Creator of Greek lore, nor the crude power of the primitive mind, not the stern meter-out of justice; but ever and everywhere, in the hut of the poor, in the palace of the rich, in the fate of a family, and on the deciding points of human history, essentially, eternally unchangeably: a God of grace, a God of love, a God of mercy— ה' ה' אל רחום וחנון

## Law, Aesthetics and Love

**I**NTO immortal man God has poured the immortal ideal.

Upon eternal humanity God has laid the burden of eternal progress, from the brutality of self-sufficient egotism to the elevation of interlinked responsibility, co-operation and love.

As He spoke to Israel, so did He address all man in His solemn betrothal:<sup>1</sup> "And I betroth thee unto Me forever. And I betroth thee unto Me in law and in justice, and in grace and in mercy; and I betroth thee unto Me in faithfulness and thou shalt know the Lord."

The basis of life is law. The standard by which we can live, the only possibility for a community to exist. Unless we presuppose some authority, we cannot trust the neighbor, the friend. Unless we regulate our intercourse, our commercial and social and educational activities, we cannot progress. Unless we curb the predatory instinct and the ambition of the tyrant and the wild dream of the wreckers of society, unless we impose upon them all the law that bids them respect their neighbor's property, his convictions and his individuality, we cannot be restful after work, there are no foundations to the building of life. The self-evident basis of every system is a law that controls it. Alike in science, in statecraft, in philosophy, in religion. Unless there is something binding upon them all, some law which they all respect, the robber will rob and the bigot will burn dissenters, and the brutal nationalist will exterminate all that are not of his race.

Religion is a word derived from Latin "Religare," which means to bind. And inasmuch as religion binds man to God and God to man, it teaches us that we have divine

**Universal  
Law.**

**What Is  
Religion?**

---

<sup>1</sup>Hosea III, 21.

## FOUNDATIONS OF JUDAISM

laws to obey if this connection is to be fruitful and full of blessing.

### I.

At the entrance to the world of religion is inscribed the word of God, "And I betroth thee to Me in law."

The law is the foundation of human society, the soil on which the individual grows, from which he draws at once his protection and his guidance. The law forbids us to harm the neighbor, for he has the right to free development as we have it. The law bids us know that every man is entitled to every enjoyment, provided he harm not his fellow man, that every man has the right to be spared every restriction, provided it is not unavoidably necessitated by his neighbor's needs. This lawfulness in international as well as in personal consciousness is the basis of corporate life. It gives us security, enables us to work out plans for the betterment of ourselves, present and future. It enables men to devote themselves to art and literature, to commerce and industry, it enables the world to work and continue to labor for its own perfection. It is the basis of all.

**Law and  
Justice.**

But it is no more than the basis. Law, as far as it is manmade, is not imperfect. Since conditions created state laws, they are subject to, and depending from the inspiration of the moment that gave them life. They must reckon with the temper of the legislator and they impel only a minimum, hence they often fail and sometime contain wrong. For this reason the Bible speaks of "Law returning to Justice." For, higher than law is justice. Deeper than the necessity for regulating life is the necessity of letting Right guide it. Higher than the outward order of society is the inward harmony of justice.

"I betroth thee unto Me forever," said God Almighty. "I betroth thee unto Me in law, which you all acknowledge

## LAW, AESTHETICS AND LOVE

a necessity. But I betroth thee in justice, which I command as the essence of life."

To do good because we are commanded to do so. That is the first step upon the foundation of life. To do good because doing good is part of the brickwork which raises walls of achievement above the selfevident fact of lawful foundations. To help the poor because it is only justice to feed the starving, to clothe the naked, to wipe the tears from harrowed faces. To acquire a passionate desire for good and a passionate hatred of evil, to yearn for opportunities to introduce sweetness and kindness into a world empty of love, to promote peace because it is our duty to work for peace, to prevent war because it is criminal to spread hatred and prejudice. To give "Tsedockoh," the just contribution of the prosperous to the needy, to help the falling, the just assistance of the strong to the weak. To proclaim the God-granted brotherhood of man through advancing the interests of all men. Justice as the difference between man, capable of ideals, and beast, bound by its animal instinct. Where law gave us a sense of security, justice will bring us a sense of our dignity, it will show the world to us as a field on which we can sow the seed of justice and reap the harvest of contentment, health and peace.

### II.

But justice is only the first step. There are some who find it burdensome to do good because it is commanded, some who feel they would rather do good from their own free will, out of the fulness of their own love of good. To them God has their own message. Justice requires a certain minimum from all, as an acknowledgment by all of the law of human interrelation which binds all together, but any man has the right and the freedom to go beyond the minimum. Our law demands the tenth part of

**Doing  
Good for  
Goodness'  
Sake.**

## FOUNDATIONS OF JUDAISM

our income as a contribution to the poor box, this the just minimum of our share in his burden. Upon this under-structure we can raise our own house of charity by opening wide our arms, like Abraham opening wide our house and like a good Jew, opening wide our heart. To do good because it is commanded leads to doing good, because we love to do good. Because our Torah has so deeply imbued us with the beauty of man and the love of God, that we strive with our own small powers to imitate the spirit of His bounty, to shed light and happiness. To do good because we love grace, because we are "Chassidim," men and women devoted to the ideal of doing good. Because we are in love with doing good, with sowing noble deeds and harvesting happy souls. That is another advance on the ladder towards perfection. "And I betroth thee unto Me in grace . . ."

### III.

Doing  
Good for  
Love's  
Sake.

But God's love is higher than this. And our good deed is capable of still higher motive. The mother tends her baby, not because she is commanded to do good, nor because she loves the aesthetics of a fine deed—she gives him of her body and her heart and her strength because she loves her child. What we translate as mercy—"rahamim" means literally "mother's love." A mother bestows love upon the happy as upon the unfortunate, upon the strong as upon the weak, upon the beautiful as upon the backward, she sees not the weakness of the child but his tenderness, not the homeliness of the homely but his helplessness.

That is the greatest blessing of life, its sweetest flower, its highest star, love for the sake of love. Doing good to man, not because we are commanded to do so, neither because of ethical postulates, but for our genuine love of man. That is the highest degree of perfection,

## LAW, AESTHETICS AND LOVE

that the truest charity. It does not offend because its fountain is love, it does not humiliate because its nature is love, it blesses and heals and beautifies because it makes him who receives it happy as in mother's arms, quiet as with mother's tear, holy as in mother's embrace.

Doing justice gives us contentment. Doing good, the expression of our ethical ideals, gives us satisfaction. Doing good, as the innermost sense of our life, the visible sign of our inward feeling, makes us supremely happy. What is the million of the millionaire, the book of the writer, the picture of the artist in comparison with the exultation of our heart when we come home feeling we have greeted our brother who has despaired, reawakened in him love of life and hope of future, that we have strengthened a failing heart, taken a desolate soul and inspired it with peace and beauty, that we have brought light to darkened lives, that our brother, almost lost, has gripped our hand and started on his new way with a singing heart. And at the end of life, what is all success, commercial, social or scholarly, compared with the consciousness that we have saved a thousand souls, increased a thousand forces for good, taught God to a thousand who had never known or hopelessly forsaken Him in the lightless nights of their fate?

If we bestow rachamim, mother love, the good, because we love men, we become happy as we spread happiness, we become nobler, finer deeper as we learn to see the struggles of the brother, the stumbling blocks in the way of the sister.

When we have reached that stage, we can no more sit quietly at home waiting for the poor to beseech us. When we have reached that stage, love of man for us is no more an occasional inspiration and occupation, no more a mere aesthetical energy. It becomes the only theme of our life. Such was the humanity of Abraham, of whom we are told

**The Ideal  
Love.**

---

<sup>2</sup>Bereshith XVIII, 1.

## FOUNDATIONS OF JUDAISM

that? "The Lord appeared unto him as he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth, and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. And I will fetch a morsel of bread, and stay ye your heart; after that ye shall pass on; forasmuch as ye are come to your servant.'"

We long for the sight of the poor that we might help him. In the heat of the day do we leave the comfort of our home seeking our brother and as soon as we see him we greet him, we ask him humbly, "Do not pass by, let me give you something that will refresh your weary heart, your weary feet. . . . Let me lean near to you as you eat, let me be silently happy with your joy."

**Beth  
Israel  
Hospital.**

At that stage we are preaching Torah by living Torah. That stage, the peak of our happiness, it is the reality of the Torah, the goal of a life in Mitzvah. Is it not natural that the first building in this country, the first living House of Abraham, waiting for the guests, happy to meet the needy, eager to prevent him from sickness and yearning to receive with open arms of humanity the broken and the crushed, that the first house of God in this city, in this country, where soul as body find a haven of peace and a sun of healing, a Jewishness of love and motherliness of reception—is it not natural that Beth Israel Hospital is the creation of true Jews, of men to whom Torah is holy, who have translated the ideal within them into the imposing edifice which is nearing completion?

They have raised it out of their love of the fellow-men, the truly Jewish rachmonuth, that considers the soul of the poor as it cures his body.

Let us exult, let us be proud, let us be happy. For we



## LAW, AESTHETICS AND LOVE

have seen a building built that preaches more than anything else, that not the law of security, nor the law of ethical or aesthetical refinement has produced the finest, humanest house, but the love of Torah, the love of God, who has taught us as the highest and deepest, the most beautiful and the most elevating "Rachmonuth," mother love, the love of man for man.

"And I shall betroth thee unto Me forever, I shall betroth thee unto Me in law and in justice and in grace and in mercy. Thus shall I truly betroth thee unto Me and thou shalt know the Lord." וארשתיך לי באמתה וידעת את ה'.

## “Freedom of Will”

**O**UT of our own will flow the blessings as the ills of this world. Out of our own hands the poor can receive the gift, the innocent the blow. In our minds lie dormant the thrilling deeds of heroism, slinking cowardice, the ruthless abuse of power, the gentleness which raises the fallen, heals the sick and keeps faith even with those who sleep in the dust. Heaven and earth and man were created, says the Midrash, but they had to complete and renew the work of the Almighty, their creation is accomplished only **בהתברואם** when they have given of their own energy, of their own will to their advancement and perfection.

The history of the world is the judgment over the world, the melting pot, which engulfs nations, destroying the base and the weak, but unable to touch those who have eternity in their constitution. The natural selection within a people determines who is of fine material and who deserves to be eliminated, because he is harming the rest by his weakness, delaying the upward flight of his race.

### **Man's Free Will.**

For the way of life God has given man a great privilege. As He created us He gave us the beast of the field and the bird of heaven, trees and flowers, murmuring rivers and enchanting sunsets, all the beauty of nature, all the energy of endless life. But He gave us more—an inward struggle. Body and soul within us, the dew of the morn and the shadows of the night. The part which cries for reckless pleasure and the voice which calls for communion with God. The superficial race after the semi-joys of the day and the deep yearning after prayer, stammering words that lie deep down below, there, where the mystery lies of love, the wonder of self-sacrifice, the belief which scorns all assaults. As God created man, He gave him a

## "FREEDOM OF WILL"

world that was beautiful, a world that teemed with joyous life. And God called man and told him, וְהֵאָרַץ נָתַן לְבְנֵי אָדָם  
<sup>1</sup> "This world I have given you. You can develop it by developing yourself. Through your will for good you can transform this beast-inhabited globe into the greatest Garden of Eden; through your will you could people it with goodness and smiles and happy hearts. Through your desires you can degrade it to a place of mob-lust and greed, of mob-thought and mob-clamor."

God called the Jew and told him, "You I have appointed from among all the nations; I have given you a warm heart and a ready mind; I have blessed you with forebears who were white lights of Godliness in the darkness of the ancient world, who bequeathed unto you untold treasures of brain and heart. I have given you a leader, raised out of the mire of Egypt to the throne of Pharaoh; I have fed you with the best man has. God's voice spoke to you in the wilderness, God's miracles initiated you into life, and I have given you a high charge: that you become my living witness on earth, that you fulfill the destiny of a holy people, that you turn your eyes towards heaven, drink your fill of celestial beauty, and then take this God-drunk soul back into life, then let your God-filled soul radiate My holiness, let your God-devoted life mirror the high places, the beauty of a heart that is elated. I give you children into whose minds you can impress the uniqueness of the Jew, his possibilities and his responsibilities. I gave you the stone, the material—make you the monument of it. I gave you the plan—build it up with your hearts and souls. In your hand the destiny of Israel." We have the freedom and the power, the opportunity and the means to realize our ideal. In our power lies blessing—we have a will free for good. In our power lies curse—we have unlimited forces for evil.

We are not forced to do good, for the plan of God

<sup>1</sup>Ps. CXV, 16.

The Jew's  
Choice of  
Destiny.

## FOUNDATIONS OF JUDAISM

aims at men and women, good of their own free will. We are not immediately punished for our ill deeds, for we should then avoid sin for fear of punishment, not because we hate evil. But God wants us to hate evil. We are not immediately rewarded for our good deeds, for we should then do good to be rewarded; but God wants us to do good for the sake of the good, as free men, as inspired soldiers, not as children who clamor for sweets when their lesson is over.

### The Meaning of History.

Human history is the plan of God for the perfection of man by his own free will. Our efforts can promote that pace, speed up our progress. Our wishes can delay it for a while, change for a while the pure stream of human advance into the murky waters of base aspiration; our own determination can sweep away the forces for evil, by the light of our ideal banish the shadows . . . . we are free to do good, free to do evil. God's plan is deeply anchored in the history of man; nothing can change its ultimate course, nothing prevent the ultimate triumph; we can but delay the Geulah, the redemption by man of man.

When the greed of the rulers sets brother against brother, as our best and our strongest fall victims to man-made dealers of death, when the flower of the nations sinks into sudden pits, our youth in war to the undreaded grave, foolish minds complain of the justice of God, shed the slender store of their faith and join the ranks of the despairing unbelievers.

Was it God, who created hatred between people and people? God, who ordered munitions; God, who made men drunk with lust and liquor? God, who let the starving starve and the dying die? Was it not man's own free will misused, man's power misdirected? Is it not ourselves, free men, who spread hatred and libel, seek aggrandizement and authority—is it not we who turn our gifts to evil use; is not the Almighty the rock perfect and without iniquity?

## "FREEDOM OF WILL"

What is greater than freedom of will? What finer than to be able to decide from our own mind for *right* and *good*? And we have to decide, all of us. Life is not an easy way for him who would rise and progress. Life is not smooth traveling for the Jew who would be a true son of his race. A time comes when neither father nor mother, neither teacher nor friend, can sway our decisions, when we have to determine ourselves whether we shall go the way of the Jew, the road of our past, whether we shall strengthen our people with our force, or leave the house of our God and go astray after strange ideals. "Hear my people and I shall testify to thee. Israel, if thou wilt hearken unto my voice, there will be no strange force in thee, thou shalt not worship foreign gods." There comes a time when our sons and daughters make up their minds. And we are in honor bound to give to them what God has given to us—freedom of will. Freedom of will, the prerogative of the man who sees *clearly* the one and the other, the idea and its counterpart, fidelity and expedience; freedom of will that decides, *of full knowledge*, for good and for Judaism.

But what if our children have been prevented from learning to know Judaism; what if our young ones have never felt the majesty of the Torah; what if we have never shown to them what a Jewish house can give them, how much joy and happiness, how much interest and strength? That freedom of will which we claim for ourselves, why do we rob our sons and daughters of it? Shall we demand it for us and not grant it to them that stand nearest to our hearts? Shall we proclaim it as our glory and deny it as our duty? Shall we hand over the pure souls of our young ones to the forces which cheapen their taste, drowning the inner voice of their hearts? If we do not give them Jewishness we lead them to defection. If we show them not our life we force them to embrace the

What Is  
Freedom  
of Will?

Robbing  
Our  
Children.

---

<sup>2</sup>Psalm LXXXI, 9 ff.

## FOUNDATIONS OF JUDAISM

other. If we are not to them the shining example of Judaism they will race after the shouting colors of advertisements.

Judaism is God's greatest gift, a treasure which we do not find without toil, a task which does demand devotion and sacrifice. Juda is the nation of all, appointed to this task and in our hands ברכה וקללה the blessing of a race alive to its destiny, or the curse of a people that has lost its soul.

**Stronger  
Than Fate.**

That is God's greatest justice that He has put our fate into our own hands. A royal Jew dreamt that the sun and the moon bowed to his lifework. So is the Jew stronger than the stars, than fate, if he remains strong in his zeal, unshaken in his belief. So leads God the Jew from the will to Jewishness to Jewishness, from Jewishness to happiness, from happiness to blissfulness for all the world, from time to eternity, from struggle to victory, from the lowest rungs of the ladder to the top where we have reached our ideal, free as the thought, firm as the rock and high as the proud peak of the mountain which blends with the clouds of heaven into the sky of our dreams.

## The Aim of Life

**T**HE good God, who created us, made us eternal. Our work extends over all the ages of human existence, connects the early ancestor with the latest generation and thus assures our immortality. Our aim is high, but we are free in will. There is no evil power in us so potent that we are doomed to follow its dictation, that we are unable to rise towards the high mountains of holy life.

What we need is to be so imbued with our destiny that this consciousness will become and remain the ever-ready force for good, the never-failing impulse to rise above obstacles, fashions and theories to the height of our national argument.

What we need is: to know the vanity of human objection to God's plan, the fact that human theories go and come, that human systems bud, bloom and vanish, whilst God's aim remains eternal, the theme of the universe alive and mute; to know ourselves, our import in the history of man, the greatness and sane beauty of our ideal.

What Is  
Torah?

What we need is a knowledge of Judaism, so deep, so warm, so clear that we shall love to live it. Knowledge of our mission is the essential thing of our life, more important to us than to any other nation. For no other nation is an "Am Segulah," no other nation is so different in its spiritual constitution, in its ethical and mental make-up. The aims of other nations are simple, finite, selfevident; ours is infinite, complex and specially appointed. Hence we need Torah—that is, "direction." Our forefathers appreciated the unique importance of Torah for us and they prayed passionately for it: <sup>1</sup>"Oh, our Father, compassionate, have mercy upon us; Oh, put into our hearts to under-

---

<sup>1</sup>Morning Prayer.

## FOUNDATIONS OF JUDAISM

stand and to discern, to mark, learn and teach, to do and to fulfill in love all the words of instruction in thy Law." The Jew passionately asked for a wise heart that will turn him from the allurements to senseless life, to the blessing of divine ideals.

The Jew asked for the guidance of Torah, for he knew Torah could never fail him. הלא כה דברי כאש says God.<sup>2</sup> The words of Torah are like fire. As the fire purges the gold, freeing it from the baser metals of accident, so does the Torah purify the Jew, in the flame of its inspiration vanish all baseness, all emptiness, and the pure gold of his soul emerges from the process. And like water is Torah, for as the water is the sap of life, the source of flower and fruit, so does the Torah give us virility and vitality; as the water connects the continents which it seems to separate, so does the Torah forge a unity out of distant individuals and nations, who have the vision of the holy land and the courage of their imagination.

Torah is the guide of the Jew, at once his marshal and his standard. It shows the end and commands the way. It preaches the ideal and bids us follow its path. It clears the road, destroys fog and mist, darkness and blindness. To him who embraces Torah the riddles of life are no more; his mind is at rest; no more for him any perplexity. God has solved all problems. No more for him gnawing doubt and troubling difficulty—God is the answer to every question. When the Jew had found Torah he had found the standard of life, the guide for every hour of his earthly sojourn. When the Jew had found Torah he knew the purpose for which he had been created; he understood that life is a ladder upon which we have to climb from its foundation on earth to its top in the clear, free sphere of heaven; a ladder upon which each generation has to climb so that it rise above the achievement of the past, conquering for the future one more obstacle, surmounting

---

<sup>2</sup>Jerem. XXIII, 29.



## THE AIM OF LIFE

for those after us one more difficulty, preparing for our children a still higher vista. By slow and painful process did the historical Jew reach the level where Judaism is the normal spirit, where the Jewish life is the natural expression of our inner man.

Torah was the bridge that connected the generations. Upon the firm foundation of Mitzvah did the father join the son, the mother the daughter, in joyous service. No mountain for the Jew—his ideal swept him upwards! No steepness for him—his spirit defied gravitation and destroyed it!

So did the Jew walk his way; so did he live, so did he die; so did generation after generation keep the past alive and the future unveiled. A single mind in the heart of the Jew, a single ideal in the soul of the people, one theme of Jewish life—the Godliness of Torah.

That was the message of the Jew. That his contribution to the common treasury of man. That his *raison d'être* in a godless world. This the spirit indestructible, the light unquenchable in the dark streets of the Ghetto; this the secret of his immortality, of his superhuman endurance, of his deathless courage.

But the gates of the Ghetto were flung open, and the Jew came in contact with the life without. The walls which had coerced him were raised, but the spirit which they had unwittingly fostered lingered on. What the wilful cruelty of the oppressor had given him, a natural life in Torah, that his unflinching tenacity retained after the artificial barriers had gone. But little by little his courage gave way, his single-mindedness lost itself, and he began to adopt the ideals of the world around him.

No more was God the theme, but man. No more perfection, but enjoyment, the aim of life. No more fidelity to the ideal, but the use of our opportunities. No more duty but right. "Drink to the full the cup of pleasures" did this new life tell him. "Drink and enjoy yourself;

The Bridge  
of Gener-  
ations.

Ghetto  
and God.

## FOUNDATIONS OF JUDAISM

tomorrow you may be no more. The hereafter is no concern of yours; when the morrow comes you may be gone. Do not burden yourself with the thoughts of the past—it is past. No more let your neighbor's fate afflict you—yours is the day. What can the ideal mean to you? It will hinder you in your progress towards pleasure. Why should you give up a single day of feasting for the consideration of your neighbor's fast? You survived; you are the best; the rest does not count. Have God as an occasional outlet of sentimental energies. Listen to occasional oratory for the art of the speaker, for his perfect mannerism and polished style; take part in as much charitable work as will open new gates that were closed to you before. Let Judaism take care of itself. You have a happy lot—yours is an unclouded sky."

And how many have succumbed; how many have light-heartedly thrown off the obligation of the Jew; how many have chosen sensation over elevation, convenience above conviction, living a selfish, godless life, burying all ideals in the ashes of their idolatrous fires, worshipping pleasure at all costs, giving up love of husband and wife, parenthood and childhood and all the sweet bonds of life for the sake of cheap pleasures and cheaper associates!

Then a sudden stop. One of the pillars of the godless life was crushed. The water failed for the pool of indulgence, the forces ebbed away which had been wasted on unworthy days and nights. Health begins to fail, and into the sorry thoughts of decadence dark forms have come, the bitterness of surfeit, the emptiness of shallowness, the weak-kneedness of the man who has gone ever lower, disdaining all high places, happy in the mire of his own passion. Death comes and points its finger at the vanity, at the foolishness of such conduct. The joys have fled, and as the penitent wastrel of himself craves for a meaning of it all, a ghastly solitude answers him, a grinning skeleton—himself alone. He sees a bottomless pit, his own degra-

The End  
of Godless  
Life.

## THE AIM OF LIFE

dation. Eager to enjoy all the good of life, he finds himself deserted by it; loath to accept the burden of responsibility, he finds himself without weight, empty of worth. His problems are gone, nothing remains; his dignity is gone, he has destroyed it. He stands alone, meaningless, useless in the midst of a life which he has wasted. He stands alone, naked and hopeless in the falling shadows of his last days.

Against all this Torah warns us. From all this Mitzvah saves us. The Jew who bases his life on God enjoys life, but he idealizes his joy; he rules life, but he rules it for kindness and grace and justice, for the ideal of the ideal man, for the perfection of the perfect Jew.

Yet may we find ourselves in distress, for our life is of two metals. In our hands lies our spiritual destiny, but our twofold nature, partly heaven-born and partly dust-limited, often is full of unrest and perplexity. Such as the Torah describes.

**Heredity  
and  
Free Will.**

“And Isaac entreated the Lord for his wife because she was barren and the Lord let Himself be entreated of him and she became a mother. And her children struggled within her and she said, ‘If it be so, wherefore do I live?’ And she went to inquire of the Lord.”<sup>3</sup>

Two natures struggled within her, the sweet soul of Rivkah, who had mercy upon man and beast and the atavistic tendency, a sprinkling of Laban, her crafty brother, of Bethuel, her cruel father. Even before she had given birth to sons so different as Esau, prince of mere life, and Jacob, struggling towards his consummation in Israel, “a fighter for God,” even before they were living entities, she felt the two currents within her and she cried out: “Why Esau, when there is Jacob; why the cry for mere life, since there is the impulse for a house of God, a place of reverence and elation? Why evil since good exists? What is life, if evil can spread and prosper; what is the object of

## FOUNDATIONS OF JUDAISM

my existence if brute man can wreak his will upon God's creation?"

What Am I  
Here For?

If Rebecca had her problem she knew where to find her answer. As soon as she felt her foundations sinking, her sense of life threatened, she went <sup>3</sup> to ask Him who had given her life. And God showed her the answer: Two forces are within us, two natures, two worlds. The one as strong as the other. The one leads to God, the other to death. But if we are true and earnest we find good stronger than evil. There may be times when Esau appears stronger, then the world is dark, cruelty and brutality reign. But days come when Jacob is victorious, when the shadows vanish and we see the light of God.

As we know the problem, we know its solution. As we find the question, we feel where the answer lies. We have adopted Torah as our motto, God as our flag; we have conquered dark forces within us through the fire of God's law; we have taken life and stamped it with the stamp of holiness. We go to Him for our inspiration at the commencement, to Him for our illumination at all times.

Let us realize the bliss of this divine Grace. Let us open our hearts to this great truth that, whenever life assails, fate puzzles us, whenever we seem to lose our mental equilibrium, whenever the futility of our existence seems to impress itself upon us, robbing us of joy and strength, that we go back to the Father of our history, asking Him <sup>3</sup>אם בן למה זה אני — "What am I here for?"

His answer, His comfort, His love will never fail us.

---

<sup>3</sup>Gen. XXV, 21-22.

## Becoming and Being

**N**OTHING touches the man on the summit. The mists of the plain have vanished, the vapors which obscure the horizon and blind the eyes. Upon the valleys he has left below, upon the roads he has conquered, upon the treacherous cliff and the dangerous path, the man on the peak looks with calm serenity, with inexpressible happiness. Nothing touches the Jew who is a Jew. The waves of life cannot threaten him. His boat they will never upset. The clouds from above and the waters from below hold no terror for him. Deep is his boat anchored, firm as the rock. To him Torah is not the distant ideal of which we dream with wistful eyes. It is to him the goodness and the beauty of the life he lives. Not for him struggles and doubt; he walks on the level.

אתה על במוטינו תרדוד

Upon what appears as high places to others does he walk in his normal life, on his daily way. The Jew who is a Jew feels not that Sabbath is a burden. He waits for it with the love and the happiness that God's day ever brought him. The sacrifice for his living faith is no sacrifice. It is his consistent recognition of God's rule in man. The education of his children arouses no deep problem in him. He gives them from his faith through his faith, of his love through his love, of his idealism through the practical example of his life. The storm of life may terrify others—he walks calmly through it. Flashy fashion may blind others—he has the illumination of Jewish ideals. The tempest of passion may sweep away the principles of friends, neighbors, relatives. Nothing can shake the rockiness of his belief, the steadfastness of his life.

The Jew  
Who Is a  
Jew.

<sup>1</sup> Debarim XXIII, 29.

## FOUNDATIONS OF JUDAISM

It is not difficult to be a Jew. For to be a Jew means to have reached a stage where we are so imbued with the greatness of our life purpose, with the beauty of Jewish Religion and the holiness of Jewish Law, that we live a normal life in God; that we measure everything by this standard; that we feel and think and act in accordance with God's will, not as the result of prolonged struggles and final self-conquest, but as the natural expression of our inward principles.

**The  
General  
Complaint.**

And yet, when we speak of Jewish duties, of Jewish obligations, we hear the complaint: "It is so difficult to be a Jew, to live up to the great teachings of Torah."

### I.

<sup>2</sup>"And Jacob went out from Beersheba and went toward Haran. And he lighted upon the place and tarried there all night, and he dreamed, and beheld a ladder set up on the earth and the top of it reached to heaven." What Jacob, the founder of the Jewish house, saw in the vision of the night, is not the story of an individual's experience, but the tale of our own life.

**Two Kinds  
of Tourists.**

How many of us have wondered about the connection between immortal God and mortal man, about the great ideals of life and the difficulty of living up to them; how often have we pondered about the height of heaven and the depth of earthlimited fate? How often did we look up to the summits, the mountains with their proud peaks, perfection and achievement? Did we not all desire to breathe the fresh air, to enjoy the vast vista of the top? As when the tourists prepare for the ascent, some will be seen that steel themselves for a long walk, for tired feet and a weary heart, whilst others prefer the smooth climb which the electric train provides, so is it in life, in

---

<sup>2</sup> Bereshith, XXVIII, 10-12.

## BECOMING AND BEING

the attitude of many a man towards his religious views. There are some who love to stand on the top of Mount Sinai and who are willing to climb all their life, to disregard toil and danger, hunger and other appetites in the pursuit of their aim. There are others who are ready to accept the advantages of Judaism, its wonderful ethical training, its assurance of domestic bliss. They expect to receive the good which it has in store for the steadfast, but they are very unwilling to bring any sacrifice for it. There are some who love to boast of their Jewish associations, of the piety of their parents and the interest they take in Jewish affairs, but they are satisfied to look from afar upon the beauty they praise. Never did a man reach a worthy aim, never did any woman achieve a worthy success without toil. Nothing in this life that is high can be reached by him who would forever walk but in the plain. Judaism is a system designed to raise us above the viewpoint of thoughtless multitudes to the level of a higher, finer, better life. Judaism is a personal possession of principles and recognition, of ideas and ideals, for which we have to labor and toil, to bring sacrifices and disregard the millions that swim with the stream. Judaism is a conquest of self, a rededication of things great, good and eternal.

**What Is  
Judaism ?**

We are born as children of Jewish parents, born with faculties that have to be developed. Invested with forces that can be turned for evil or used for good. With capacities that can be exploited for our own petty advantages; that may be devoted also to the betterment of the world around us. From the first moment of conscious life we must be brought to understand the good Jewish differentiation between "Yetzer tov," inclination towards good, and "Yetzer hara," the primitive desire to gratify our senses. Little by little through Jewish training are we getting accustomed to overcome our innate selfishness by our innate godliness. Little by little do we effect a mas-

**Potential  
Jews.**

## FOUNDATIONS OF JUDAISM

tery of good over evil. Little by little do we get accustomed to doing good by habit, by nature.

Every rung, from the first step of infancy to the top of the ladder, is another conquest of our selves, now of folly, now of passion, now of mental lassitude, now of intellectual stagnation.

Every lesson that we learn from the Bible, from the treasury of Jewish literature, is an impetus for such victory; every Mitzvah we perform, every Sabbath we observe, every holiday we honor, brings us one rung higher on our upward climb towards Judaism. Every kind deed is a support for the structure as we have achieved it; every honest word is a prop for the building we want to raise.

### Rungs.

Thus do we gradually approach the point where life is virtue, where we naturally follow the lead of the Torah, subconsciously live Jewishly. But how many are the stumbling blocks in the way? How often does courage almost fail us, how often is our single-mindedness all but lost, how often do we doubt and hesitate and falter? Not to *be* a Jew is difficult, but to *become* one, to gradually rise from the mass platform to the elevated sphere which is Jewish life, to steadfastly climb from the bottom of the ladder, the average man's level, to the top of unselfishness and holiness which is the Jewish ideal.

### Men and Cowards.

It is not difficult to be a Jew, to stand on the peak and look down from the serene height to the conquered depth, but the climbing has to be done. We must climb from Jewish childhood to Jewish manhood; we must overcome the arch enemies of Torah: lassitude, selfishness and ignorance. And if we find men who never dipped deeper into the pages of our history, who never read with understanding hearts a single chapter of the Jewish Bible, who never struggled for a moment to grasp the ecstasy of the prophet, the deathless spirit of Moses and Akiba, when we find them unwilling to shoulder the burden of Jewish



## BECOMING AND BEING

life, let us understand that they have no desire for the summit. He in whom the desire is true for the top will always find the strength for climbing. He who does not possess imagination or idealism will speak disparagingly of "the mists which cover the peak." Let them be quiet and thankful that we uncover not their nakedness. But if we find them mocking the faith which uplifted us, sneering from their table of unrestricted indulgence at the idealism of such as strive to become perfect, then let us punish them with the silent contempt of the *man* for the *coward*.

Is not this the deepest sense of Jacob dreams that this life is a ladder, ourselves God's messengers upon it, ascending through the call of our soul, descending through the cry of our blood? That this life is a ladder for the individual who has to climb from its foundation on earth to its top in the clear, free atmosphere to heaven; a ladder upon which nations, and generations, have to ascend so that they may conquer one more vista, prepare for the future a plane still higher, an outlook still broader and finer?

**Life a  
Ladder.**

He who did not climb with the energy of his body will never be able to appreciate the glory of the feeling that we have by our own effort overcome all obstacles. What is the stroke of fortune compared with the victory which the sweat of our own brow has brought us? He who would rise by the achievement of others will never know what a height is; he who would *ever be*, but never *become*, will not mount on the ladder of life; careless, thoughtless mediocrity is his aim, his end, his punishment. He becomes part of the soulless mass, of the eat-and-drink-and-sleep multitude, which are the eternal hindrance of manly life.

What is this Jacob's vision but an admonition that our ladder be solidly rooted in the ground before we soar heavenwards in our dreams! But also a warning that we

## FOUNDATIONS OF JUDAISM

are not wholly Jews unless we strive forever to follow the ideal that connects us with eternity, <sup>א</sup> לִנְטַע שָׁמַיִם וְלִסְדּוֹת אֶרֶץ to plant heaven on earth, to make this world eternal by anchoring it in the eternal plan of God's. Firmly rooted in the ground, we shall be able to firmly and steadfastly rise towards the high goal. Clear as to our beginnings, we shall be single-minded in our effort, rising from heartbeat to heartbeat, from hour to hour, from year to year, over the rungs of the past to the achievement of future; from the glorious efforts of self-sacrifice to self-conquest; from endeavors after Judaism to Jewish life; from semblance to reality; from becoming to being. And there at the end of the ladder the Lord stands beside us, and wherever we work it is a place of God, the holy ground of a soul supreme on the height of Judaism.

---

<sup>א</sup> Isaiah LI, 16.

# The Three Races

## An Introduction to Chanukah

**O**UT of the terrible catastrophe of the flood emerged a new humanity. All the corruption that had finally destroyed man had been swept away with the evil souls that perished, and Noah, the father of the new race, fell down before his Maker and offered up unto him a sacrifice of gratitude. Three sons had Noah—Shem, Cham and Yefeth, and their characteristics are stamped upon men, dividing them for all time into three categories.

Cham the brute, Yefeth the Greek, Shem the Jew. Shem means "name," then "concept," then "mental or spiritual destiny." Cham, in English "hot," stands for the hot blood and passion uncontrolled. Yafeth for grace and beauty.

"Cham," that is man in his primitive, unrefined state. Alive only for his desires, servant to his lust and greed, incapable of higher thought and deeper feeling, beast in human form, the cruel mob, the foolish victim of the demagogue, and of all ugly forces the strongest. Brute unrelieved, the dumb, senseless lamb, whom unprincipled tyranny subjects; the howling, senseless mass, that loves to tear down what is high, to blacken what shines in purity.

**Cham, the  
Brute.**

Cham does not enjoy life. When his appetites are satisfied he lies down in stupor until his passions reawaken; instinctively does he run to his pastures. He sees neither order nor beauty; for him exist only the prey of his predatory instinct. He makes war, kills and is killed; he crushes the enemy and lies down full of blood and food. Nothing but his crafty cruelty distinguishes him from the beast.

## FOUNDATIONS OF JUDAISM

Peace to Cham is an interlude during which he collects forces for new slaughter. Cham is in the majority. He comes, wins and dies. He captures cities and strongholds, murders the inhabitants and is in turn murdered by a new Cham, still more ferocious, still more successful. Like dark shadows do these peoples flit across the stage of human history.

### Yefeth and Art.

But this world holds other nations who abhor the brutality of Cham, who aim at some grace in life, some beauty, some harmony. They, too, are swayed by passions, slaves to ambition and possession, but they find poetry in the babble of a child, they are enraptured by the thrill of the bird. They view with delight the sweet color of the spring and they try to imitate it. They produce art, music and sculpture. They play the melody which softens the pain and the song which inspires the soul. They produce pictures which wondrously reflect nature. They refine brute man, teach him to mantle his brutality and to purify his taste.

Yefeth, the nations which built the first layer upon the primitiveness of primitive man, are an advance upon him. They improve the savage, but essentially they are heathen. For their efforts are not directed towards ideals—they aim merely at their own comfort. In their very heights are they but selfish, for their art does not intend to help the fellowman. Their labors serve their own interests. The arts may polish man—they do not improve him, they do not change a tyrant into a friend of the helpless; they intensify his cruelty by refining it. They do not affect the passionate—they estheticise his lust. They do not produce men who will fight for freedom of conscience, who will be found on every battlefield of human thoughts—they tend to encourage and create boys who will amuse themselves with showy exercises. The beauty of a picture may fill us with beauty. We shall not go from it to look for the squalid houses of the poor. South Sea sunsets have rarely

## THE THREE RACES

led men to the hospitals full of disease and misery. The satisfaction of our esthetical desires does not bring about a warm flame of brotherhood, an irrepressible yearning to look for the stranger at the gate, to wipe away tears from human faces. In the best case we shall improve the pavements of the street because they offend our newborn sense of harmony.

Yefeth, the representative of beauty for the sake of beauty, of grace for the sake of grace, is surely an advance upon Cham the dumb brute, but he is not the ideal type yet. As far as Cham is from Yefeth, is Yefeth from Shem.

Shem, the Semite, in his most well-known representative, the Jew, has a higher aim in life. Shem and  
the Ideal. יְשֵׁב אֱלֹהִים לִישָׁת

does the Bible tell us. God has given Yefeth power over the hearts, Greek art has invaded the soul of every man who has risen above primitive sensuality, but יְשֵׁבן בְּאֹהֶל שָׁמַיִם God dwells not in the heartless abode of art, He is in the tents of the Jew. Only Yefeth, Greek, and Shem, Jew, have made contributions to the common good of men. Not all Yefeth is Greece, not Greece alone has brought beauty; not all Jewishness came from the Jew—some of the Gentiles have preached our ideal; but the field of humanity was ploughed only twice, once forever by Yefeth, teaching beauty and grace, once forever by Shem. God lives in the tents of the Jew. For the Jew has incorporated beauty into his life motto; he has introduced grace into his relationship to brother and stranger; he insists upon joy as a divine command, upon יְרֵד אִיךְ modern culture, as a complementary force for good, the partner with Torah in a Jewish life. But the Jew has done more.

He has built a tent, into the warp and woof of which he has brought Godliness. He has built a tent, small, and

---

<sup>1</sup>Hirsch a. l., Genesis IX, 27.

## FOUNDATIONS OF JUDAISM

yet there is room in it for all men. He has built a house of God in which our ancient tongue sounds, but he dreams of it as the house of prayer of all the nations. He has laid the cornerstone of his own house, but his doors must be open to all if it is to be Jewish indeed. Cham and Yefeth made their own gods after their hearts; the Jew built a house for himself and filled it with so much goodness and unselfishness that God chose it as His own habitation. Nay, that God preferred it to His own sanctuary. "Build ye Me a sanctuary" did God command Israel, "but I shall live not in its austere halls; I want to dwell among you. The more you seek Me the nearer shall I be to you."

From Cham, the brute, to Yefeth, the refined; from Yefeth, merely graceful, to Shem, the Jew, kind and true and just. That is the development of man. Cham does not hate Yefeth, for one may be Cham even in the beauty of Yefeth. But Yefeth hates the Jew, for he feels that greater than his own is the task that the Jew has set himself. Men will ever hate the idealists; it is the inherent enmity of the lower type against the higher. The thought is unpleasant that someone else should proclaim a life that is undeniably better, but undeniably harder and more exacting in its principles. Hence the hatred of the thoughtless Gentile for the Jew; not for the assimilated Jew—him he despises for his week-kneedness. But the real Jew he envies for moral excellence, he hates for his spiritual superiority, and he fights him with relentless hostility.

<sup>3</sup>"And Jacob was left alone, and there wrestled a man with him until the breaking of the day." The Hebrew קָבַץ is of doubtful meaning. It may mean "to embrace," or "to raise dust." Hence some held that the man assailed Jacob by embracing him; other scholars interpreting the passage to say that the man fought him and in the

---

<sup>3</sup>Beresh., XXXII, 25.

## THE THREE RACES

course of the struggle enveloped him in dust which blinded Jacob's eye and thus prevented an effective defense.

How excellent a symbol of Israel's history! From the infancy of our people we were attacked by only two methods.

One enemy opened his arms to him, called him "friend," murmured sweet words of brotherhood into his ears and thus robbed him of self-defense. The Jew was beguiled. He abandoned Jewish life and was lost to his people and his God. The other enemy was less subtle; he assailed the Jew with the mailed fist; he ploughed upon his back, making deep his furrows; he crushed his economic means, destroying his substance and his pride and sent him into the howling wilderness. Or he fought with him, libeling and blackmailing, hurling clouds of dust which blinded the multitude, turning his very assets into crimes. In the twilight that he created he attacked the Jew and soiled his fair fame. In the night did he attack the Jew, when he was alone in the darkness of his times, without a friend or protector. But the Jew held on; the shadows could not invade his own home, the "ner tamid" of his conviction sustained its brightness. The dust could not penetrate his dwelling, the iron walls of his faith excluded it.

**Methods of  
Attack.**

Without hatred, blind rage and blind passion; the Jew within lived in the happy haven of his family. He knew that if all his substance were robbed none could drive God from his abode; if all warmth were ended, none could chill the fire of his faith. He lived with the assurance of His light, as on Friday evening could he tell his son: "Shake thyself from the dust; arouse thyself, arouse thyself; do not yield to fear and shame and terror. Thy light shines, thy redeemer is not far. If you keep Him He will not go. If you greet Him He will appear. He will not fail you, be

---

<sup>2</sup>Prayerbook, Friday Night Service.

## FOUNDATIONS OF JUDAISM

not ashamed. He will not disappoint you, be not dismayed. He lives in thy heart. Others may hold sway over human bodies; others may influence human hearts, but He, the Father of Man, the King of Israel, forever will He dwell in the tents of Shem."

This was Israel's battle cry. It steeled him against the sirenian whispers of his friends, against the vain fury of his haters. This made him the only clear-sighted man in a world of blindness, the rock supreme in the surging ocean, the lighthouse in the stormy sea, whose rays guided the nations out of the tempest of human passion into the haven of God—the God who dwelt in the tents of Israel.



## “What Is Chanucchah?”

**T**HERE are some words in almost every language which, though small, contain a world of meaning, which, if properly understood, convey many a great lesson, which, if intelligently observed, solve many a problem that baffles us. Such a word, in our sacred tongue, is Chanucchah. The root of the word is “chonach,” in English “to train,” but side by side it developed another meaning, namely, “to dedicate.” If we clearly understand the function of this word, we grasp the message of our festival.

Let us present to ourselves the main facts, the historical background of Chanucchah.

A tyrant who oppressed Jewish bodies, stretched out his arm to destroy Jewish souls; a conqueror whose heel had trampled broken fortunes, would fain stamp his heathenism upon Jewish hearts. Thereupon all Israel arose, all that was Israel among the Jews, all the brave hearts and the unflinching spirits, and smote with their small armies the thundering hosts of the despot and hurled him back to his lair, re-entered the bleeding sanctuary, and with their own indomitable heart bore away all defilement, all idols, all heathen vice and mire. With their own hands cleaned the halls; with their own purity purified the atmosphere; with their own Jewishness built up the old faith upon its wonted place.

**Facts.**

What an inspiring record! What a thrilling story! What a glorious time! Indeed, it is על הנסים ועל הרקון  
על הגבורות for the miracles and for the deliverance and for the mighty deeds that we thank God Almighty in these days. But the deeds of valor are not all that makes Chanucchah a universal feast. Into the terrible records of Jewish sufferings are inscribed victories much greater, heroism equal to the deathless hero-

<sup>1</sup> Daily Prayer Book.

## FOUNDATIONS OF JUDAISM

ism of the Maccabees. For two thousand years have we struggled against overwhelming odds, against the rage of man and nature, of beast and storm. Our whole life in Goluth was nothing but Maccabeeism continued and intensified.

What Is  
Chanuccah?

Is it perhaps the dedication of the Temple that gives Chanuccah its high argument, that singles it out from among the days of the year? Is it that we drove the enemy with strong hand and with an outstretched arm from the sanctuary he had filled with his abominations, from the altar and the holy halls which the presence of his idols had polluted, that we reintroduced Jewish ritual, Jewish holiness into the Mikdosh?

No, friends! All that, though great and noble and inspiring, is not the main glory of Chanuccah. Not by building temples do we fight God's wars. Not by dedicating bricks and walls and benches do we fulfill our task as Jews. The Maccabees did more than that.

They *did* shed their blood like water. They did free their beloved people from the savage soldiery of the arrogant Greek. But what they essentially did surpassed all that in significance, in importance.

The Maccabees taught the Jew to dedicate his fortune to God, his home, his outward possessions; but, above all, they taught him to dedicate *himself* to the Almighty, to see the greatest glory in fighting His battle; in putting one's own self with all forces, powers, energies, at the service of Him who gave them; in sealing with one's life blood the great bond between the Jew and his God.

The Smart  
Set.

The Maccabees were sons of a Father who was a priest in Israel. They were evil times those in which they lived. Faithlessness was rampant; apostacy was the fashion of the day. Arrogantly did the traitors look upon the courageous; they basked in the sun of their overlord; they had sold themselves for luxuries and social recognition. They had entered the smart set of their time, and

## “WHAT IS CHANUCCA?”

if they had shed all principles before the entrance, what did it matter? Was it not all-important to be of the “cultured” class, who knew no law but their own desires? Like a cankerworm did disloyalty gnaw at the vitals of our people; youth and old age succumbed to the pestilence. How came it that the great spirit of the Jewish nation had grown so feeble, that its unflinching tenacity had well nigh disappeared?

The answer to that lies in the generation that preceded the Maccabees. In that period the Jew had been swept away by the new civilization that had come into the Orient. In that period Jews embraced Greek culture, its beauty, its sweetness, but neglected to reinforce their moral power through a training in Jewish culture, in Jewish ideals, which give a man unshakeable principles and a woman the indomitable strength of gentleness; which inspire the young with glory of the battle and the old with sage counsel. The Jewish school was neglected. To be up-to-date was the rage of the street and the salon. Mothers and fathers saw their greatest happiness in the fact that their sons and daughters were almost indistinguishable now from the Gentile, who set the fashion; that his or her Jewishness was not observed, or, where seen, graciously forgiven. And thus a generation arose which knew Greek Gods and Greek dancers, Greek plays and Greek mannerisms, but which had lost its sense of pride in a slavish endeavor to copy the “superior” Gentile. What if they had no culture of the heart, those degraded scions of the classic Greeks? What if they subjected themselves to the lusts and liquors which filled their lives? They led the fashion, the great, godless, senseless whirl of enjoyment after which the mob craves, and thus Israel, in the great city, went after the idols of the tyrant and forsook the God who was their rock. The social leaders led and the broad masses followed, unheeding their Rabbis’ warnings.

**The Fruits  
of Assim-  
ilation.**

## FOUNDATIONS OF JUDAISM

### Country Life.

But in the little village of Modin a Jewish priest lived, whose eyes saw clearly the danger that was creeping upon the blinded Jews, and he preferred for his family the simple, unhonored life in the village to the cheap glory of social sets in the capitol. He knew his duties as father and Jew, and he taught his children so that they might understand their heritage. He gave his children a Jewish training, תורה; he accustomed them to consult God in every affair of their life, to think of the ideal in every turn of their fate. He taught them to love God with their whole heart, and he trained them to make this love of God their strongest and most vital desire. He trained them in the knowledge of Judaism and in the sense of their duty. He showed them that the Jew lived through Torah, and therefore must live for Torah; that the Jew lived through God's grace, and therefore in honor must fulfill his part.

### The Awaken- ing.

The boys grew and became men, not sporting youths who are enthused over horseflesh and agile limbs as the finest thing a man can achieve, but men who live to show that there is no greater issue than one's conviction, no deeper love than one's attachment to the ideal. The boys grew into manhood, and they grew into life, and they were amazed to see cowardice in all corners and apostacy in high places. They saw leaf after leaf falling from the tree of Jewish life, and they felt someone must stem this catastrophic tide, and they knew that whosoever else might obey the call, everyone of them would be this somebody. Then they left the hut which had harbored them and thundered their cry, "Join us—all ye who are for God!" into the weak hearts. They came to the places of barter, where principles were sold and honor was bought, and they swept the alleys and the human hearts with the appeal for the highest and the best and the strongest. They had been trained for Jewishness, and they testified to their training by תנוכה, which means dedication.

## "WHAT IS CHANUCCA?"

They dedicated their youth. They inspired all who ever had been strong, even those whom the glaring flames of heathen light had blinded; they reached even those whom the pageantry of vain tyranny had overwhelmed. Before they had rededicated the sanctuary they had dedicated themselves. Chinuch, Jewish training, was the foundation of their life and Chanuccah, "self-dedication," was its result.

The Jew was always in the minority. The Jew ever the prophet of a free soul, the champion of the liberty of our heart, of our dearest and nearest convictions. Hence to the Jew Chanuccah means not so much the memory of glorious victories over enemy *bodies*, it is the tale of wondrous triumph over enemy *spirit*. The Maccabees were for all the world the heroes of the battle which mind won over matter. True, the Maccabees encouraged the pent-up desire for independence of countless races in the history of this globe, but to us Jews Chanuccah essentially stands for just one thing.

**The Jew,  
Symbol of  
Minority.**

What is Chanuccah? What the deepest sense of this festival, its eternal message to the Jew?

"And it came to pass," says the Talmud, "that when the Jews had overpowered the Greeks and had re-entered the Holy Temple, that they found but one cruse, one bottle of pure oil, enough for but one day. But yet a miracle happened, and it lasted for eight days."

The light was sufficient for but one day, yet it outlasted the expectation of all.

Is not this Chanuccah a symbol of Israel, and its light a symbol of his immortality? When nations are victorious they grow ungrateful; after the first thanksgiving service unto God they bow down to Baal, they follow the desires of their own heart. But the Maccabees were not ordinary victors. They felt that the spirit which they fought for could sustain and immortalize them only if it retained its pristine purity, its original Jewishness. And when the

## FOUNDATIONS OF JUDAISM

### **The Lamp of Goluth.**

Jewish nation finally was driven into Goluth they took with them a small lamp with the seal of holiness upon it. "It is for one day only," sneered the enemies. "After the day is over it will be dead; after some generations this nation will be no more." How could they know the miracle of Israel's history? How could they understand that the light of the rededicated temple was a promise and a warning that Chanuccah never ends; that Israel never dies; that the Ner Tamid, true Jewishness, burning in the hearts of however few, is stronger than the sparks which scintillate; that the tempests may do their worst, they cannot quench this fire, never exhaust this courage.

So let us then take the message of Chanuccah to our hearts. Not by celebrating Jewish genius, but by sustaining Jewish spirit; by discovering, unearthing within us the pure oil of faith which no enemy has defiled, which no careless hand has mixed with inferior brands.

### **Chinuch and Chanuccah.**

If we are genuinely interested in the future of our people, let us perform Chanuccah, train our children, ourselves, systematically, consistently, intensely, so that at the end of our Chinuch, or training, we may see the result: an ever new Chanuccah, dedication of our fate, strength, heart and soul, to the ideals which wrought wonders Bayomim Hohem, in those days, and will produce godly fruits Bazman Hazzeh, in our age, the Bazman Hazzeh in which we live, and the time which somewhere in the looms of history will dawn upon a liberated, self-freed, courageous and faithful Israel, men like Mattisyahu and Juda, who fought, lived and died for man's noblest heritage—freedom of conscience and fidelity to ideals.

## Cohesion and Adhesion

**SPIRITUALLY** the Jewish nation may be divided into two groups. Such as believe in the Jewish life as the only approach to the Jewish ideal, and such as would achieve the ideal without the character-forming exercises of Mitzvah. Such as think that we have already accomplished our aim by giving the Bible into the hands of the Gentiles, by creating the idea of equality and the principle of justice, and such as feel that upon the degree of Jewish allegiance to Torah depends the degree of Gentile allegiance to social truth and international goodwill. Such as feel that we still have the mission of Israel: to produce the Jewish type and to hold it before the world as a pattern to imitate, keeping it pure, unshorn of its native beauty, unadulterated in its life sap, so that the fullness of Judaism may work for God among men; and others who believe that by assimilating ourselves we shall sink into the nameless millions that sense of ethical dissatisfaction which sends them to inquire after the meaning of life, which helps them to discover themselves, the fellowman, and their possibilities as shapers and creators of goodness, grace and beauty.

**The Two  
Groups.**

The tragedy of the Jewish people which has lost its unity of purpose, its singleness of character, has been the great problem of our time. How many of our best have pondered over its solution, have spent long nights and years, the best of their energy and all of their love seeking the answer! There were some who felt they could help our people to regain its soul by arousing in them a pride of race, by pointing out the achievements of the past, describing the eternal glory of our great men and women, by reawakening the ancient melody of Jewish life, by reviving

**Our  
Tragedy.**

## FOUNDATIONS OF JUDAISM

the tongue which our ancestors spoke, the songs of our nation's infancy.

**Sheer  
National-  
ism.**

And this renaissance was effected at a time when nationalism was the main argument in the life of the nations, when freedom at last broke the chains of the empire builders, who rolled their empirical engine over the mangled bodies of crushed nationalities. But just as modern nationalism has failed, producing instead of a new force for ideals a new power for intolerance and chauvinism, just as the sub-division into still smaller groups and entities has produced not powers for harmony but another pack of wolves, murdering, tearing the weaker nation, just as with other races nationalism proved a mere veneer for brute passion and systematized greed, so did sheer godless nationalism in Israel fail. Instead of refining the type of the Jew, making him more intensely Jewish, it coarsened him, divesting him of the glory of the **עם סגולה** and replacing that task by petty strivings after recognition by Poles and Magyars and such. Is Jewish nationalism indeed no more than an outward trapping to be established by the recognition of pogrom-loving new peoples, who burst their chains to chain others? Need we go to Gentiles to make supplication for our birthright? What is emancipation and tolerance and recognition but an outward thing, which has no function in our mission! Is it not the task of the Gentile world to wipe off from its record the disgrace of the rack and the stake and the yellow badge, of Jew baiting and Jew killing? Is it not their affair to show that they can emancipate themselves from the low hatred and the lower infamy of anti-Semitism?

No nation gave us our nationalism, hence no nation can take it. No nation can deny it, either bestow it upon the Jew or rob him of it!

**The Failure  
of Reform.**

There were others who would regain the unity of Israel by placing them into lofty halls, spreading out before them their deeds of charity, their system of self-help



## COHESION AND ADHESION

and co-operation and contribution to the suffering and the smitten. They would effect a unity of God's people by charitable bazaars and by the "perfect style" of their atmosphere and by the "high tone of their life." Judaism disdains such reduction of its scope. Charity and kindness and nobility of life are only single aspects of Judaism, only a few of the self-evident results of the Jewish life. Wherever Jewish houses were built, there human hearts were considered; even in the huts of the very poor there always was a kind hand for the poorer; even in the rags of the peddler the coin was ever ready for the helpless. The unity of Israel depends on things much greater, much more than the merely humane, much deeper than merely charity. The real Jew preaches kindness, lives justice, breathes chivalry, but his unity the single ideal of all the nation, uniting the Falasha and the European, the Chinese Jew and the American, connecting over the chasms of time and place Abraham with us, and Jacob with our latest grandchild—the unity of the Jew lies in himself.

As we today realize our Goluth, so did many years ago a great Prophet, Ezekiel, by the brooks of Babel, lament the scattered souls of Israel and so did he review the aims of the unifiers and why they failed, and so did he point out what makes for oneness in Israel. (Ezekiel 37, 16 ff.)

Adhesion.

"And the word of the Lord came upon me, saying: 'And thou, son of man, take one stick and write upon it "For Judah" and "for the Children of Israel his companions." And take another stick and write upon it: "For Joseph, the stick of Ephraim and all the house of Israel his companions." And you may join them one unto another into one stick, still will they remain different entities, אַחֲדָיִם.

If we, human beings, seek a bond that will make one out of the many forces of our people, even though we exhaust our ingenuity in looking for the strongest cement,

## FOUNDATIONS OF JUDAISM

for the steeliest band, we shall find that what we have achieved is not unity of souls but adhesion of bodies. If the enemy oppresses us, we shall crowd into each other's arms, we shall battle on each other's shoulders, we shall die for the common flag; but when the enemy is gone the reason will have vanished for our union; we shall migrate from the cold into warmer regions, from the cruel into more friendly fields; our unity will have gone out of our life and our life with it.

Or, if we endeavor to reach unity by a general national ideal, we might find a great tide of youthful enthusiasm for some years or generations, but a reaction is bound to come and such reactions are known to have ended in complete disintegration of spiritual values. From the ashes of nationalism, dead of sterility, very often arises a colorless creed of internationalism, that has nothing to offer beyond the empty dreams of romantic youths.

Whatever we do with the forces of our people we shall find that the unity desired will remain unaccomplished until we learn from the fruitless efforts of the present, unless we see that neither scholarship nor college breeding, neither industrial success nor charitable greatmindedness, neither godless nationalism nor lifeless creed, neither the expression of Jewish genius nor the cultivation of Jewish art, will ever reunite the fragments of Israel, that such unification will remain mechanical, will not result in *one* Israel but in *achodim*, different entities held together temporarily by outward pressure. It is but the rediscovery for our times of what made the Jew one nation in the past, that will make him one, אֶחָד , today. Thus continues the prophet:

**Cohesion.**

“And when the children of Israel will speak unto thee saying, ‘What meanest thou by these?’ What is your aspect of the problem? What solution have you to offer? Say unto them, ‘Thus said the Lord God, Behold, I will

## COHESION AND ADHESION

take the stick of Joseph and I will put them unto him together with the stick of Judah and make them one stick and they shall be *one* in *my* hand.' ”

It is in the hand of the Almighty that the Jewish nation can regain its pristine strength; it is the cement of family tradition that can reshape us into the trust for righteousness; it is the conviction of personal and collective responsibility for the Torah which can forge a single force out of the dissipated energies of our nation.

The problem of humanity will solve itself as the ideal of the Jew reaches realization. The problem of our Goluth will solve itself as the ideal of the Torah will become an intrinsic part of international consciousness, the unwritten law of constitutions and parliaments. The problem of war and peace will find the answer, as Mount Sinai will loom ever larger among the peaks of human endeavor. But the fate of Israel, the future of our people, the meaning of our message for the tomorrow—all these cannot be solved but through a reacquisition of the simple faith, that we live through God's grace, that we owe unto Him our existence as our mission, that we regain through Him not only outward adhesion, which the enemy and the hater can effect, but inward cohesion, the total of which is Israel, and each atom of which is a Jew, athrob with the fervor of his faith, aglow with the conviction of his mission.

Just as God alone is the unifying power in our life, God alone whose staff and sceptre can proclaim, “They are one, **אחד**, in my hand,” so is neither national revival nor literary renaissance, neither colonisatory success nor humanitarian achievement the solution of the Jewish problem, but Judaism, its faith, its practice—Judaism is the solution. The end of Jewish struggles and the beginning of Gentile enlightenment, the end of a scattered race and the beginning of a reward of a thousand years, the end of a long way of weeping whilst the seed was sown and the

## FOUNDATIONS OF JUDAISM

beginning of the time when the sower of yesterday comes home, in his arms the fruits, the sheaves of today—Israel again one nation. “And what can compare to a unified, single-souled, single-willed Israel?”

## The Secret of Jewish Thoroughness

**WE** have seen Judaism as the dawn of godliness upon man, as a system of life, as a platform of philosophic truth, as a training in character, in ethical perfection, in earnestness and manliness. Let me reveal it to you in a new light as a factor in the make-up of our intellectual type, as the cause of Jewish thoroughness and steadfastness.

In the Sidrah of Vayigash we have the prototype of the real Yehudi, not the invertebrate imitator of Gentile fashion, nor the soulless reviler of his nation's faith, but the man of deathless courage and unflinching determination. As we enter upon the scene of our Sidrah, we see a Jewish shepherd, one of the sons of Jacob, pleading manfully with the Viceroy of Egypt for the release of his brother Benjamin. Jacob's youngest son was to be retained, but Judah had pledged himself to his aged parent for the safety of the boy. Judah stands now before Joseph, the tyrant of Egypt, his unrecognized brother, and he puts his case to him, clearly and passionately. The foreigner who had come for food and the mighty favorite of Pharaoh. It was Egypt's uncrowned ruler he addressed, whose frown might have meant his death. But Judah had given his word to Jacob, and his word he meant to keep. In a man less manly the cowardly ego might have whispered, "Desist, or you all will be slain," but Judah knew *he had promised* to bring Benjamin back. In a man less upright sophistry might have suggested, "Let Benjamin remain now; surely the Egyptian will release him after some time, and then you will reunite him with Jacob." But Judah knew "Father Jacob's soul is bound up with the soul of Benjamin, and I have *pledged to bring* him back!" In a soul less brave fear might have

**The  
Fearless  
Brother.**

## FOUNDATIONS OF JUDAISM

whispered, "He will kill him if you insist." But Judah knew he could never agree to bring the gray hairs of his father with sorrow to the grave, for he had undertaken surety for his welfare.

**The  
Deathless  
People.**

The story of Judah's courage is the story of the courage of his whole tribe; the account of his indomitable spirit, of his unflinching loyalty, is a wonderful anticipation of his people's plight all along the thorny path of their history. At the foot of Mount Sinai we had pledged ourselves to the Torah, ourselves and the millions of the unborn; had taken upon ourselves the sacred obligation to hand intact to our young ones what we have received in our days; to bring back our children to their heavenly Father.

**Keeping  
Faith.**

As we entered the life of the world we shouldered our burden and prepared to go our way. The scorn of the nations met us and the laughter of the wicked and the thousand temptations of life. We saw faithlessness right and left. "Shall we alone remain faithful?" "But we have pledged our word!" "Shall we alone stem the tide?" "But we have undertaken a holy task!" "Shall we alone disregard the powerful influence of atmosphere, of majorities? We alone fight the battles of Judaism against a hostile world?" "But we have signed the bond!" Such was the Jewish answer. And then Jewish questioning ceased and Gentile argument began, the persecution and the expulsion and the thousandfold death. But the Jew stood unaffected, unchanged. "I have pledged my word to God in the infancy of my history. I have seen the light. In the infancy of my history I have heard God's voice, and none shall blot out that memory. In the beginning I was adorned with the crown of the Lord's servant, and none shall rob me of this diadem. I have accepted a task. I shall accomplish it. I have undertaken a mission. I shall remain true to it. I have a Father

## THE SECRET OF JEWISH THOROUGHNESS

whose soul is bound up with mine. I shall bring back my children to Him.”

What applies to the Jew in flesh and blood applies equally to Judaism as a system. Judaism teaches the exclusive pursuit of one ideal, the undeterred allegiance to one's motto, the red thread of devotion all through the vicissitudes of life. Judaism teaches us to be of those who *think* before they act; who have an independent judgment and do not allow noisy advertisements or showy pageantry, neither alluring prospect nor terrifying threats to break the oneness of their conduct. Judaism teaches us a logic of life which is based upon clear-mindedness and strength of character. Judaism teaches us thoroughness in thought, depth in feeling, consistency in character.

Let me illustrate by two instances the workmanship of Judaism—by the Jewish principle of truth and by the Jewish law of Sabbath. Truth is the basis of life. Before Sinai it may have existed as a convenient arrangement to avoid confusion, as between partners and associates. As the holy foundation of humanity it was established through Torah. Yet Judaism despises not only the falsehood that is obvious; commands us not only to adhere to truth under any and all circumstances; it forbids us to omit anything which might help truth to be established; it commands us to add everything that will emphasize and establish truth. We must not commit גנבת דעת, that means “stealing a man's mind,” by saying something which, though perfectly true, may mislead the hearer. We must not tell a friend that we come to pay him a visit, when our main purpose was to obtain information, though we do so by paying him a visit. We must not pretend to have opened the casket or barrel in his honor, when we should have done so even had he not come. How often in life would we save our skin by a semi-truth? How often avoid disagreeable situations by a semi-falsehood? Long before English law formulated

**Truth and  
Semi-  
Truth.**

## FOUNDATIONS OF JUDAISM

this demand did Judaism insist upon truth, all the truth and nothing but the truth. "Truth is your principle," says Judaism, "and principles must not be forsaken. It may be inconvenient to adhere to truth, but remember truth is what you profess, and to truth must you be true. Go to the end of the world for truth, be true in every little act, in every word of your life."

God's  
Sabbath.

Let us now view the attitude of Jewish law towards the Sabbath. "Thou shall do no manner of work," says the Torah. "On Sabbath you must rest and refresh your soul. On Sabbath you must cease from laboring." "You shall do no manner of work," says the Torah. "Nay," explains the prophet, "not even think your week-day thoughts. They might bring you to week-day work. Not even think of week-day pursuits, nor even speak week-day words." "Nay," says Tradition, "nor even carry the smallest burden, nor even burden your hand, your arm, your pocket." "What?" does the average man say. "Not even a small book? What matters the small book I shall carry?" "Sabbath is a day of rest," answers Judaism, "and carrying is not resting!" "Why should I not cover the distance in manner more pleasant than the long walk on this hot day?" "It is Sabbath," answers Judaism. "And Sabbath means that you do not do your week-day work, nor go your week-day way, nor think your week-day thoughts." Sabbath means for a day the end of technical devices and the fullness of your own unassisted self. Do not say "I shall transgress Jewish law and yet keep my Sabbath," for indeed you would be keeping *your* Sabbath, but not the Sabbath of God, not the Sabbath of your forefathers, not the Sabbath which has blessed the Jewish people, refreshing body and mind, soul and heart. "But my head will be rested if I attend to this piece of business." No business should enter your mind on Sabbath; brush it away with the energy of the נשמה יתרה, the extra soul of the Sabbath day!

Semi-  
Sabbath.



## THE SECRET OF JEWISH THOROUGHNESS

Thus Judaism teaches the Jew fidelity to principle and makes him see that it is a higher conception of duty than consideration of expediency. Thus Judaism teaches the Jew to be clear-minded, never to swerve from the chosen path, God's highway. In matter of fact, the צמח crumb on Pessach may not seem a transgression. In point of principle it is. In matter of fact a semi-truth may approach a truth very near indeed. In matter of principle it is not truth, and hence despicable. In matter of fact it was wise to simulate Christian devotion under the Spanish Inquisition. On the point of honor it was base treachery to the countless soldiers of Torah. In matter of fact it may be a little thing to vote with the majority, to give up the fight when they have decided to quench some eternal light, freedom or justice. From the point of human dignity it is nobler to continue battling for the ideal.

We hear of modern Jewish thinkers, themselves far away from the arena on which our nation is so manfully defending its position. We hear of them as men gifted with quite remarkable vision, a clearness of mind rarely observed elsewhere. We hear of philosophers who have opened up a new vista, of artists who have penetrated into the uttermost and innermost of their subject, of men of business whose relentless logic ensures their success whithersoever they turn their energies. All that is but a legacy of the faith they have so ignorantly abandoned, the training into which they were born, the mental and ethical characteristics which Jewish parents, *who lived in the Law*, have bequeathed to them. A Jew who observed the Sabbath in the teeth of all superficial laughter, who adhered to the faith of his people in spite of the isolation thereby imposed upon himself, a Jew who lives truth in every moment of his life, consistent to his last hour, unshaken even in his greatest emergency, that Jew will walk his way undeterred by the clamor of the crowd, both

Ingrate  
Genius.

## FOUNDATIONS OF JUDAISM

learned and ignorant. He will see the light, unaffected by the flare of many a false fire. Because he would not let loose of the ideal, even though it meant death, he would not let loose of the thought, even though he may have to walk alone his way of life, his scholastic career. The Jew will not be captivated by systems, however appealing to the senses, however soothing, however easy for a semi-conscious mind. A Jew who once clearly understood his mission, the task of his people, will never forsake that path of life. For Torah teaches him thoroughness of conviction, rootfulness of character. The real Jew is not an easy mark for founders of new religions, creeds or sects. Mere newness will not attract him to any formula, however stylefully presented. The Jew has a deep reverence for the ideal that remains undimmed all through human experience; for the idea which does not lose its identity as new tempers arise and new conditions and new aspects. The fundamental point of life is: "See the ideal; grasp it in its fullness. But once grasped, adhere to it through thick and thin, through sun and rain, through danger and death. Acquire for yourself the essence of life. Study deeply before you swear allegiance! But having signed the bond remain its unflinching champion! Let your gaze sweep the horizon. Do not narrowly limit your vista, but having imbibed the scope of your program, keep this view before you in all moments of your life. Let nothing blur the sight of the glorious goal, however distant it may be. Become a man, whatever profession you adopt! Become a man with strong convictions and strong conduct. Do not weaken towards right or left. Become a woman grown up; not a mere doll, thoughtlessly adapting your pleasures, your thoughts, your tastes. Be *whole* in whatever you do. Be real in wherever you aspire. Be clear-minded and be firm!"

As you think of your God, think of Him Jewishly. As you read your Sidrah, read it not through Goyish spec-

The  
Secret of  
Jewish  
Thorough-  
ness.

## THE SECRET OF JEWISH THOROUGHNESS

tacles, but with the mind of the Jew to whom, primarily, it was given. Make your life a clear road to travel. Be conscious of the end at the beginning. Remember the beginning for the end. Say to yourself, "The glory of life is not boyish sport with man's holiest convictions." We cannot change our allegiance at will. We must not break the wholeness of our heart by allowing hypnotic influences to smother our conscience. We cannot be upright Jews now and slaves in the next moment. We must remain logical in view, manly in feeling and truthful in action.

That teaching moulded Jewish character. That lesson formed Jewish souls. Upon that truth is built the Jewish house. And the adoption by Jewry of this principle, the unity of Jewish life, the singleness of Jewish outlook and the undivided devotion of Jewish idealism, they are not only objects of our national pride, not only our national assets, essentially they are the secret of Jewish thoroughness.

## A Word Missing in Our Vocabulary

The  
Problem.

**WHAT** is at the bottom of our problem? To what was due the type of Jew of whom we are proud, not in the far-off days of Jerusalem and Babel, or of the middle ages and the renaissance, but fifty or sixty years ago? What distinguishes the poverty-stricken Jew of that age from the equally burdened brother of our time—what elevated the Nogid of that time above the average successful business man of today? Why does this country, with its wonderful resources, with its freedom and spaciousness—why indeed does this country save the man and destroy the Jew?

Like the Greek philosopher who exclaimed, "Give me a place on which I can stand and I shall set all the universe into motion," do we feel that the question just raised depends for its solution on the appreciation of one factor present then, which is now absent and whose absence now accounts for the defection which we witness, for the devastation of Jewish fields, the desolation of Jewish houses!

What has been the secret resource feeding the souls of the faithful in these heathen days, when God has become a cheap phrase uttered by multitudes, understood by the very few? What is the missing word in our vocabulary, the missing concept in our makeup?

A Modern  
Miracle.

Let me tell you of one of the great wonders that happened not quite eight years ago, a miracle which no newspaper praised, which no screen interpreted, to which no poet sung, of which no orator spoke. But one of the great things, which sink unpraised into the depth of history, to be discovered by some freak of fate, by some searching heart.

In the second year of the war the Russian government decided to deport Polish Jews to Siberia—for strategic

## A WORD MISSING IN OUR VOCABULARY

reasons, as they claimed. Across the continent, in endless trains, crowded like herds. The terror of that journey cannot be imagined by the most vivid imagination. Without sufficient food, without medical attendance, without proper clothing, without any of the primitive needs of men, was this helpless multitude, thousands of Jewish families, led in the trains of death, as they were called, from Warsaw to Charbin. What are the cruellest crimes of history against the inhumanity of this shame? What is the black hole of Calcutta, what are the sufferings of the Huguenots if compared with the hellish cruelty, the abysmal agony of parents who saw their children die for want of medicine, their dearest *slowly* die? Of those who boarded the trains only a few arrived at their destination. Plague, famine, and the terror of the way had killed the rest. They arrived in Siberia, starved, sick, miserable shreds of humanity. But when they set foot on the soil of their latest Goluth they thought not of their broken bodies, their shattered health. Their squalid poverty did not concern them. There was something which the Jew would not lose, which made him clench his hands and hold out. They felt God had afflicted them most sorely, but it was not for them to question the meaning or the justice of His decrees. They only knew that during their journey they had neglected their part, and with bleeding hands, with wounded arms, they set to raising a school for their children, so that they might get strength through their faith. They knew their duty, and their duty made them free and strong. It is such men that keep a nation alive, a people that produces such fathers and mothers cannot die. But they who were self-evident types in the past, they who in their totality made Israel the wonder of human history, they are becoming appallingly rare today. They asked themselves a question and they answered it but one way: *What boots it that we gain all the world, if we lose our children; what if our children gain all the world, if they lose themselves?*

## FOUNDATIONS OF JUDAISM

Only the  
Jungle  
Knows No  
Duty.

What if all honors and distinction be bestowed on us, if we lose our honor and our dignity; what is the use of all the rights, if we have lost our sense of duty?

Greater, do our Rabbis tell us, is he who performs a good deed out of a sense of duty than he who performs it from his own whim or will. *Godaul metsuveh veauseh mimi sheaynau metsuveh veauseh*. Duty is the hallmark of thoughtful humanity, the first sign of the consciously social man, the expression of man's education in vital matters. Only the jungle knows no duty. A man is a man when he realizes himself as part of the whole, as responsible for human progress in proportion to his capacities and energies. Only the vulgar think of rights first, last and always; only the vulgar bask in their privileges. The true and strong consider their duties first.

There are philosophers in our days who speak of desire and dream as man's most powerful stimulants. They may be right. But it is only the lower type of humanity whom "I will" dominates, whom "I lust" commands. The cave man is strong in the undeveloped, and it is the office of religion to refine the brute in its furnace. Hence religion is not a vague, sentimental affair for twilight atmospheres and musical mysticism. Jewish religion, at any rate, comes to you in the clear light of noon, confronting your primitive desires by fundamental "musts," insisting upon your duties as the credentials for the society of the high-minded.

God's  
Road.

You cannot approach religion by any road that happens to satisfy your passing fancy. God has expressed Himself to man in definite channels, and His road is the road of duty. It is perfectly idle to speak about the failure of the Synagogue when we do not do our duty by it. The main sanctity of the Synagogue is not of its own. The bricks and the benches and the rugs were not anointed. Its Kedushah is derived from the human hearts which bring their own holiness into its halls. We must approach

## A WORD MISSING IN OUR VOCABULARY

the Synagogue with holiness, then holiness will come to us from it. It is perfectly useless to speak of the failure of Orthodoxy, when we have never made an attempt to live up to its principles: to keep the Sabbath *and* never to speak ill of our neighbor, to honor Jewish dietary laws *and* never to be arrogant or unfeeling. It is perfectly futile to blame ideas and ideals where we ought humbly to realize that it is our own vanity, our own love of pleasure that is at fault, the reason for our spiritual arrest and the cause of our thoughtless indulgences.

Come to the Synagogue Sabbath after Sabbath, enter it with the realization that you have come neither to meet your friends nor to discuss your neighbors, neither to be a loyal member nor out of feeling that it is "bon ton" to do so, but come every Sabbath for a communion with God, for a prayer to the Father of our Fate, in whose hands lies your future and the future of your parents, of your children, your bodily vigor, your business success, your social possibilities. Enter the Synagogue, and before you enter it brush off the dust of the business street and the pettinesses and the smallnesses we all are heirs to. Bring the Synagogue to your offices; let the Sabbath spirit, the ideal of the Torah, invade the stores in which you labor, the shops in which you work, but do not bring your business to the house of God. "Take off thy shoes from thy feet, for the place upon which thou standest is a holy place."

**Staunch  
Spirit.**

Enter your home full of this feeling of Godfulness and your home will bring you a spirit for which you yearned in the hours when sleep fled your eyelids, of which you dream when life's hard realities allow you to dream. Go home, and when Sabbath comes realize your duty for the Sabbath and see that you remain loyal to this duty. And you will find the Sabbath blessing you a thousandfold for the sacrifice that its observance involved. Decide on a Jewish house, not merely out of a sense of piety towards your father and mother, but because you know it is Jewish duty. Do not

## FOUNDATIONS OF JUDAISM

stop at the first milestone and say, "Until here, but no further; I cannot bring sacrifices," but say, "God, who has given me life, has given me law. He who has blessed me with rights has blessed me with duties; He who has bestowed on me faculties has also bestowed responsibilities upon me." Think of your duty as a Jew and do your duty fully, gladly and constantly. Having done so, never flagging in your devotion, never lagging behind in your performance, having deeply drunk of Jewish wisdom, strongly partaken of Jewish exercise, having consistently and intensively lived the life of the faithful Jew, then when you will investigate it will you realize the blessings it confers upon your mentality, the firmness it stamps upon your character, the beauty it breathes into your life.

### Duty and Happiness.

It is Jewish duty to keep the Sabbath, to limit ambition if this ambition threatens to interfere with Sabbath observance, to simplify our life program if in its fullness it is likely to restrict the range of our Jewish dutiful life. It is Jewish duty to consider God's law independent of the conditions to which the majority yield. Because Jews acted on this principle they survived. Because Jews served eternity they became eternal. Because Jewish ideals were above time and environment, because Jewish fathers looked not to the limelight but to the stars did they find the great illumination which is the Reformer's envy and the Goy's despair. And as soon as Jews give up this allegiance to the unlimited, to the uncribbed and unconfined, they become subject to common ills, to weakness and decay and destruction. Do not say, "Laws and observances do not appeal to me." They are our duty. God did not give the Torah to us as another interesting document for occasional devotion, as another asset of our intelligent race. He says, "I give you the choice between life and death. But know that what is not life is death!"

If we engage in a life of mere pleasures we may find ourselves intoxicated for some time, but surfeit is unavoid-



## A WORD MISSING IN OUR VOCABULARY

able, the indulgences grow flat and stale, and we are poorer for all the good we have lost. If we base our life on art, we may get harmonious satisfaction, but the human part in us will rebel and we shall find mere art incapable of satisfying the craving of our heart. But if we ennoble our way by duty, we shall constantly rise towards the higher planes of life. When we train ourselves, parent and child, in the thought that it is duty to our God, to our people, to ourselves, which makes life beautiful and sleep sweet, we shall find at the entrance of every year, at the door of the house, at the gate of the Synagogue like the Mezuzah of old, we shall find Duty standing there, smiling gravely, kindly, calling for ourselves.

The past always claims the future from the present. Old age asks for the youth as its reward. Jacob, who loved Joseph, demanded to see the *children* of his son.

So does Duty speak to us of our aim, of our future; so does she plead: "Bring to me yourselves, all the disappointed and the despairing, the overfed and the soul-starved, bring them to me. I shall lead them to mountains of wide vistas, of fresh air and clear sight. Bring them to me and I shall bless them." "קחם נא אלי ואני אברכם!"

## The Survival of the Fittest

**E**VERY individual must pause from time to time in the course of his life, and endeavor to take stock, to determine what he has achieved, to see clearly what has been his ambition and how far he has succeeded and why he has failed and what has caused the setback, or to what has been due the fulfillment of his hopes.

### Reflection.

So must every people rest for a moment in its historic growth and examine itself, past, present and future. The past to teach what has been the national goal; the present to investigate what are the national assets, the prospects of the future, to find how far we have approached the ideal, whether it still has its pristine lustre, whether our eyes still look toward the snow-capped mountain or if we have let our gaze droop and contract, if we have forgotten what fires us in elated moments—under the stress of the problems which face us today and every day of our lives.

The fact that a nation has had a great past does not in itself promise it a future. History has examples in multitude of nations prosperous, mighty and wise who were prosperous, mighty and wise for their time, their allotted sphere of national life, but who, weighed on the scales of history, were found wanting and were destroyed. History has examples enough of men and theories and ideas which flashed upon the mentality of man and seemed the very essence of goodness and strength and beauty, and yet have gone down into nothingness, the abyss which waits for the vain, be it ever so glorious, for the morally deficient, be it ever so powerful, for the intellectually unsound, be it ever so clever. The survival of the fittest has been recognized for some time as the law of nature, as the guiding force in the development of vertebrates and invertebrates.

## THE SURVIVAL OF THE FITTEST

The time is not so distant when we shall understand that the survival of the fittest in human history means the survival of such nations as are fit not physically, but spiritually, not in terms of economics, war and art, but in terms of moral power and ethical excellence.

Nations live by their ideals. An individual may persist by sheer luck, by his business abilities, by his pertinacity. But no *nation* can escape the judgment which its misdeeds and its mislife bring upon it. The moments of rest when a nation takes stock, analyzes itself and asks, "Have I been true to myself?" these moments are more important than all the achievements of the past. Do we not complain that we have no time to meet ourselves in the hustle of modern life, and especially of life in this country? We have houses, but no home; relatives, but no time for them; synagogues, but no mind for them. Our outward duties have grown tremendously in intensity and diversity; our inward life has been reduced to a minimum.

From time to time do nations pause and think. Their great minds endeavor to interpret to the nation to itself and to draw a facit from the present. Yet our people is different from all the others in the use it makes of this pause. For such rest must not mean cessation of effort; it means intensification, refinement. While we think of the past and the present we must work for the future.

למה נמשלה ישראל ליתנה , ask our Sages. Why was Israel compared to a dove? The other birds as they grow tired rest on the rock. Other nations, when they feel they are drawing nearer their set temporal aim, rest from work and from thought. Other nations rest upon the rock. They consider their achievement definite, substantial and incontrovertible, hence they stop their endeavors and would make all use of the gotten harvest. They are satisfied with what they have achieved and they relax. A nation that relaxes is a nation doomed. A man who is satisfied is a man who is useless. It is by spurring

Who Is  
"Fittest?"

Flying  
While We  
Rest.

## FOUNDATIONS OF JUDAISM

our ambition higher and higher, it is by yearning for the next mountain when the first is conquered, it is by resting while we work, by working while we rest, by continually visualizing the aim, by never losing the vision of the whole, that we can perpetuate ourselves, man, woman and nation.

Why was Israel compared to the dove? "Because the dove" נחה בכנפיה , "rests while she flies, flies while she rests." That does not mean that we should never give ourselves a time of quiet enjoyment, of peace and harmony. It means that we rest for the sake of new work, that we relax for the sake of new effort, that we rest in the interest of our labor. That was the secret of Israel's strength.

Sin degrades the individual. A sinful nation must die. A sinful father is responsible for inferior children; a thoughtless mother for thoughtless progeny; but a degenerate nation is its own executioner. דע מאין באת ולאן אתה הולך<sup>1</sup> "Know whence thou comest," says the sage, "and whither thou art bound and to whom you will have to account for your life." Remember whence you have come, what were the foundations of your life, what was the minimum from which you started! Remember the foundations of your national life, that no nation can escape its fate, that no nation can swerve from its ideal and escape unpunished from the court of history, which is God's jury and judge.

Upon the Torah has the Jew based his life. Upon Judaism as its *raison d'être* lives Jewry as its champion. Into our mortal body has God poured an immortal soul. Into our lives has He given both the power of the free will and the responsibilities of unfettered action. He has graced us with the example of our best and the inspiration of our deepest and truest. He has given us life that by our own

---

<sup>1</sup>Pirke Aboth III, 1.

## THE SURVIVAL OF THE FITTEST

will is lit up with joy, by our own desire black with despair. He has bid us enjoy life, but ennoble our joy. He has bid us be happy, but also demanded that we make happy. He has named us His chosen race, but has commanded that we aspire to the life of a kingdom of priests who teach by their lives. The foundation of Judaism is man's possibility, its aim man's perfection.

The beginning of Israel is in Egypt, whither Jacob came with his family, saved by God from the famine of Canaan. The end of Jewish history will mean the Judaizaton of mankind, not in a soulless uniformity which destroys the ideal, but in an essential harmony of life, which makes for happiness. What is Judaism but the impulse for the eternal struggle that man has to face for his perfection? We all crave for kindness and goodness. We all love to dream the Messianic era when men will do no evil on all the holy mountains of God. But we must realize that, whereas the Almighty helps our honest efforts, it is upon our own shoulders that the burden lies. Messianic time is essentially a grace of God's, but it must be earned by the labors of man. Judaism teaches us to believe in the coming of the Messiah, not because it wants to soothe our present pains, but because it desires to keep alive in us our future endeavors. Judaism is the revelation of God to the Jew. The Jew is the revelation of God to man. Torah is God's own book, bequeathed to all who feel Judaism, understood by all who know that God created them. "Remember מֵאִין בָּאתָ," think of your great past, of your great future, and then with both plastically before you, go and examine your present, see "whither you are bound."

Judaism blessed the Jew with periods of rest. Sabbath brushed off the fatigue of the past week and created new energies for the new week. "Rosh Chodesh" brushed off the influence of the month of materialism and introduces the sweet light of God's renewed moon. "Rosh

**What Is  
Judaism?**

## FOUNDATIONS OF JUDAISM

Hashonoh" stamped our sins as past and "Yomkippur" wiped off the blots of our soul. They all ended the past, not for a forgetful present but for a self-conscious future. Judaism keeps before the Jew his immortality and bids him work for eternity. Torah reminds the Jew of the divine law and bids him be divine in his aspiration. And wherever he would go astray or abandon his strength, Torah reminds him of the untapped energies which are hers which God claims from ourselves for ourselves.

Judaism never lets us sit down and feel we have done our bit, we can now rightly abandon ourselves to the siesta of the untroubled. Judaism tells us that as long as we have energies we must use them or rust ourselves. Judaism tells us that if the days of our life are but seventy years they may become eighty בנבחרת when we double our powers, when we dedicate our energies. Judaism tells us that we can live only as Jews and that as Jews we are allied with God and eternity against wickedness and death. Judaism tells us that in the process of elimination which we call human history we have persisted because we have always striven to approach our ideal and that we have become stronger from every ounce of strength and blood that we have given away, that we shall never grow weary if we "rest with one wing while flying with another."

The Secret  
of Our  
Deathless-  
ness.

The world around us, baffled by the mystery of our existence, of our persistence with energies undiminished and spirits undimmed, has endeavored a great number of explanations. Voltaire said we were proof for the existence of God. The rationalist claims we are too economic in our life to be wasted as quickly as our late colleagues in the school of historical life. Race theory endows us with faculties that insure longevity. All these and similar efforts suffer from the poverty of vision and the abundance of mere speculation which characterize the majority of non-Jewish "professors of Jewish life." The fact is that his-

## THE SURVIVAL OF THE FITTEST

tory has consistently proved what Judaism has unchangingly taught: That the nation to whom God spoke in the twilight of history, the people which remains conscious, not in words but in its deeds, of its divine mission, that Israel, which means "Fighter for God" has proved pure gold in the furnace of history.

That the process of life may reduce us whilst it refines us, that we may suffer through apostacy and pogroms, through faithlessness and negligence, through the bad type and the unworthy child, but that life will not depart from our nation as long as the **נר תמיד**, the light of faith, will not depart from our life, that from the tree of our people branches may be lopped off and fruits may prove rotten, but that Israel as such has been established long ago in the life of the world, that the faithful remnant has long ago been anchored in the haven of the secure, that we can look forward without fear and doubt to our constant rejuvenation and regalanization, that we have our future as assured as the winter its snow and frost.

The Light  
of Faith.

A prophet, long, long ago, foretold our eternity, and as there is no trace of uncertainty in his message, so do we reaffirm our deepest conviction that the Jew will overcome the rigor of the times, the attack of the **רשע** from without and the infidel within; that, when we charge our men and women to remain conscious of their task and to train themselves in the fear of God and their children in obedience to His law, we can also tell them that **הבאים**, **ישראל יקום ויצא ויפרח**, "that in the days that are to come Jacob will still strike roots, Israel will still bud and blossom, filling the world with its fruits."<sup>2</sup>

---

<sup>2</sup>Isaiah XXVII, 6.

## Preaching and Teaching \*

The  
Vision.

**P**ONDERING over the problem of Judaism in the United States, I seem to visualize a procession coming up to the mountain of the Lord, headed by Abraham, Isaac and Jacob, followed by men of the Jewish past, men of unconquerable spirit, women of fiery enthusiasm, by gentle mothers and tender children. I can hear them ask the question, "Lord, God—the Jew of this age is blood of our blood, flesh of our flesh, in him the wondrous tale of his forbears' valor, in him the godliness of the millions, who gave up their life for Kiddush Hashem—why, how then our Father, how then this fearful deterioration? We, who *were*, *died* for you gladly, happily, hearts elated, souls aglow, why do they, who *are*, refuse to *live* for you?"

What ails American Judaism, why this wholesale defection, why this incredible indifference, psychologically unintelligible?

What the  
Immigrants  
Needed.

As American Jewry was receiving an influx of truly Jewish immigrants it was in immediate need of teachers who would transplant Judaism from the marshy grounds of Eastern Europe into the new American mentality, who would with love and foresight prepare the young souls for the teaching of the Torah, who would *systematically sow the seed of harmonization*, recreating in a new unity a view of life forged out of the two poles of Occidentalism and Orientalism, of Jewish ideals and modern method, of Hebrew enthusiasm and Gentile accomplishment, of Torah and Derech Eretz. What was needed was a training alike for children and adults, which would have given them knowledge that makes free and allows independent judgment, enabling them to decide from their own heart on all great issues which confront them. Instead of that, what did they receive? Oratory, unmitigated weekly oratory,

---

\* First published in *The Sinaist*, October, 1922.



## PREACHING AND TEACHING

that succeeded in completely outshouting such voices of their own as might have clamored for solid food. They were remarkable sermons, poetic in style, fine in form, delivered with every perfection that a careful training in public speaking could provide. The personality of some modern poet or philosopher or politician was often the topic. In superb form were great problems discussed, all the latest scientific fashion, all the most recent attitude towards every available subject, occasionally also a Jewish topic, national, charitable or social, but so beautifully vague and so vaguely beautiful that while it greatly inspired and enthused the audience it left them without any additional gift to their own entity; spiritually, religiously, it did not mean a deepening or even broadening of their capacities, it did not stimulate their will to Jewishness, it rarely helped them to grope towards light in the *Goetterdaemmerung* of to-day's problems, it never brought them the revaluation of values, the reinspiration, which is the *main function of the synagogue as a house of God*.

They left the synagogue with the sensation of some drug that for the moment created, and for the moment sustained, pleasant impressions, which, though they eluded definition and excluded a definite message for the thousand acts of *every-day* life, yet left them with the sense of having received something; which encouraged the mental lassitude of our times, that will prefer *frothy food that is sweet* and which apparently needs no digestion to the solid bread of life, which requires some toil, some spiritual effort. Independent judgment, nay mere understanding, of fundamental problems thus became a rarity, the desire for self-expression, which is the magna charta of an intelligent life, was lulled little by little into a sleep of death. And so Judaism has become a matter no more of our inner man, a topic as between mother and child, between wife and husband, but a bon-ton affair for weekly verbosity and unread magazines. And when Judaism ap-

**What  
They  
Received.**

## FOUNDATIONS OF JUDAISM

pears with its claim to our allegiance, when the shadows of the past, and the ambition for the future arouse compunction in us, we find Torah and Jewish life so utterly outside our sphere of thought and feeling that the consequent loss of Jewish vitality is only a matter of sheer logic. We forget that this Torah which God gave us is *not a "Yerushoh," or inheritance which we may freely spend or neglect, but a "Maurosho," or heirloom, which we are bound in honor to hand over intact to those who come after us. We forget that the fundamental requirement for every sermon is "yisso midabraussechoh," that the audience take something home, some truth, some ideal, some noble thought. That Judaism is a religion not of debates, but of life; not of mere philosophical argument, but of deeds, and of convictions which are their basis.*

Heart,  
Not Art.

That the appeal to our hearts needs not so much the well-groomed voice of artificial sermons, which measure effect by intonation and look on applause of the moment as the sole end and aim of public speaking, but that "rachmono libbo boyo" we must from the pulpit give the warm enthusiasm of our soul, not the studied technicality of acting. For religion is not a matter of art, but of heart. God is not a mere intellectual conception, but the innermost sense of ourselves. Judaism is not a mere peculiar fruit of the Jewish genius, but the word of God to man. In the forms of life which this century has moulded we need for our attitude towards everything clearness and determination; alike in the smaller matters of money-making and politics and in the great issue of soul and conscience.

We need sermons that will give not an inspiration which lasts for a moment, but conviction which accompanies us into life, that will help us to attain a rootfulness, a thorough grounding in Jewish lore as the soil from which we grow and develop.

We must acquire *Judaism*, its history, its ideal, as *the*

## PREACHING AND TEACHING

*self-evident foundation* of our being. As the ever-inspiring voice which sounds to our little ones as they mature into thoughtfulness, to Mother and Father as they meditate on their parental task. There is one elemental truth which the pulpit ought to make the common possession of all worshippers, always a self-evident matter in Jewish life, that we receive in the synagogue a message clear, a program of undoubtful cut, that since we are born into Jewishness as a privilege and into the Jewish life as a duty, since our religion is a criterion of faith and action, *it must come to us in terms unmistakable.*

Clear  
Words.

If we are satisfied with vague emotionalism and similar sentimental vacuities, then sheer preaching will do; it will continue to keep the layman in slavish mental dependence on his leader and teacher; out of the fullness of our non-acquaintance with the facts of the case we shall have to accept any interpretation of Judaism, receiving our opinions ready-made from the pulpit.

You will then receive in the synagogue the atmosphere of the mass platform, the distinct mass psychology, which refuses to be convinced, desiring to be overwhelmed. For the moment you will feel a vague form of inspiration, but at the bottom of your inner man there will be a definite craving for something more nourishing. *American Jewry yearns for Judaism*, for the solid bread of the Torah, and it is being fed continually, consistently, and relentlessly on dessert that spoils their constitution and destroys the appetite for wholesome food. That is the result of preaching par excellence.

The Curse  
of  
Preaching.

But if we are to shoulder intelligently the responsibilities which are ours, if we are to remain a people living our life on a mental and ethical standard which we understand, then our sermons must be based on, as well as strive for, the principle of "lilmod ulelamed"—teach to know, know to live, live to preach, *by our life, this life*, to others. Sermons are needed which will supply the di-

The  
Blessing of  
Teaching.

## FOUNDATIONS OF JUDAISM

rection for the way, for every act of our life, causing us to imbibe Jewish honor, Jewish justice, the nearness of God and the nearness of man. Not abstract discussions which please our unconcerned intellect, but revelation and exhortation; not the detached purely academic ideal of a brotherhood of man, which evaporates before we have realized our brotherhood towards our own brother, but the personal service of Mitzvah, which embraces the family, the friend, the fellow Jew and the fellow man, rising and gaining breadth as we follow it steadfastly. Not a soulless belief, but intelligent faith. Our God is not the God of the senses which are intoxicated, but of the soul which has found its origin. Not a Judaism of the temple, but a religion for the home and the circle of our friends and the teeming millions which are our brothers in life. Not a smattering of religion to fill some empty hours unfit for pleasure or sleep, but a religious life built on knowledge as its foundation, love as its walls, and faith as its crown and glory.

# America and the Jew

*Thanksgiving Sermon, Preached at Shearith Israel Synagogue, Thanksgiving Day, 1922.*

**I**NTO the fertile plain of Europe God led a group of peoples. He showed them a wide country, full of beauty and goodly fruits. From the green-carpeted plains He led them to thundering mountains, murmuring rivers and enchanting sunsets, He blessed them with joy and grace, with strength and ardor, with virility and vitality. “. . . Here is your land,” did God say; “all Europe your own, nature unadulterated, crops unharvested, the ecstasy of the bird, the fragrance of the flower . . . Build ye upon it a world of light and love, of freedom and justice, of cooperation and appreciation!”

So had the Almighty once spoken to the Jew, as He led him into the land flowing with milk and honey; so had He blessed and warned him that he work out his salvation in the promised land, there to become a kingdom of priests and a holy nation. But we grew forgetful of our task; we allowed heathen influence to corrupt our life, heathen customs to deprave our souls, and instead of a living witness to God we became a living reproach to man. And therefore our heavenly Father sent us into exile that we accomplish in Goluth what we had failed to achieve in Eretz Israel, that we revive in ourselves the spirit of our mission, that we remain thru suffering His chosen race.

As Israel failed in Palestine, so did Europe fail in her mission. Mother Europe was destined to be the inspiration of the Orient, the living example of man's free will for good and beauty. But bigotry stood at the cradle and prejudice swayed the countries. Upon blood-reeking battlefields was Europe's hope slain; into the texture of

**Europe and  
Israel.**

## FOUNDATIONS OF JUDAISM

the old continent did intolerance and cruelty weave strange dark colors. Into the pure atmosphere of God's old world did the ambition of the few and the brute ignorance of the many introduce foul vapors of shame and terror; into the trumpet blasts of vain Kings and Emperors sounded the cry of the martyr, whose soul was trampled under the foot of wild soldiery.

The more God blessed the searching souls of Europe, the more He revealed to them life's secrets, the more He lifted the veil from the forces of nature, the more brazen became their greed; the wider their horizon, the narrower their heart; the higher their outlook, the lower their moral standard, until God saw His blessing turned to curse, the dream of great hearts and minds, the age of toleration and coöperation receding, a "fata morgana," from generation to generation. . . .

The  
Vision of  
America.

And Almighty God bethought Himself and He sent men to look for the country of their dreams, men with the courage of their vision and with the endurance that scorns both danger and delay.

And they set out and found a raging ocean that roared despair into their ears, and they found a black night and the wild sea sneering at the greatness of their enterprise and their slender power, but they held on. And there was an evening and there came a morning, and they beheld a country greater than their wildest imagination, sweet as youth and beauteous as the soul of their child. They saw nature unspoilt by men, unyoked by the greed of the rulers, fresh as the dew and strong as the waves that threatened no more. They had left a world full of hatred and hardness, of muffled cries and wickedness regaling itself at full tables, and as they landed they felt the waves at their worst did not approach the height of passion that had exiled them; the billows in their depth never came near the degradation which had driven them away . . . they fell upon their knees and with streaming eyes they

## AMERICA AND THE JEW

vowed to bless God's blessed country with the justice He preached, the love He bestowed, the freedom He had taught them.

*What is America but man's second opportunity, the second chance for culture? What is America but another effort of God's to let man find himself free from the ballast of past wrongs, free for the glory of self-worked salvation?*

And this country remained true to its mission. Whenever the heavy hand of tyranny fell upon the shoulders of the courageous, wherever human dignity was being throttled, the vista of America arose and the foot found the way and the heart its resting place. And from the great number of the ill-treated that fled to her shores, whose heart beat higher than that of the Jew, the victim of human perversity, the Jew, the great misunderstood of history? Who exulted more than he, that had suffered unspeakable agonies from the cruelty and the scorn, the buffets of howling mobs, the hypocrisy of priest and king?

Out of the chaos of the old world God created the New World. Out of the failure of Europe grew America.

What Jewish justice demands of the Jew, the minimum for every man as the essential recognition of human equality, that America gave to her new sons, to all who came to her, sturdy or weary, wise or ignorant, the white man's burden for himself, the white man's salvation by himself. This the contribution of America to the Jew, this her solace to the downtrodden and the forlorn, her love and loyalty to the motherless and homeless.

As we take part in today's solemn Thanksgiving, as Jews, we must ask ourselves: What have we given to this country? Have we given our best? As every nation contributes the ripest fruits of its culture to the common treasury of man, so has the Jew the holy duty to offer up his choicest results on the altar of his country. The Jew has been blessed with God-consciousness as his national

**True to  
Herself.**

**Our  
Message  
For  
America.**

## FOUNDATIONS OF JUDAISM

characteristic. The eternal message of the Jew preaches God in the thousand little acts of every day, as the ever-inspiring force for good in the affairs, alike of individual and nation. The Jew must forever preach God thru life. Abraham built an altar to God, Moses saw the unquenchable fire of the bush; wherever the Jew walked, he left traces of godliness, of heavenly ideals and divine courage. This is our greatest asset, this the *raison d'être* of our existence. But it is closely bound up with the religion that is our own. The Jewish note of righteousness in the concert of the nations, the normality of our God-inspired life, all our national virtues are indissolubly connected with Torah and Abodah. Neither the catheder of well-trimmed ethical definitions nor all the sweetness of synagogal music, neither the eloquence of our preachers nor all the wisdom of our scholars, has produced those assets, but that wonderful harmony, that unique bond of love and holiness, the "*neginah*" of Jewish life.

As the Pilgrims entered upon their perilous voyage, as they braved the dangers of the sea, as they kissed the soil of their new land, they were inspired by Hebrew thought and Hebrew ideals. And whatever else we have contributed to this country, industrial genius, scholarly ability, we shall not have done our full duty to America unless we have contributed our real selves, unadulterated Jewishness. We have our message for this country, but this message must come from the fulness of Jewish life. From the colorless abode of assimilation it has no meaning.

Be Jew  
To Be  
American!

And this our gift will not only be *our* best but the best that a man can give to his fatherland. For whereas it is the majority that rules in democracies, they decide only in outward matters. Only outward things can they make or mar. In the innermost chamber of the heart, in the holy of holiest of the chosen, nay, in the inspired moments of even the masses, rules not the quantity of majority, but the inspiration of the few. And the Jew,



## AMERICA AND THE JEW

the symbol of minority misunderstood, has always made this his contribution in spite of the hostility of the leaders and the bigotry of the mobs. In this country, too, the Jew must be *Jew* to be American, he must realize the perfection of his own type, the fulfilment of his own ideal, to be able to offer up as his mite the mellow fruit of the tree of Jewish life.

If we wish to serve this country we must intensify our allegiance to the faith which is our inspiration, to the principles which shape our individuality, to the Law of God, which gives us dignity and destiny.

Not by producing intellectual supermen have we done our duty, neither by sending our strongest minds to the colleges and to the factories, but thru men who will be artists with the Jewish genius, thinkers with Jewish inspiration, work which will bear the stamp of godliness, which will bring the Jewish note of justice, the Jewish color of kindness, the Jewish outlook into the affairs of the nation, into the houses of the individuals.

And as I visualize America as the country which leads the world to the mountain of the Lord of Jacob, shedding light and grace on the way, as I see this country enfolding the waif and the stray and blessing them with opportunity and thru opportunity with salvation, so do I see the Jew as the heart of America, impressing upon the passing ages the stamp of his God-consciousness, of the "sub specie eternitatis" which is Judaism.

As I see in America the fulfilment, the realization of the hope that Europe has well nigh buried, so do I see the Jew, reborn in his religious renaissance, adding the woof of his faith to the warp of her love, preparing for the to-morrows from the best and strongest of the yesterdays.

And though even these blessed shores are invaded by dark shadows, intolerance, prejudice and arrogance, we feel sure that the majestic sweep of American idealism will hurl them to the wilderness into which they belong;

**The  
Work of  
American  
Jewry.**

## FOUNDATIONS OF JUDAISM

that the United States, the greatest single force for good and godliness in the world, will continue on her march, God as her banner, love as her trumpet and a united humanity at the end of her way. Let us then thank God for the responsibilities with which He has crowned us, for the possibilities which are our own.

מודים אנחנו לך

## Yissgadal Veyisskadash . . .

**D**ID you ever stand at the open grave of a dear relative?

Did you ever feel the dazing fright, the elevating dignity, the terror and the beauty of death?

Did you ever hear a wooden voice dead to all emotion, or the voice of a broken heart, of a soul that is crushed—did you ever hear them say Yissgadal Veyisskadash Shemeh Rabboh? Did you ever stop to wonder what these puzzling long words might mean, whether they are a lamentation for the dead, or if perchance they may bring to you a message from that undiscovered country from whose bourn no traveller ever returned to our shores?

**The Magic  
Power of  
the  
Kaddish.**

Did you ever stop to wonder why the most faithless Jew, he who had driven godliness from his life, who had spurned the rock of the ages and the traditions of his race—why even he will find the way back to the synagogue, will appease some secret longing in his heart by mixing with the out-of-date folk who every day seek contact with their Maker? Do you feel there is some magic in the Kaddish, some mystic formula that will hold the heart, though one fail to grasp its meaning?

What was the life purpose of the Jew who believed in the Kaddish? Why the anxiety of our parents to have a "Kaddish," some one who will pronounce those strange Aramaic words when they have joined the ranks of the sleepers in rest?

There is a term in Jewish lore and life which may justly be called peculiarly Jewish. It is quite unknown outside Jewish spheres of thought, and it fits the peculiar Jewish mentality. It is the word קדוש השם Where a Jew might be weak, because the temptation is too alluring, this word will give him strength to resist. Where a

**Kiddush  
Hashem.**

## FOUNDATIONS OF JUDAISM

Jew might be lacking courage to face, with his back to the wall, a mob of bloodthirsty ruffians, in pogromswept Poland, or on any of the fields which have deeply drunk Jewish blood; where a Jew might hesitate to bring a sacrifice too heavy for the everyday spirit of the man in the street, *flash that word before his eyes* and you will discover heroism and self-sacrifice and strength you would never have divined.

Kiddush Hashem means sanctification of the divine name. So close is the affection of the Jew for his God that he dreads doing anything that might offend His dignity, that might in any manner slight the veneration of the great Father of Israel; so ingrained our love for Hashem, that we sink all our small objections and rise to the height of the argument, wherever Kiddush Hashem is at stake.

To live so that our life may be a glory unto God, a source of added devotion among Jew and Gentile, that was the great ambition of true Jews. Kiddush Hashem was not only the theme of some great occasion, the reaction of the Jew to some soul-stirring event, it was the motto of his life.

It might have meant the scaffold on which the tortured Jew breathed his last. It meant, in thousands of cases, wandering footsore from shore to shore, going astray in the wilderness of life with human beasts of prey howling their wildest into panicky ears. It might have meant eternal struggle under relentless efforts to destroy at once our substance and our honor. It meant every terror that fiendish cruelty, that blind hatred might devise, every degradation that bigotry and hypocrisy might invent. It always was a white light of godliness among the murky flames of human perversity and inhuman folly.

As the Jew embraced the duties of life this was his greatest goal. As he founded his home, this was his Ner

YISSGADAL VEYISSKADASH . . .

tamid. As he saw his years roll by, this was his greatest anxiety. As God blessed him with children, with sons who will have to face the turmoil of life, with daughters who will have to kindle a Sabbath lamp which must not be dimmed during the week, as he saw the babes develop into boys and girls, as he felt his own powers grow weaker and their energies extend and increase, this was his main care—that they become bone of his bone, heart of his heart, soul of his soul, that they take upon themselves the glory of his supreme duty to feel personally and continually responsible for the Kiddush Hashem of their days. As he felt his days would soon be numbered, he would have to join the sleepers in the dust, his last days were days of supreme happiness if this assurance was his; his last nights were nights of black despair if doubts beset his soul. Will my son remain a Jew, a good Jew? Not one who uses the name as a cheap flag, or as an occasional outlet of superfluous energy. But will they who have my name, my possessions, my work, my results, will they prove strong or weak, true sons of Israel, or mere runners after the idols of the multitude, continue where I am forced to resign, or heartlessly run after their pleasures?

Father and  
Child.

And his last tears were as his first prayers, his last hopes as his first care: "May the Almighty bless my child, that happiness and health be his lot; may He give him joy of life and strength and plenty; but, above all, may He give him eyes to see, a heart to feel where glory lies, where duty is and honor. May He open his heart and strengthen his mind; may He help him and enable him to become a Jew." With this wish he closed his eyes, commending his soul to God.

The father's heart beat no more. The kindly eye was closed forever. No more on this globe were they to meet—son and father. The son had stepped into the parent's shoes. He had undertaken to be now responsible for the honor of his house. And there at the open grave he did

Child and  
Father.

## FOUNDATIONS OF JUDAISM

**Magnified  
and  
Sanctified  
Be Thy  
Great  
Name.**

not lament, for the Jew does not display his feelings. There at the last terrible meeting with his beloved he did not engage in eulogies. There he stood in the presence of the whole congregation of friends and strangers, before those of the age passing and those who were to lead in the age after him, and there at the saddest moment of his life he recalled neither sorrow nor his loss, but his duty. As a real Jew he knew the holiness of the moment, and he framed his resolution in the words holiest to human hearts, there he opened his lips and made a pledge, a holy promise: "Yissgadal veyisskadash shmeh rabboh, Lord God, I do not murmur against your decree, I am a Jewish child. Lord God, I am not thinking of my loss, I am a Jewish man. Lord God, hear my voice at this moment. As my father lived for You, as his life was dedicated to Your glory and Your name, so do I declare Yissgadal veyisskadash, 'that Thy great Name may be magnified and sanctified' as the program for my future. So do I undertake here to remember his fidelity and never to forget my duty."

That was the meaning of Kaddish in the times when Jews were Jewish. That is the meaning of the words today. Not a prayer for the dead, but a pledge from the living; not a superstitious phrase, but a man's motto of life.

That is the meaning of Hazkoro—that we continue where our parents ceased; that we add where our children had to forsake; that we do not allow the heritage of Israel to decay for want of men who have the courage to bring sacrifices in a godless, thoughtless world.

Kaddish is the eternal appeal to the divine spark in the heart of every Jewish soul. It is the נדר די נדר, the stream of idealism in which the elect bathe for their eternal rejuvenation; from whose light the groping millions are illumined; from whose fire the historical body of

## YISSGADAL VEYISSKADASH . . .

our people draws the secret of its eternity. The Kaddish is the living consciousness of our obligation to add Jewish assets to the Jewish assets which had been acquired by the generations before us, to save God for the world. The great "Remember!" of the Jew for the Jew, sounding from the dawn of history to the children of our race. The Hazkoroh which calls out: "Our Father in heaven. We have remembered, we are conscious of Your grace and our defection. We remember our task and our negligence; the glory of our mission and our shameful failings. Do Thou remember, oh, our God! Do Thou make an end to the terror and the grief, the slaughter of the innocent, the terrible night of Thy people!

**Remember!**

"Give thou unto us peace and strength.

"Banish Thou the shadows of the past and let the glorious light of Thy grace illumine human darkness.

"Yissgadal Veyisskadash Smeh Rabbo, sanctified and magnified be Thy great name. Amen."

# Five Fundamental Principles of Jewish Life

**JUDAISM** alone is the solution of the Jewish Question.

1. Hence to us the endeavor to solve the Jewish Question is—

**Our Life.**

Not an experiment in Philanthropy,  
Nor an outlet for nationalist sentiment,  
Nor a psychological necessity,  
Nor a philosophical conundrum,

BUT a question of חיים או מות Life or Death.

2. Convinced that a people lives by and dies with its ideals we stand for Torah—

**Torah, the Ideal.**

Not as an object of archaeological research,  
Nor as a mere fountain of moral teaching,  
Nor as a fruit of the Jewish Genius,  
Nor as the shell of some revered truths,

BUT as the very element of our life, corporate as Israel ישראל, individual as יהודים Jews.

3. We are determined to live as יהודים faithful Jews—

**Mitzvah, the Practice.**

Not because we want to continue our contribution to general culture,  
Nor because we are proud of the past,  
Nor because we want to keep up our race,  
Nor because of the *noblesse oblige* towards our ancestors,

BUT because Almighty God "ה' has chosen us as His people. עם סגולה



## FIVE FUNDAMENTAL PRINCIPLES OF JEWISH LIFE

4. We are for strenuous, consistent work in א"א  
Palestine—

Not as a nationalist enterprise,  
Nor as a gigantic colonizing scheme,  
Nor as a center of intense religious life,  
Nor as a spiritual refuge of Mankind,

Eretz  
Israel,  
God's Land.

BUT as the place chosen by א"א as ארמת קדש לעם קדוש  
a Holy Soil for a Holy People.

5. True, the World needs us,  
True, we are highest in aim and in achievement,  
True, our spirit is the only thing which prevents  
the entire collapse of Humanity,  
True, but for sheer shame and envy of Jewish  
ideals, the veneer of modern culture would  
vanish and brute animal nature would stand  
exposed.

AGUDAH<sup>1</sup> includes all that,  
TORAH means all that,  
MITZVAH achieves all that,

Israel.

BUT essentially and eternally

We want to remain יהודים  
Work as יהודים  
Live as יהודים

BECAUSE א"א has bidden us be His own נוי קדוש  
Holy Nation.

---

<sup>1</sup>Agudah is the World Union of Faithful Jewry, organized to save Judaism for the Jew and the Jew for Judaism.

**PRESS OF  
GARRETT PRINTING COMPANY, INC.  
NEW YORK, N. Y.**



**UNIVERSITY OF CALIFORNIA LIBRARY  
BERKELEY**

**Return to desk from which borrowed.  
This book is DUE on the last date stamped below.**

JAN 25 1969 4 8

RECEIVED

JAN 25 69-4 PM

LOAN DEPT.  
JUL 15 1988

APR 25 1988

JUL 12 1995

RECEIVED

DEC 2 1 1994

LD 21-100m-11,49 (B7146s16)476  
CIRCULATION DEPT

Y.C 97993

**U.C. BERKELEY LIBRARIES**



**C005406773**



