

THE WORLD JEWISH BIBLE SOCIETY

דור לדור

DOR<sup>LE</sup>DOR

HEART OF ISRAEL — CITY OF MAN

ABBA EBAN

SPARKS FROM THE PSALMS

S.M. LEHRMAN

THE VINE AND THE OLIVE TREE

YOSEF KAHANER

MY BELOVED IN HIS GARDEN OF SPICES

BEN ZION LURIA

THE JEWISH WAY OF LOVING

ELIEZER LIVNEH

TRIBUTE TO MEMORY OF Y. KAUFMANN

C.W. EFROYMSON

MENAHAM HARAN

THE FAMILY CORNER — VAYYIQRA

Vol. II.

No. 3 (1)

SPRING 1974

דור לדור  
**DOR le DOR**

Published by the  
**WORLD JEWISH BIBLE SOCIETY**

---

Honorary President: DAVID BEN GURION ד"ר  
President: ZALMAN SHAZAR  
Vice President: HARRY RUSKIN  
Chairman: DR. HAIM GEVARYAHU  
Vice Chairman: DR. LOUIS KATZOFF  
Treasurer: BEN ZION LURIA  
Chairman of the World Council of the Beth Hatenakh: DR. ISRAEL GOLDSTEIN  
Chairman of Budget and Finance: DR. DAVID GOLDSTEIN  
Chairman for North America: DR. AZRIEL EISENBERG, New York City  
Chairman for Latin America: MOSHE GUTENTAG, Buenos Aires  
Chairman for Europe: HERMANN WOHLMANN, Zurich

Editor: LOUIS KATZOFF

Managing Editor: JACOB G. GOLD

**EDITORIAL BOARD:**

KASSEL ABELSON	SOL LIPTZIN
HAIM GEVARYAHU	ELIEZER LIVNEH
SOLOMON D. GOLDFARB	BEN ZION LURIA
HAROLD D. HALPERN	MAX M. ROTHSCHILD
JOSEPH HALPERN	HENRY SKIRBALL

---

Dor le Dor is published by the World Jewish Bible Society for the English reading public and is directed primarily to the interests of Jewish laymen who wish to deepen their understanding of their heritage through Bible study and appreciation.

Membership: \$ 10 a year (additional \$ 5 for subscription to Beth Mikra, the Hebrew publication of the Israel Society for Biblical Research).

---

WORLD JEWISH BIBLE SOCIETY, 18 Abarbanel Str., JERUSALEM

An affiliate of the DEPARTMENT OF EDUCATION AND CULTURE IN THE DIASPORA OF THE  
WORLD ZIONIST ORGANIZATION

---

נדפס בדפוס רפאל חיים הכהן בע"מ, ירושלים

מיצבו בנו משה ז"ל

## THE DAY BEN GURION DIED

BY ZALMAN SHAZAR

*The fifteenth year of the President's Bible Study Group had started three weeks earlier at the home of the Third President of the State of Israel, Zalman Shazar, who serves as the president of the World Jewish Bible Society. In accordance with a mutual agreement between the former President and the present President of the State of Israel, Professor Ephraim Katzir, the second and every alternate session of the study group would be held at the Mishkan Hanassi (President's Mansion), the first date being Saturday evening, December 1.*

*That morning the sad news of Ben Gurion's passing was received. The question arose, should the session of the study group be called off in deep reverence for the man who not only was the architect of Israel's statehood but was also the founder of the President's Bible Study Group, initiating the group in his home when serving as Prime Minister, and who was as well the Honorary President of the World Jewish Bible Society. The decision was reached to hold the session and to have his close friend, President Shazar, open it with a personal tribute. In the words of President Shazar, "we were thinking of calling off the lecture tonight, but, after consultation with our President of the State, Ephraim Katzir, we decided to do what Ben Gurion would have wanted us to do. We concluded that Ben Gurion would not have canceled the session of the Study Group."*

*It was an historic meeting in a more symbolic way. Ben Gurion started the group as a personal endeavor. After he left Jerusalem for Sde Boker, the group met regularly at the Mishkan Hanassi of the Third President. This meeting of December 1 was the first session at the Mishkan Hanassi of the Fourth President. What began as a personal effort of the founder of the group was now continued "institutionally" on the very day of his demise. The President's Mansion became the center of Biblical learning in the land of Israel.*

*Below are the comments of President Shazar about this friend and colleague, Ben Gurion.*

The Editor

If I were to tell all that is on my heart, I would say that we have assembled not so much to mourn but rather to thank God that it has fallen to our lot to live in the presence of David Ben Gurion, to be inspired by his treadership and to see the fulfilment of his dream — the establishment of the State of Israel.

Ben Gurion died rich in years, rich in deeds and rich in crucial decisions. It is therefore not fitting that we concentrate only on the great misfortune which has befallen us with his death. Let us rather speak of the good fortune

which was ours in having him with us and be grateful for the dominant role he played in our lives. Many were those who yearned for Jewish statehood, but they were not the achievers of the state, non-realizers of the vision. The yearners for statehood were satisfied with mere yearning; their distinction consisted merely in craving statehood. These men were not distraught lest their will might not be fulfilled; rather were they confounded because of the danger that its final realization might come to pass. Ben-Gurion was one of the great yearners for statehood who faced its coming and saw the realization of the great vision.

I will never forget the day he wrestled with friends, relatives and with opponents, wrestled with all for the realization of the vision. I shall not forget that day when from all sides friends descended upon him to influence him against the decision of proclaiming the State of Israel. I was one of a small committee appointed by the Labor party of Eretz Yisrael for the purpose of formulating the Proclamation which was to be presented by Ben Gurion the following day. All this time Sprinzak followed by Sharet (whose counsel he sought) made suggestions which would reduce the chances of a final decision on the proclamation of statehood on that Friday.

But Ben Gurion remained adamant, immovable. His was a will of iron. One had the feeling that here was the messenger sent to emerge from this session with the historic decision of Jewish statehood. I recall the pressures which so many men, who have since played a prominent role in the State, tried to exert upon him. But they might as well have tried to move a rock. Not that persistent men were opposed to statehood, but rather that there were grounds for apprehension. There were signs that the Arab states would concentrate their forces roundabout, and on the following day a full scale war would break out. And who could foretell the end of such a war? The one man who knew for sure that war was at hand, that following the Declaration we would become involved in bloodshed, that we would be called upon to fight, the man who was certain that proclamation of statehood meant nothing less than war on the morrow of that day was Ben Gurion. Yes, the man who was strong enough to take upon himself responsibility to face grave danger, knowing that without a show of force the State would never be born — that man was Ben Gurion. On that occasion I saw the full meaning of his striving for independence, and the meaning of power of decision. Yes, and the meaning of yearning for redemption.

#### MY CANDIDACY TO THE OFFICE OF PRESIDENT

I will never forget our conversation when years later Ben Gurion tried to break down my resistance to the candidacy for the office of President of Israel.

After many attempts he finally succeeded in persuading me to say "yes" — details are not for now. What a surprise he treated me to the very day of my election! Then and there he handed me his resignation as Prime Minister. This was my first official act as president. Only intimate friendship and the trust I had in him and the knowledge of his adamant will, caused me to accept his decision which he seemed to have reached, moved by principle. Only from Ben Gurion would I take such a "surprise".

#### BEN GURION AND THE BIBLE SOCIETY

Happy are we to have labored with Ben Gurion. Let us be thankful to God for having bestowed upon us this precious gift.

We of the Bible Society were doubly orphaned. He had eyes for seemingly small things as for big things. He came to believe that this Bible Society constituted an important part in the wonderful tapestry which is the State of Israel. To him a precious expression of the renewal of our independence would be a new and joyous approach to the study of the Bible and an intimate familiarity with the prophetic world. He believed that the words of prophecy — those of Isaiah, Jeremiah and Ezekiel were not spoken only for their time, but rather that they would find modern expression and find their way to the hearts of our nation, our generation and indeed to the whole of humanity.

Ben Gurion saw in the Bible the fundamental possession of our people. Indeed, he saw in it the great gift which our people is capable of offering to the entire world. He did not usually speak about that, even as he did not like to speak about great subjects. He kept these to himself. He sensed that mere talk about such matters cheapens them. He believed however that it is the task of an independent Israel to seek and obtain a revival of prophecy in Israel.

He "believed" in that. For him the word "believe" held several meanings. But in his heart he felt that things will shape up that way. He sought among his friends those who would share his feelings. In the Bible Society he saw one block in that pattern. This Bible Society is his creation. Hence we are orphaned altogether.

How shall we assure his inspiration among us, among future generations? How shall we assure eternal life to this man of eternal ideals? This is a task not for one day. But it is well for the members of the Bible Society to realize that along with the prosaic life which is our daily portion, there is an upper floor to our homes — and that is, Ben Gurion's vision. His vision was of knowledge of the Bible by the entire Jewish people, of the education of this nation in the spirit and view of the prophets. Thus will the words of the prophets become once more a new fount of living waters. It is not correct to

assume that, because of Ben Gurion's love of the Bible, he negated the other eras in Jewish history. It is not correct that he did not appreciate the value of great events and revelations in the Jewish past. I had many hard, wrangling discussions with him on this point, and so I can authoritatively refute the above mentioned allegation. What is true is that he had an awareness that our world and generation which lacked the faith in the possible revival of prophecy in Israel missed the cardinal meaning of our revival; that without it, we cannot truly achieve our selfhood, our inner independence.

The day of Ben Gurion's departure will thus remain a day which Jewish history will not forget. Many, many generations will look upon him as the exemplary figure in Jewish life. May his memory shine forth forever!

*Translated by Solomon D. Goldfarb*

#### STUDY OF THE BOOK OF JOSHUA IN MEMORY OF DAVID BEN GURION

Members of the President's Bible Study Group traveled down to Sde Boker from Jerusalem on the concluding day of Shiva to recite prayers at the graveside of David Ben Gurion and to start the study of the Book of Joshua in the Midrasha Library of Sde Boker nearby. The Israel Society for Biblical Research has issued a call to all its constituent groups to devote the coming year's study to the Book of Joshua in memory of Ben Gurion who was the founder of the Bible study group, later called the President's Bible Study Group.

The Book of Joshua was chosen since it was the first book studied at the inception of the group. Ben Gurion was especially fond of this book as it recounts the epic of the leader who returned the Children of Israel to their homeland and who, in his military and spiritual achievements, unified the tribes in a singular national effort to inhabit the land.

Thousands of people are expected to devote themselves to the study of this book during the coming year. There are about 500 Bible groups throughout the State of Israel, with an average membership of 20, who will be called upon to dedicate their study in sacred memory of their founder.

In his introductory remarks to the service at the graveside, Dr. Haim Gevaryahu, chairman of the World Jewish Bible Society, pointed out that "Jewish history reveals only a handful of persons who were given the exalted title of Deliverer of Israel by their people. They were Moses, Joshua, King David, Elijah, Isaiah, Zerubavel, Nehemiah and Judah Maccabee. Likewise, by some divine providence, David Ben Gurion rose to a charismatic leadership and will be recalled by Jewish history among this select group of מושיע ישראל. Not only did the inspiration of Ben Gurion come from the Bible, of which he was an avid reader and student, but he possessed traits so characteristic of Biblical personalities."

## HEART OF ISRAEL — CITY OF MAN

BY ABBA EBAN

*Israel Minister for Foreign Affairs*

Translation of a paper read in Hebrew at the 21st National Conference of the Israel Society for Biblical Research, Spring 1973.

The choice of the Book of Psalms as one of the principal themes of this Conference puts us in mind of a legend recorded in the Tractate Berakhot:

'A harp there was, that hung above King David's couch. And when that night hour came when the north wind blew upon its strings, then would the harp of itself begin to play.'

What this Midrash tells us is that the Psalter plucks at every string within the human heart, expressing Man's cry of triumph as well as the agony of his despair, his moods of gentle lyricism, his declarations of unyielding faith, and the high crests of hope to which he can climb. It was Heinrich Heine who said that the Book of Psalms brings together 'dawn and sunset, birth and death — in sum, the human drama, all of it.' From Dante and Shakespeare to the most recent poets of the Western world, the Psalms have been quoted more often than any other Book of the Bible, indeed more than any other literary source on earth. Nor has Hebrew poetry itself ever again achieved such two-edged power as did the Psalter — the unparalleled gift of expressing the intimately Hebraic spirit of the people known to history as 'peculiar', and, at one and the same time, playing on the heartstrings of mankind entire. In this Book, the national and the universal dwell side by side, inseparable and neither contradicting the other.

### PEACE AND HUMILITY

Two of the fundamental concepts that echo and re-echo through the Book of Psalms are *peace* and *humility*. When either term is mentioned, it is always in a context unequivocally bound up with Israel, and most of the references to peace occur in a setting of the city of Jerusalem. A jubilant throng of pilgrims is pictured either approaching it, or bidding it farewell. They pause at its gate, and their salutation to Jerusalem is 'Shalom' — Peace! The ceremonial festivity of these greetings comes through clearly in many of the 'Songs of the Ascent', which are, veritably, pilgrim-chants. Thus, Psalm 122 mirrors from start to finish the formal homage of pilgrims who have come to the portals of Zion.

Our feet shall stand  
Within thy gates, O Jerusalem.

Jerusalem is builded  
As a city that is compact together! ...

Pray for the peace of Jerusalem;  
They shall prosper that love thee.

Then, as *envoi*, come words of unmistakably liturgical stamp, plainly the accepted formula of leave-taking from the Holy City:

Peace be within thy walls,  
And prosperity within thy palaces.

For my brethren and companions' sakes  
I will now say 'Peace be within thee'.

Because of the house of the Lord our God  
I will seek thy good.

Thus did the pilgrim make set avowal that not only had he himself discharged the duty of performing the pilgrimage, but that he had also done so on behalf of those members of his family or clan who could not discharge it. He was acting as their representative. Through him, they had vicariously fulfilled the precept of appearing at the sanctuary in the Holy City.

The very sentence that serves as motto for this Conference has to do with Jerusalem, rather than with the Land as a whole, for it is the city that symbolizes the yearning for peace. Here is the context, in Psalm 147:

Praise the Lord, O Jerusalem,  
Praise thy God, O Zion.

For He hath strengthened the bars of thy gates;  
He hath blessed thy children within thee.

He maketh peace in thy borders,  
And filleth thee with the finest of the wheat...

He hath not dealt so with any nation,  
And, as for His judgments, they have not known them.

'Any nation' ... manifestly an evocation of national pride.

Yet, if we look elsewhere, as in Psalm 87, we find Jerusalem spoken of as not just the physical Homeland of Israel, but also as the spiritual focus of all the peoples of the world.



The Lord loveth the gates of Zion  
More than all the dwellings of Jacob.

Glorious things are spoken of thee,  
O city of God. Selah.

I will make mention of Rahab and Babylon  
To them that know Me.

Behold Philistia, and Tyre, with Ethiopia;  
This man was born there.

And of Zion it shall be said:  
This and that man was born in her;  
And the Highest Himself shall establish her.

The Lord shall count, when he writeth up the people,  
That this man was born there. Selah.

Indeed, there is a historical generalization to be made: Jerusalem best fulfills its world-wide mission as a spiritual centre for all mankind precisely at those times when it serves as 'the dwelling of Jacob', which is to say, the capital of Israel. Its national character and its universal vocation do not clash; they form a harmony. And the concept of peace is so bound up with Jerusalem that the Book of Psalms hardly ever speaks of peace in any other ambience.

#### SOCIAL JUSTICE

Likewise inseparable from Jerusalem is the principle of a just society. Over and over again, if you but seek, you will encounter the double resonance of the Hebrew word '*anav* (עני), usually rendered 'poor'; and, to be sure, there are scholars who claim that there is no semantic difference between '*anav* and the more familiar '*ani* for 'poor', and that '*anavim* (ענייִם) is a plural form of '*ani* (עני). Remarkably enough, the word '*anav* is never found in the Book of Psalms except in the plural. A further search will discover the even more curious fact that '*anav* occurs in the singular only once in all of Hebrew Scripture, and then in a passage where the meaning is unclear: 'The man Moses was very *anav*' (meek? humble? See Numbers 12:3).

There is a school of thought that the '*anavim* were members of an organized religious movement, a kind of brotherhood, for whom spiritual discipline was expressed by a life of ascetic austerity. One thing is certain — the Book of Psalms regards the '*anavim* as folk of especial spiritual worth. Community self-abnegation is thus linked to a high level of spirituality. 'For the Lord taketh pleasure in His people; He adorneth the '*anavim* with salvation.'

The word '*anavim* occurs more often in the Book of Psalms than in all the

other Books of the Bible put together. This singularity bespeaks the marvellous emphasis on the yearning for a just society that runs through the Psalter like a golden thread. One might say that the Book, more than anything else, is a Scroll of Peace and a Scroll of Social Justice; and that the twin concepts are enfolded in an embrace whereof the name is Jerusalem. Concern for the weak is given as the very essence of the Divine message. Let us remember that this social accent comes from an age and an environment that accepted poverty as a natural and immutable part of the social scene.

#### THE RIGHTS OF CITIZENS

The rights of the citizen are defined in Psalm 146 in terms expressive of a social order in which security and equality are at their most advanced:

Happy is he that hath the God of Jacob for his help,  
Whose hope is in the Lord his God . . .

Which executeth judgment for the oppressed:  
Which giveth food to the hungry.

The Lord looseth the prisoners;  
The Lord openeth the eyes of the blind,  
The Lord raiseth them that are bowed down...

The Lord preserveth the strangers;  
He relieveth the fatherless and widow;  
But the way of the wicked He turneth upside down.

This Psalm could aptly provide the terms of reference for many a Ministry in the present-day State of Israel — the Ministries of Social Welfare, of Commerce and Industry, of Health, and of Justice. And is not the ousting of poverty presented in Psalm 147 as the logical and ethical consequence of the orderly design in the world of Nature?

Who covereth the heaven with clouds,  
Who prepareth rain for the earth,  
Who maketh grass to grow upon the mountains  
He giveth to the beast his food, .  
And to the young ravens which cry.

God it is that supports the '*anavim*'; He that 'healeth the broken-hearted and bindeth up their wounds.' It is He who rebuilds Jerusalem, and, not incidentally, gathers in the scattered ones of Israel, so that the responsibilities of our Ministry of Immigrant Absorption are not neglected either!

In this wonderful vision, concern for Nature and the environment is coupled with accountability for rebuilding Jerusalem, for the integration of the scatter-

ed ones, for the conferment of equality and security upon the meek and the humble of the Land.

#### THE PSALTER AS INSPIRATION

This is the message of the Book of Psalms. Though its origin be in the Hills of Jerusalem, yet do its echoes sound in every land, and throughout all ages of history. Cervantes and Wordsworth, Carlyle and Heine, Pascal, Herder and Martin — each averred that in all of literature there is no treasure to match this Book. In any hour of trouble or perplexity, and supremely in the face of death, the peoples of all nations — and not Jewry alone — have found strength and solace in reciting the winged words of the Psalms.

Let me give a single example out of thousands. Well over a hundred years ago, in April of 1865, Abraham Lincoln was assassinated. For the American people, their nerves still raw from bloody years of civil strife, the murder of their President was a dreadful blow. Fifty thousand men gathered in front of the Stock Exchange in New York. Passions ran high. Wild fighting broke out between supporters of the martyred President and his jubilant foes. Suddenly one of the crowd seized a flag, and, leaping to a vantage point visible to all, spoke out to the maddened mob. It was John Garfield, destined to become the nineteenth President of the United States, and one day himself to fall victim to an assassin's bullet. But now, in clarion syllables, and from the very depths of his soul, he delivered an impromptu oration. And what were the words that sprang to his lips? They were these:

There went up a smoke out of His nostrils  
And fire out of His mouth devoured...  
He made darkness His secret place,  
His pavilion round about Him  
Were dark waters, and thick clouds of the skies ...  
Clouds and darkness are round about Him;  
Righteousness and judgment are the habitation of His throne...

In its short totality, Garfield's address consisted of literal quotations from Psalms 18 and 97. The newspapers of the day record the sobering effect of these well-remembered phrases upon a throng that had been rapidly getting out of hand. Men's thoughts were lifted to a level beyond vengeful violence.

I do not know where, in our present-day world, we can find men like Garfield, men equipped to give expression to their tumultuous feelings by drawing on the Book of Psalms. I do not except modern Israel.

But let me add one thing: if the grandeur of this poetry ever forfeits its power to stir the hearts of men, it will not be by any fault of the World Jewish Bible Society.

*Translated by Gershon S. Levi*

## SPARKS FROM THE PSALMS

BY S.M. LEHRMAN

Of no other Book of the Bible can it be said with greater truth that it is the history of life's experiences written thousands of years in advance, and as relevant today as when they were first coined. Moreover, whereas elsewhere in that encyclopedia of ethics God and His prophets speak to man, in the Psalms the soul of man speaks to God. It is more divine, just because it is so human. Our talmudic sages must have had the Psalms in mind when they observed that "the Torah speaks in the language of men." Indeed, we must command a complete vocabulary in order to find the eloquence needed to sing its praises.

### VADE MECUM OF MAN

It would not be indulging in hyperbole to state that the Book of Psalms, traditionally attributed to King David, "the sweet singer of Israel", "the King of Israel who exists forever", has become the *vade mecum* of man on his pilgrimage through life, and in moments sad and gay. In the 150 Psalms which comprise the Book, man will find eyes in his blindness, feel when he is lame, strength in his weakness, and hope in despair. It may be described as the medicine chest which contains the prescription and the remedies for the ills which afflict man's soul — for when the mind is not at ease, *dis-ease* is the aftermath. When all around him is enveloped by clouds of overwhelming cares, he will find light and salvation in such Psalms as 27 and 121, to mention only two which swim up to the surface of our thoughts immediately. For the common denominator which converts them all is hope in and love of God, as well as the unshakable faith that our sins will eventually find us out and that though the wicked may prosper for a while, yet the guilty will, in the final analysis, not escape scot-free. "The sacrifices of God are the broken heart; a broken and crushed heart, O God, Thou wilt not despise" (51:19).

Before we focus on the main points of two of the Psalms (119 and 139), the appreciation of two of the foremost non-Jewish biblical scholars simply cry out for quotation, familiar though they may be to many. Thus C.H.

Dr. Lehrman served as Rabbi in England and taught at Jews' College for many years. He presently resides in Jerusalem. He wrote the commentary for some of the books of the Soncino edition of the Bible. He also translated several tractates of the Soncino edition of the Talmud and of the Midrash, Exodus Rabba, with commentary. Among his many books are *The Jewish Festivals*, *Jewish Customs*, *Everyman's Judaism* and *The World of the Midrash*.

Cornill (1897) wrote: "The Psalms will resound timelessly in the hearts of men created in the image of God in whose hearts the sacred fires of religion shine and glow, for they are religion itself put to the music of speech." But none can equal, let alone excel, the paen offered on the Book by W.E. Prothero (1903). We quote only a few sentences of his panegyric. "It contains the whole music of the heart of man, swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his assured hope. They translate into speech the spiritual passion of the loftiest genius; they also utter, with the beauty born of truth and simplicity, the inarticulate and humble longings of the unlettered peasant." One can add in this vein, that all the sorrows, troubles, fears, doubts, hopes, pains, perplexities, stormy outbreaks by which the souls of men are tossed and buffeted by the fury of the waves in life's ocean, are mirrored faithfully in the Psalms, wherein the vast hosts of a suffering humanity have found the deepest expression of their hopes and fears. Here it is no exaggeration to say with Prothero, that the language of the Psalms has become part of the daily life of most civilized nations, passing into their proverbs, mingling with their emotions and used at every critical stage of its existence. "Yes, it is the saga of the human soul, timeless and universal, accurately mirroring the spirit and the torments of earth's pilgrims. Any wonder that the Book of Psalms has become the Prayer-book of the world and the confessional of mankind." It is an essentially human and divine document and guide book through the corridors of life, and has provided perennial rivers of refreshment and bubbling fountains of consolation.

#### RELIGION SET TO MUSIC

Both the Hebrew word *Mizmor*, with which fifty seven of the Psalms begin, and the Greek word *Psalms* mean the playing of instrumental music to the accompaniment of choristers. It was a feature of the Temple service that the Levites sang to the accompaniment of string and wind instruments. Thus the last psalm of the Book, universally voted as the most glorious rhapsody of them all, forms a noble conclusion to the grandest symphony of praise to God ever composed on earth. Legend tells that when David concluded his Five Books of Psalms (reminiscent of the Five Books of Moses), he felt very smug and pleased with himself. He is reported, in this fable, to have turned to God and said: "Was there any other man on earth who composed such praises?" No sooner had he uttered this boast, when a frog chanced to croak its way past him with the response: "David, do not be so vainglorious; for I have uttered more praises than thee. In fact, all God's creatures, including trees

serious interpretation into this verse: "Even in times of trouble, when they ought to cling to the Torah all the more, they waste their time with less vital matters". The Talmud (Br. 63a) makes this shrewd comment: "You do your duty, even when others do not." The comment of Rashi (1050-1100 C.E.) on this talmudic passage is, "It is oft necessary to brush aside temporarily a biblical command, as did Elijah at Mount Carmel, when he offered sacrifices away from the Temple in Jerusalem."

#### PSALM 139

Abraham Ibn Ezra voted this Psalm to be "the most glorious in the Psalter, unequalled for its sublime thoughts and its emphasis on God's Omnipresence and Omniscience: His spirit is a universal and inescapable Presence (V. 1-4) and He knows every thought and deed (V. 7-12). His omniscience is proved by His pre-determination of our bodily frame and by the days which will constitute our life (V. 17-18). God will stay those who hate us without cause (V. 19-22). Verse 9, which speaks of the "wings of the moon", metaphorically suggests that our thoughts can fly as swiftly as the dawn when it flushes the sky with a riot of color. This verse is poetry *in excelsis*.

The last verses (21-24) are afire with indignation against moral evils, selfish injustice and falsehood wherever it be found.

In this Psalm, verses 5-6 are especially eloquent and offer much food for thought. According to the Midrash, this verse speaks of the two creations in man — for this world and the life to come. Hence when shaping man out of the dust of the earth, the word used by God for creating him is Vayizar, spelt with two *Yods*, (וייצר) instead of with one as when He created the beasts and birds, and other living things.

#### HISTORY IS THE MANIFESTATION OF GOD'S WILL

The main teaching of the Psalms is that history, especially Jewish history which is a recurring factor, is a manifestation of the Will of God working in the lives of those whom He selects to do His will. For this reason, did Moses remind us in his last song: "Remember the days of old; understand the years (and the changes) of each generation". To heed this advice and to implant it — no better prescription could we give than to clasp the Book of Psalms to our hearts, for everything is in it.

---

If this issue arrives late at your home, please be mindful that many civilian activities, including private printing plants, are not yet in full operation since the beginning of the Yom Kippur War.

## NOTES ON THE VERSE OF THE WEEK

Triennial Bible Reading Calender

BY YOSEF KAHANER

THEME: THE METAPHORS OF THE VINE AND THE OLIVE TREE

June 16, 1974

### PSALM 128

Blessed is every one that feareth the Lord;  
That walketh in his ways.  
For thou shalt eat the labor of thine hands:  
Happy shalt thou be, and it shall be well with thee.  
Thy wife shall be as a fruitful vine by the sides of thine house:

אשתך כגפן פוריה בירכתי ביתך בניך כשחילי זיתים סביב לשולחנך

Thy children like olive plants round about thy table.  
Behold, surely thus shall the man be blessed  
That feareth the Lord.  
The Lord shall bless thee out of Zion:  
And thou shalt see the good of Jerusalem all the days of thy life.  
Yea, thou shalt see thy children's children,  
And peace be upon Israel.

In Psalm 128 the happy home life is pictured in the metaphor of the fruitful vine and the olive trees. Both vine and olive tree are an integral part of the Israel landscape. They are counted among the seven types of plants of the

Mr. Kahaner, graduate of Mikve Israel Agricultural School and of the Department of Viticulture of the University of Montpellier, was the chief gardener and designer of the grounds of the Government House of the British High Commissioner (1942-5) and later of Mount Herzl in Jerusalem.

promised land which the Israelites would find after their sojourn in the desert. "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive trees and honey" (Deuteronomy 8:7-8).

#### THE VINE

The grapevine has a long slender stem that creeps on the ground or climbs by winding itself about a support or by holding fast to it with its tendrils and claspers. Thus we can often encounter a thick bower above a large area of ground, all of it stemming from one plant, its main branch looming forth from the least obvious spot. Its large leaves and numerous twigs and sprouts offer a shady and cool spot for shelter or tranquil rest. No wonder then that the prophetic vision of perfect peace is reflected in the phrase, "and they shall sit every man under his vine and his fig-tree" (Micah 4:4; Zechariah 3:10; Kings 5:5).

#### A FRUITFUL VINE IN THE INNERMOST PARTS OF THY HOUSE

The psalmist indicates two characteristics of the vine, its fruitfulness and its modest, almost imperceptible origin. The good wife is compared to both features, through her fruitfulness and her modesty. The medieval commentator Radak underscores this similarity within the metaphor as follows: "The vine is the only plant that can be planted in a corner of a courtyard. The trunk remains inside while the branches flourish in the sun as they spread outside. Likewise the chaste woman (אשה צנועה) values her home as the root of her existence."

#### THE OLIVE TREE

The olive tree is noted primarily for its oil which finds its variegated uses in the Bible. It was used as food, cosmetics, in the making of soap, for medicinal purposes, for the kindling of the Menorah in the Tabernacle, for ritual purposes in Temple offerings and for the anointment of Kings and High Priests. The olive tree was a symbol of beauty (Hosea 14:7). The prophet Jeremiah sees "a spreading olive tree, so fair and with goodly fruit" (Jeremiah 11:16). In our Psalm 128, a happy family of children around the table is compared to the olive tree.





### ITS SURPRISING LONGEVITY

The longevity of the olive tree is surprising in the light of its paucity of roots, which, in addition, are quite short. Apparently, it does not live on its own strength. It finds its durability in the shoots that spring forth from it and help it allay the onslaughts of weather and decay. The lower stems have on their surface dormant buds that come alive when the tree is broken or attacked by rodents and other onslaughts. These buds grow into shoots (שחילים), which absorb the food needed for the trunk to be restored to its former strength. These shoots surround the trunk and become absorbed within it, thus becoming an integral part of the tree.

The metaphor of the shoots giving life and strength to the olive tree is

beautifully brought out by the psalmist in his depiction of the children around the table like olive plants who bring long life and blessing to the family.

### THE RIGHTEOUS ARE LIKE THE OLIVE TREE

The wicked and the righteous are contrasted by the Psalmists. The evil man boasts of his might, falling back on falsehood and deceit. The righteous, like the refreshed olive tree (כזית רענן), will put his trust in the Almighty and will be rejuvenated thereby.

Why boastest thou thyself in mischief, O mighty man?  
The goodness of God endureth continually.  
Thy tongue deviseth mischiefs;  
Like a sharp razor, working deceitfully,  
Thou lovest evil more than good;  
And lying rather than to speak righteousness. Selah.  
Thou lovest all devouring words,  
O thou deceitful tongue.  
God shall likewise destroy thee for ever.

He shall take thee away and pluck thee out of thy dwelling place,  
And root thee out of the land of the living. Selah.  
The righteous also shall see, and fear,  
And shall laugh at him;  
Lo, this is the man that made not God his strength,  
But trusted in the abundance of his riches,  
And strengthened himself in his wickedness.  
But I am like a green olive tree in the house of God:  
I will praise Thee for ever, because Thou hast done it:  
And I will wait on Thy name; for it is good before Thy saints.

PSALMS 52:3-11

#### ISRAEL IS LIKE THE VINE

In pleading for the safety of Israel, the Psalmist identifies the people with a vine transplanted from strange soil to its natural habitat, only to be buffeted by evil forces about it.

Thou didst pluck a vine out of Egypt  
Thou hast cast out the heathen, and planted it,  
Thou preparedst room before it.  
And didst cause it to take deep root, and it filled the land.  
The hills were covered with the shadow of it,  
And the boughs thereof were like the goodly cedars.  
She sent out her boughs unto the sea,  
And her branches unto the river.  
Why hast thou broken down her hedges,  
So that all they which pass by the way do pluck her?  
The boar out of the wood doth waste it,  
And the wild beast of the field doth devour it.  
Return, we beseech thee, O God of hosts:  
Look down from heaven, and behold, and visit this vine;  
And the branch that Thou madest strong for Thyself.

Psalms 80:9-16

#### THE FABLE OF THE OLIVE TREE AND THE VINE

A beautiful fable is told by Jotham, the only survivor of a massacre of the sons of Gideon by Abimelech, newly proclaimed king of Shechem. The fable revolves around the search for a king by the trees of the forest. The trees

offered the crown to the olive, the fig-tree and the vine, but all were too conscious of their fruitful blessings to waste their time in ruling over the forest. Finally, they chose the useless bramble bush, a dangerous choice, for conflict would bring conflagration and all would perish in the forest fire. If the city of Shechem was as lacking in loyalty to Abimelech as to Gideon, then king and people would perish.

Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and men, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon. Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal, . . . then rejoice ye in Abimelech, and let him also rejoice in you; but if not, let fire come out from Abimelech and devour the men of Shechem, and the house of Millo; and let fire come from the men of Shechem, and from the house of Millo, and devour Abimelech.

Judges 9:7-20

#### THE MENORAH AND THE OLIVE TREES

Zechariah, who prophesied at the time of the return of the Jews from the Babylonian exile in the latter part of the 6th century B.C.E., sees a seven-branched golden candlestick in a vision. Above the Menorah he sees a bowl, through which a steady supply of oil is funneled from two olive trees standing right and left of it. When the prophet asks the meaning of this vision, he is told that the Menorah symbolizes the restored Jewish state and the light stemming from the spirit of God. "Not by might, nor by power but by My spirit, saith the Lord of hosts" (Zechariah 4:6). The prophet presses the angel for the meaning of the two olive trees. "In reply to his, I asked him (the angel), 'What are these two olive trees, to the right and the left of the Menorah?' Whereupon, he replied, 'Do you not know what these things mean?' I said,

## THE YOUTH CORNER

### OUR BIBLE QUIZ

ON

### THE BOOK OF PSALMS

*The Triennial Bible Calendar calls for the reading of the Psalms during the spring. This book expresses the meditations of the human soul in its numerous moods. It is the most widely read of all books of the Bible and its influence throughout history on personal lives is incalculable. In Judaism, the Psalms form the largest part of our worship services.*

*It seems almost irreverent to compose a quiz on the Book of Psalms, and in fact, very few questions on this book are to be found in the International Bible Contests of past years. On another level, however, Psalms is also a book to be studied and its various elements recognized. It is in that spirit that the following questions are presented:*

*Check your answers on page 36.*

1. According to the Psalms, if you "desire life" how should you conduct yourself?
2. What is the Hebrew name given to the Book of Psalms and in which section of the Bible is it found?
3. Which words from the Psalms have become the widely accepted oath of allegiance to Zion?
4. Which chapter, recited as part of Hallel, is the briefest in all the Bible? Can you recite it by heart?
5. Tradition attributes most of the Psalms to King David. Can you name at least three other people or groups to whom chapters are ascribed?

---

*continued from the previous page*

'No, my lord.' Then he said, 'These are the two anointed ones who stand before the Lord of the whole world' " (Zechariah 4:11-14). The allusion is to the two leaders of that period, Joshua and Zerubavel, who represented the priestly and the regal offices. These two anointed ones (שני בני היצוהר) supply the oil to the Temple and are the channels by which Israel, symbolized by the Menorah, is protected by the Divine spirit, symbolized by the oil.

---

6. Where is man admonished against walking, standing and then sitting with bad company?
7. Psalm 119 is quite distinctive in form and content. What can you tell about this chapter that makes it so different? When and how is it recited in some Jewish circles?
8. Can you list at least 5 different themes clearly dealt with in the various Psalms?
9. What very affectionate and loving terms towards Zion are expressed in one of the later psalms?
10. There are many references in Psalms to extreme weather conditions. Can you describe some of these?
11. Which two words, found frequently in Psalms, are usually never translated in the English versions of the book?
12. Psalm 118 can very well be describing Israel's current struggle against the enemies that surround it. To what insect does the Psalmist compare his enemies and how does he envision the conclusion of the battle against them?
13. List at least five of the musical instruments mentioned in the Book of Psalms.
14. Some of the David Psalms mention events in his life. What are some of the major incidents referred to?
15. Which well known kibbutz in Israel derived its name from the opening words of a psalm?

Prepared by H.D.H.

תנ"ך לעם  
 מפוסק ומבואר  
 נביאים אחרונים  
 ישעיה ירמיהו יחזקאל תריעשר  
 ביאורים לנביאים אחרונים  
 מאת ד"ר משה א. ענת  
 בשיתוף ד"ר חמ"י גבריהו  
 הוצאת עם עובד  
 בשיתוף החברה לחקר המקרא בישראל  
 והחברה היהודית העולמית לתנ"ך  
 Procure this at your Jewish bookstore

## NOTES ON THE VERSE OF THE WEEK

*Triennial Bible Reading Calender*

BY BEN ZION LURIA

THEME: MY BELOVED IS GONE DOWN TO HIS  
GARDEN TO THE BEDS OF SPICES

Week of April 7, 1974

תשל"ד שנה שניה למחזור

APRIL		ניסן	
SU	7	PESAH Joshua 5	טז פסח יהושע ה
MO	8	PESAH Song of Songs 5	טז חוה"מ יום טוב שני בחו"ל שיר השירים ה
TU	9	Song of Songs 6	יז חוה"מ שיר השירים ו
WE	10	Psalms 74	יח חוה"מ ותהלים עד
TH	11	Psalms 75	יט חוה"מ תהלים עה
FR	12	Psalms 76	כ חוה"מ תהלים עו
SA	13	PESAH א כב, א Exodus 15	כא שביעי של פסח הפט' שמואל ב' לעיון: שמות טו

אני לדודי ודודי לי הרועה בשושנים

I am my beloved's, and my beloved is mine, he feeds  
among the lilies. (Song of Songs 6:3)

In a moment of animated enthusiasm, my friend, Dr. Nathan Shalom of sacred memory, a geographer, geologist and biologist of note, once exclaimed to me that he could locate the place where each of the songs of the Book of Song of Songs was composed. And how? By the plant and animal life depicted in the book and their natural habitat.

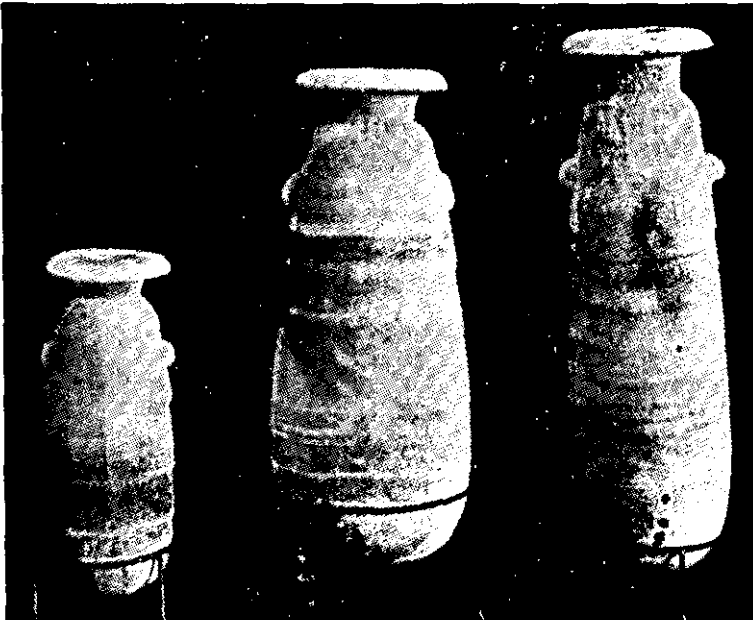
If I were to characterize in a few

words the style of this book, I would take the opening words of a popular folksong, "Speak to me with flowers." To the lovers in this book, the external world expresses the depth of their romance. They rejoice in each other, and the world rejoices with them. And in the lush field of flowers they feel their love flourishing. Using a popular metaphor, we could say that everything looked rosy to them.

The poet of this scroll makes much use of the sense of smell, especially the aroma of the flowers, trees and spices. The plethora of spices and perfumes mentioned in this book creates the mood of luxuriant pleasure in partaking of these delightful products of nature. The simple peasant of the field and the urbane citizen of the city can both indulge in their enjoyment, the peasant in strolling in the fields freely and breathing in the fulness of their fragrance and the city dweller in caressing the graceful vial of perfume purchased as a precious luxury. The many archeological finds throughout the land revealing the very prevalence of flasks, made of glass or alabaster, attest to the wide

consumption of costly perfumes in ancient Israel.

But since in the Song of Songs we see before us the two lovers reveling in their simple pastoral setting, though there are touches of the polished regal surroundings as well, we can imagine them moving about within the natural habitat of the plants they speak about so ecstatically. Where is that place which can be so luxuriantly redolent in its bed of spices? Where can we find the habitat for "the spikenard and saffron, calamus and cinnamon, with all the incense-bearing trees, myrrh and aloes, with the subtlest scents" (4:14)? Where is the garden to which "the beloved is gone down, to the bed of spices, to feed in the



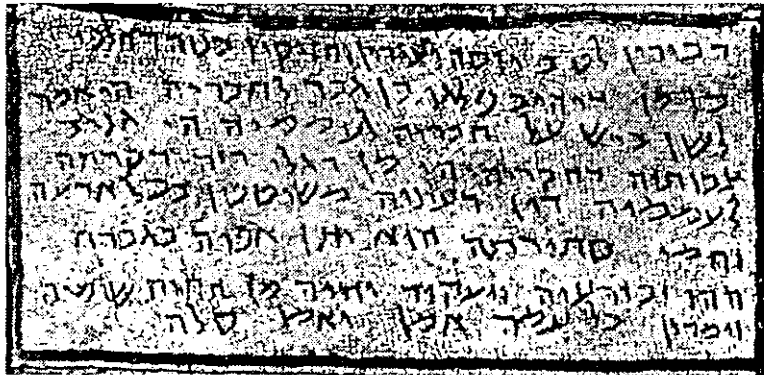
*Alabaster perfume vessels found in several places in Israel.*

gardens and to gather roses" (6:2)?

If we are to take clues from Ben Sira, Josephus, and Talmudic sources about the beautiful natural surroundings of Ein Gedi and Jericho, and their warm climate, we might point to the area at the Dead Sea as the setting for most of the scenes of Shir Hashirim. When Ben Sira extols the virtues of Wisdom, he compares her to the finest of the flora of Israel. Wisdom, says Ben Sira, prides herself as growing "tall and straight as the palm of Ein-Gedi and as beautiful as the roses of Jericho."

Josephus describes Ein-Gedi as

the place where the most beautiful palm tree grows and the balsam bush. And he goes on to say that the balsam plant was introduced to the land when the Queen of Sheba proudly presented her spices as gifts to Solomon, as related in the Books of Kings. The origin of the balsam seems more to be in the area of the Golan Heights (צרי גלעד) as we find it mentioned so often by the prophets. Whether this sweet smelling plant came from northern Gilead or from southern Arabia, there seems no doubt that it flourished abundantly along the coast of the Dead Sea, an area praised by



*Imprecation found in mosaic floor of an ancient synagogue in Ein-Gedi*

זכורים לטוב יוסה, עירון וחזיקיו בנוי של חלפי.  
כל מי שנתן פלוגתה בין איש לחבריו, או אמר  
לשן רע על חבריו לגויים, או גב  
חפצי חברי, או מי שיגלה סוד הקריה  
לגויים - זה שעיניו משוטטות בכל הארץ  
ורואה גסטרות, הוא ישים פניו באיש  
ההוא ובזרעו ויעקור אותו מתחת השמים,  
ויאמרו כל העם: אמן ואמן סלה.

דכירין לטב יוסה עירון וחזיקיו בנוה דחלפי  
כל מאן דיהיב פלגו בן גבר לחבריה הי אמר  
לשן ביש על חבריה לעממיה הי גיב  
צבותיה דחבריה הי מן דגלי רוה דקרתה  
לעממיה דין דעינה משוטטן בכל ארעה  
וחמי סתירה הוא יתן אפוא בנברה  
ההו ובזרעהו ויעקור יתיה מן תחת שומיה  
וימרון כל עמה אמן ואמן סלה



Josephus as the "garden of God" for its many scented spices and flowers.

On the verse in Jeremiah, "Nevuzardan, commander of the Chaldean guard, left the poorest of the land for vinedressers and for fieldworkers" (Jer. 52:16) — this after he had burned the Temple and deported the population — the Talmud states: "These were the gleaners of the balsam plants from Ein-Gedi to Ramta." (Ramta is located on the eastern side of the Jordan.) It seems that the Sages of the Talmud saw the steady production of spices as the main occupation of the inhabitants of Ein-Gedi.

That this might be so is evident from a passage found in a mosaic floor of an ancient synagogue in Ein-Gedi, unearthed about five years ago by archeologists:

Whoever discloses the secret of the city to non-Jews, let the Holy One whose eyes scan the whole

earth and Who sees the hidden secrets of the heart, turn against him and his children and root him out from under the heavens; and let the entire people say: Amen, Amen Selah.

In interpreting this imprecation, Professor Saul Lieberman, noted Talmudic scholar of the Jewish Theological Seminary, thinks that the skill of growing the balsam bush and producing the perfume therefrom was the special secret of the families of Ein-Gedi, an art to be guarded carefully, attested by the oath inscribed on the mosaic.

Yes, the lovers of Shir Hashirim must have roamed the hills and valleys of the Ein-Gedi region where they saw each other "like a gazelle, a young stag, upon the mountain of spices" (2:17), and like "two fawns, twins of a gazelle, that feed among the roses" (4:5). "My beloved is unto me as a cluster of henna, among the vines of Ein-Gedi" (1:14).

From a Hebrew lecture by B.Z. Luria, translated and adapted by Louis Katzoff

We extend our deepest sympathies to

BEN ZION LURIA

Editor of the WJBS Hebrew quarterly Beth Mikra

on the loss of his grandson, *JONATHAN*, who fought and fell on the Golan front in the Yom Kippur War.

*Jonathan's father was a casualty of the Six Day War.*

ה' ירחמך מציון

## THE JEWISH WAY OF LOVING

BY ELIEZER LIVNEH

*Based on Song of Songs, Reading for April 8 and 9  
in the Triennial Bible Reading Calendar*

The distinguishing mark of any civilization is its outlook on sex, which precedes its outlook on marriage. There is no such thing as a permissive civilization; sex is one of the activities on which every society imposes its authority. This authority is not necessarily the law; it may be that of preference or censure. Every society establishes in its own way what in sex is permitted or forbidden, attractive or repulsive, preferable or undesirable. In periods when a society loses its basic criteria, the moral and aesthetic concepts of sex disappear or become blurred. Permissiveness is not a form of civilization but a stage in civilization's decline.

Our sages said: "Anywhere you find harlotry [as a way of life], chaos is born," [society disintegrates]. Various modes of sexual life and various systems of preference are possible, but no culture leaves sex outside its boundaries and definitions. It is a powerful instinct with too great an influence on

the image of man in general to be allowed to take its own course.

Judaism is not puritanical. It looks on the body as something positive, proper, and natural. Love is seen as part of human nature, necessary for man's fulfillment. It is bound up in the phenomena of nature in general, from which the Jewish tradition chooses images in keeping with its own spirit. The naturalness of love is emphasized in the Song of Songs where the description of ideal love is linked to the sights of spring, its flora and fauna, its sounds and smells.

From within nature, the Hebrew man has selected an image which suggests to him erotic refinement: the beautiful gazelle. In the Song of Songs (2:9ff.), one's beloved is likened to a gazelle. The mountain goat who moves in the high hills, and the modesty of his mate who gives birth in secret ("Knowest thou the time when the mountain goats give birth?" Job 39:1) are Hebrew symbols of love. A comely and beloved woman is called a "loving deer, a

Mr. Livneh is an author of note. He is a prominent writer on public affairs, often using Biblical concepts and motifs as he discusses contemporary issues in the Israeli press and journals. He is a member of the President's Bible Study Group, and serves as well on the editorial board of *Dor le-Dor*.

graceful roe" (Proverbs 5:19), and the term has taken root in the Hebrew language. In the Galilee and the hills of Ein Gedi, one can still see the mountain goat standing motionless on a rocky outcropping, waiting for his mate. From a distance he looks like a statue, his excitement is molded in self-control and his spellbound gaze conceals his longing. His behavior is a model for a healthy sexual attitude.

What Jewish tradition has to say about sex is clear and open, without any sense of guilt or repression. The clean conscience is characterized by clarity of vision and clarity of hearing. He whose conscience regarding sexual life is at odds with itself, is remote from the spirit of Israel. A rabbi who does not understand matters of love and sex can be a representative of a religious party or a member of the Knesset, but it is doubtful if he is entitled to be a *dayan*, a religious judge.

It is hard to be a Jew and even harder to live as a Jew. Just as Judaism is concerned with the refinement and sanctification of sexual life, it casts a stain of opprobrium on its degeneration, the various kinds of perversion. In its eyes they are profanation and ugliness: "the abominable practices of the gentiles."

Whether the opposition to perversions should be expressed by legislative or educational and medical means is an important problem

although a subsidiary one. The main thing is the Jewish recognition that sexual deviations destroy man, make him ugly, destroy his emotional balance, and lower the quality of his interpersonal contacts. True, there are people who show spiritual or intellectual capability despite disturbances in their sexual lives. The examples are well known. The place of these perversions in their achievements is like the deafness of Beethoven in his later musical creations; creative power sometimes overcomes obstacle. Homosexuality is sodomy, one of the chief sins for which Sodom and Gomorrah were destroyed. In the Bible and the Oral Law, sexual perversions are forbidden. There has been no change in this despite far-reaching developments elsewhere.

Sexual deviations are known from antiquity and lurk in the subconscious. A person attains normal, hetero-sexual sex life by dint of selection and sublimation. A Jew educated in his tradition will never conceive of perversions as having equal value or rights in Israeli society.

In Hebrew, the act of love is called *yihud* (privacy, intimacy). This word is a world in itself. The acme of religious experience in the culture of Canaan was public fornication, orgies of the fertility cult, with cult prostitutes. The similarity between the Hebrew words *k'desha* (cult prostitute) and *k'dusha* (holiness)

stems from this era. Jewish love is the complete opposite of this — privacy, intimacy, modesty. “Making love” in public destroys its soul and makes it ugly; here moral and aesthetic imperatives combine.

Sexual intercourse without intimacy is something completely different from *yihud*, even if the physiological processes are similar. Forbidding nudity in the street and intentional slovenliness in dress are part and parcel of this conception. The Talmud stresses: “There is no one so loathsome and repulsive in the sight of the Lord as he who goes naked in the street.” The artificial excitement of sexual attraction and its differentiation from the other human drives and desires is not the essence of love. They are alien to love’s rhythm: “I adjure you ... that you not stir up nor awaken love until it please” (Song of Songs 2:7). Pornography is ugliness and degradation. The instant gratification of sexual excitement without self-control — the instant sex of the modern market — is a kind of masturbation stimulated by the body of the other sex, someone anonymous and without personal identity. It would be difficult to find a greater contrast to this libertine approach than the Jewish conception: “My beloved is mine and I am his.” (Song of Songs 2:16).

There is a basic difference between Judaism and Christianity with regard to sex, a difference in psychological

dialectic, and the historical dynamic has been different as well. Judaism rejects the Christian outlook in both its extremes — on the one hand a deprecating abstinence, and on the other a humanitarian compassion which in our day has degenerated to permissiveness. A pendulum swinging back and forth between stringent puritanism and soft-minded permissiveness is alien to the Jewish spirit.

The Christian view of sex is that it is something degrading — the seed of Original Sin which places man in need of salvation through the sufferings of the Christian Savior. By its very nature, the “flesh” is ridden with sin. The great majority of people, those who lack the strength to abstain, must settle for the evil in one of its lesser forms. As Paul said: “Better to marry than burn.” St. Jerome belittled the importance of love and marriage: “He who loves his wife to excess is no different than an adulterer.” Tertullian decried the natural beauty of women: “It must be disguised by concealment and neglect.” St. Augustine ruled: “It is best for a man not to touch a woman.” And in his youth he prayed: “Lord, make me chaste, but not just yet.”

This Christian outlook has persisted from the days of St. Paul through Thomas Aquinas down to Pope Paul VI in modern day.

In practice, of course, Western Christian life has been quite different, but Church leaders have not

expected their teachings to be reconciled with reality. In fact, the dualism between perpetual sin and perpetual atonement, between lust and its satisfaction and the confession which follows and balances them, between the secularism of day-to-day life and vicarious salvation, are considered among the central pillars of the Church. Meanwhile, the image of the ideal Catholic Christian is that of the monk or priest who shuns women, and for whom family life is forbidden. Christian wholeness and the wholeness that is the mutual complementing of man and woman do not go hand in hand.

Jewish asceticism, on the other hand, does not include abstaining from family life. An unmarried High Priest was not permitted to officiate in the Temple on Yom Kippur. Scholars of the Law are obliged to marry. If they should claim, "My soul yearns for the Torah" (rather than a wife), as one great scholar did, they are told that living with a woman refines a person's mind and promotes the study of Torah.

The Jewish conception developed as a result of a powerful opposition to customs prevailing in the major civilizations of the ancient East. Yehezkel Kaufmann wrote: "The conception of idolatry as the fruit of decline and ignorance is embodied in the entire outlook of the Biblical world." This is especially true with regard to sex.

In the civilization of Mesopotamia, an educational and symbolic function was filled by the wise harlot of Enkidu, the heroine of the Gilgamesh Epic, who transmitted the knowledge and wisdom she acquired from experience to the fathers of society. In Egypt, marriages between brother and sister were considered compulsory for the Pharaohs. When Pharaoh's wife was not his sister in actual fact, she was at least defined as such. The Scriptures, on the other hand, denounce sexual intercourse between brother and sister as incest.

The Canaanites considered the cult of fertility, which included orgies and public copulation, as the acme of religious expression (the modern day Woodstock is a feeble imitation). In contrast, Israel defined the cult of fertility — which had a widespread influence on life — as "the abominable practices of the gentiles." It is written: "You shall not do as they do in the land of Egypt ... You shall not do as they do in the land of Canaan" (Leviticus 18:3). Exile and annihilation are mentioned as punishment for disregarding this commandment. "Yihud" is Israel's response to both the concepts of the ancient East and modern permissiveness.

In the sexual customs enjoyed and accredited by his faith, the Hebrew man combines morality with enjoyment. Erotic ethics and erotic aesthetics are intertwined, both posi-

tively and negatively. The Jewish tradition groups love and experience together with knowledge: they are neither autonomous, nor do they terminate within their own realms. Regarding the very first sexual act, the Bible says: "And Adam *knew* Eve his wife" (Genesis 4:1). Love is both knowledge and a source of satisfaction.

The Jewish nation would never have arrived at its intellectual capacity, one that combines enlightening intuition with disciplined thought, were it not for the processes of sublimation that are embodied in Jewish customs, in the upbringing provided by the Jewish home and in its atmosphere. Yet the Jew's intellectual activity is not merely a sublimation of other drives. Rather, it has become a drive in itself — a love experience of which the well-springs and the enjoyment are to be found within itself. Only thus can we explain the Jew's intellectual attainments. Like every eros, it is accompanied by delight, as it says in Psalm 119: "I will delight in Thy statutes ... I will delight in Thy commandments, which I love ... Thy commandments are my delight ..." Knowledge and love, commandment and choice, duty and freedom — a freedom whose source is duty — achieve their synthesis in this secret of Jewish survival.

Lately, it appears that the rash of permissiveness in the West is begin-

ning to slow down. Irving Kirstol, writing in *Encounter* magazine, makes this interpretation of the concept of modesty: "This physiological act embodies profound human experiences ... Yet, when sex becomes public, the onlooker does not and cannot witness these experiences ... He sees only bestial copulation. This is the reason why men and women, in making love, want to be alone, because when they are alone they can love, as differentiated from casual bestial copulation." From this we can proceed to the corollary: Only when they are alone do they feel not alone.

Not only does the individual become subhuman as a result of constant sexual stimulation and permissiveness, but the society too, becomes inferior. This is not something to be discussed in terms of individual freedom but rather something which determines the image of the entire society and civilization. Edward S. Mishan, also in an *Encounter* article, noted: "Sublimation, the refinement of sex, is the source of creative imagination, inspiration, poetry and music, courage and devotion. Without it, all this will diminish. The citizens of a pornographic society, accustomed to instant sexual gratification, will not be able to understand the story of Abelard and Heloise, Romeo and Juliet, Stendahl's essay on love." Or the Song of Songs.

*Translated by the editors of Israel Magazine*

## TRIBUTE TO YEHEZKEL KAUFMANN

By C.W. EFROYMSON

*Yehezkel Kaufmann was one of the most original and incisive scholars of Biblical research of the modern period. In refuting the three phase theory of monotheism, ascribed to Wellhausen and the Critical School, he established a new approach to the understanding of the Bible which underscored the original creation of the ancient Israelite folk-mind, not the result of a long and complicated evolution, but something born together with the Jewish nation and brought into existence by Moses.*

*Each year, on the day of Yahrzeit, the disciples gather at the graveside of their master to recite prayers and to recall his momentous contribution to the understanding of Jewish history and religion. This year, marking the tenth anniversary of his demise, the gathering at his tombstone took on a specially poignant aspect, for it coincided with the fateful struggle of Israel in the Yom Kippur War. His volume interpreting the Book of Joshua, which parallels in so many ways the present rooting of Israel upon its own land, was especially recalled, for its surprising significance in reflecting the destiny of our people.*

*When the President's Bible Study Group of the Israel Society for Biblical Research came together recently at the home of the Third President of Israel, Zalman Shazar, to initiate the fifteenth year of its existence, it devoted the early part of the evening, before the scheduled lecture, to recall the memory of Yehezkel Kaufmann on the occasion of his tenth Yahrzeit. This statement by Professor Efroymsen and the following one by Professor Haran were spoken on this occasion.*

*The Editor*

Mr. President Katzir, Mr. President Shazar and members of the Israel Society for Biblical Research: You do me great — and I must add — undeserved honor to permit me to speak to you on this occasion.

I have come to know Yehezkel Kaufmann — and, I believe, really to know him — almost as friend and mentor; only, or almost only, through his works: his תולדות האמונה הישראלית and his גולה ונבחר. I say “almost only”, because

Dr. Efroymsen, of Indianapolis, is Professor Emeritus of Economics at Butler University. He is presently engaged in translating the fourth volume of תולדות האמונה הישראלית of Yehezkel Kaufmann, part of which, “Babylonian Exile and Deutero-Isaiah”, was published by the Union of American Hebrew Congregations (1969).

of what some of you — Mrs. Hellman, Dr. Gevanyahu and Professor Haran, his loyal and devoted friends and disciples — have told me of him.

To repeat — I have come to know this man, this distinguished scholar and committed Jew through his written words. My field of work, my discipline, in my active years, was never Bible, nor theology or Jewish studies. And I make no pretense of being able to judge the validity of many of Kaufmann's specific or particular judgements which he expresses with such vigor and clarity in the "Toledoth".

But to return to the meaning of Kaufmann, what he — or his work — means to me: There are so many insights and explanations which clarify and make meaningful, and which, so far as I know, are wholly original with Kaufmann and often diametrically contrary to the twisted — and Protestant — "higher criticism". I think of his "iron law" whereby Israel, once it had abandoned polytheistic mythological ideologies, could not return to them; of his non-arithmetical definition of monotheism; or again — to go to a later chapter in the "Toledoth" — his explanation of the expulsion of the foreign wives and the rejection of the Samaritans in the early days of Ezra and Nehemiah.

All these, and very many other genial insights are significant, and confirm Kaufmann's overwhelming importance among Biblical commentators and Jewish historians.

Back of that, as I see it, is his explanation — as he approaches, and, for all his scientific detachment and objectivity, as he stands in awe and confesses the mystery — of the revelation, the break-through of monotheism; the spiritual revolution whereby Israel became the nation and the instrument; the event of Sinai; or, to use Jakob Petuchowski's phrase, the history — the Heilsgechichte — of mankind "Ever Since Sinai".

This then is the focus, and, to me very personally, the meaning and unity of the work of Yehezkel Kaufmann, the scholar, reserved, scientific, objective — and at the same time the committed, the impassioned Jew; the lover — implicit throughout, though never expressed — even as Yehuda Halevi, the "Ohev Hayahaduth". This is the greatness of his life work. To repeat: scientific objectivity and even detachment, and at the same time throbbing, passionate commitment and identification.

Let me, in closing, refer briefly to the tragedy and the hope of these weeks of crisis in Israel. It has been my privilege to be in your land during part of this dark month of a war which was thrust on you — and K'lal Yisrael — on Yom Kippur. I have, believe me, sensed your grief, your courage and strength. Is there in this, in your strong will, in your determination and your unswerving

*continued on page 35*



## YEHEZKEL KAUFMANN — AN EVALUATION

BY MENAHEM HARAN

*Professor Haran, a student of Yehezkel Kaufmann, was called upon to speak about his teacher. The following, spoken impromptu, represents an eloquent tribute to the master.*

Two things characterized the personality of Yehezkel Kaufmann, as well as his thinking. One, his central concern was Judaism, not only the Bible. True, in the Bible he saw the most refined embodiment of the Jewish idea, the noblest expression of the Jewish religion. Nevertheless, the thrust of his life work and his intellectual struggle were directed toward finding a solution of Judaism *per se*. I would emphasize that this first thing characterizes Kaufmann's "personality" in addition to his system of thought, for these have deep roots which were evidently concealed in the depths of man's very being.

The second thing which, according to my opinion, characterized Kaufmann, was the attempt to retrieve with modern means the completeness of olden times. I refer to that system of values which was once crystallized and firmly set; that is, prior to our times when the rise of modern science, and more especially the humanities, undermined the existing systems. Kaufmann attempted to return to that comprehensive and set vantage point, to that view which, I think the late Shlomo Grodzensky called the "pre-Copernican grasp" of things. And let us not view these things with too much simplicity. Professor Kaufmann was neither simple nor naive. His research was analytical, critical, philological. It was based on complete freedom of thought, as philological research can only be. Nevertheless, paradoxical as it may appear, he attempted with the ultra-modern, philological, free means at his disposal to once more comprehend things in a certain integrated form. We find herein a paradox,

Professor Haran holds the Yehezkel Kaufmann Chair in Bible at the Hebrew University, established by C.W. Efrogmson. He has written numerous publications on various aspects of Biblical studies, among them, *Between Ri'shonot and Hadashot*, A Literary-Historical Study in Isaiah XL-XLVIII (Hebrew), Jerusalem 1963; and *Ages and Institutions in the Bible* (Hebrew), Tel-Aviv 1972. An English volume bearing the title *Temple and Temple-Service in Ancient Israel* is due to appear in the near future by the Oxford University Press. He was a Consulting Editor of the recently-published *Encyclopaedia Judaica*.

even a certain dialectic. While he was not at all taken with dialectical philosophy, there was nevertheless something dialectical which influenced him and his thought.

#### REFUTES AHAD HA-AM'S IDEA

I will limit my remarks to two points. To begin with, Kaufmann saw in Judaism the total expression of the Jewish community; that is to say, from the point of view of the ideational content of this community, and from the point of view of the secret of the existence and survival of this community in Dispersion close to two-thousand years. In Judaism he saw the content, the very essence of the group's being. Here Kaufmann struck the simple truth. It is a fact that the Jewish religion, including the Bible of course, are after all the greatest creative contributions, and to my mind the only such contributions, which our people has given to world culture as Jews (not as individual artists). What is more, Kaufmann thought that Judaism is also the secret of the survival of the Jewish community in conditions of exile and alienation. From this stance Kaufmann had to fight to a standstill an idea which had gained acceptance following probings and suggestions which sprang from the school of Ahad Ha-Am, and all that followed therefrom. He proved that in reality it was Judaism as a religion which constituted the only deterrent to the process of disintegration and dismemberment which threatened the Jewish community amidst anomalous social conditions. I have already indicated that Judaism also was — according to Kaufmann — the only content of this community's existence, at least until the overwhelming moment of secularisation which came upon us in the strangest of ways.

This is one aspect of the way Kaufmann saw things in their traditional, or close to traditional, form. Again, let us not oversimplify matters. He defined things this way not because he was innocent or naive. Rather it was because he viewed them from sociological or historical perspectives. Thus he dealt with terms inherent in social and historic research, not with dogmatic terms.

#### REFUTES CONCLUSIONS OF THE "CRITICAL SCHOOL"

The second point which to my mind distinguishes Kaufmann and his world-outlook is his role as one who would turn back the comprehension of history with great force, back to an earlier view of things, the "pre-Copernican" view. This feat he achieved by making use of a certain interpretation which he gave to the Bible, to the literature of the Bible and to the Jewish religion. It had been assumed that Revelation at Sinai came first, then came the Israelite people upon the scene, the Israelite People as a national and religious entity.

Thereupon sprung up the prophets, against the background of Israel as it was set in the Bible and given by the Torah. Following that, came the Sages and the Scribes in the Biblical era and thereafter. Such was the traditional picture. With the coming of modern scholarship this picture was turned topsy-turvey; at least such was the attempt. It was thus argued that the first on the scene were the prophets who heralded the idea of monotheism. It was only after this idea of the one-God found its way into the people's consciousness and awareness that in due time, at a later stage in history, the Torah literature in all its strata and forms was finally crystallized. Thus according to modern biblical scholarship, the Torah is essentially a post-prophetic creation. Such was at least the prevalent and dominant theory in the school of higher criticism. Today we cannot accept this theory, and that owing to Kaufmann. For he turned things around, back to the traditional approach in its general view. Again I must emphasize, he did this not because of naivete, but rather out of philological and historical considerations, based on scholarship and the discovery of factual truth as he saw it. Also in this view, in principle, he struck the truth.

Moreover, when Kaufmann depicts the formation of the monotheistic concept, which is the foundation of Israel as a people and as a religious community, here too he comes close to the traditional approach, which he does however express in terms of modern criticism. In this attempt he sometimes walks even gingerly. He states that this monotheistic idea was born in one leap of creation, a creative feat whose causes and drives we cannot explain, no more than we shall ever be able to explain the last secret of any great spiritual creation. Kaufmann contends that from that moment onward Israel's climate of monotheism was formed. Israel never acknowledged the pagan manner of thought nor the mythological concept. Again: tradition re-stated in historical, critical, philological versions.

*Translated by Solomon D. Goldfarb*

---

*continued from page 32*

commitment — even in the midst of the terrible war — to the ideals of peace and justice, proclaimed and re-proclaimed in Jewish history and tradition, is there in this a connection with the work of that great sage and scholar to whose memory your discussion tonight is dedicated? Can we, can we not, find additional assurance and confirmation in the thoughts of Yehezkel Kaufmann, for our belief and assurance that Israel shall yet find peace, and that in Israel's peace and security all the nations of the world shall be blessed?

## ANSWERS TO QUIZ ON PAGE 20

1. "Keep your tongue from evil and your lips from speaking guile. Depart from evil and do good. Seek peace and pursue it" (34:13-15).
2. T'hillim is in the section called Kethubim. The latter is also called by the Greek name Hagiographa or simply "The Writings."
3. "If I forget thee O Jerusalem, let my right hand fail. Let my tongue cleave to the roof of my mouth, if I do not place Zion above my chiefest joy" 137:5-6).
4. Chapter 117: "Praise the Lord all nations. Laud Him all peoples, for His mercy is great toward us. The truth of the Lord endures forever, Hallelujah."
5. Asaph (Chapters 50, 73-83), Solomon (72, 127), Moses (90), The Sons of Korah (42-49), Heman (88).
6. At the beginning of the very first psalm in the book.
7. It is an octuple (8) acrostic which means that each group of eight verses begins with the consecutive letter of the Hebrew alphabet. This psalm is also the longest in the book and in its entirety is devoted to praise of the Torah. Nearly every verse in the chapter refers to Jewish law. When someone is ill or is being memorialized, verses beginning with the letters of that person's Hebrew name are recited.
8. Thanksgiving (66, 116), National Lamentations (44, 74), Penitence (6, 32, 38, 130, 142), Personal Lamentations (26, 23, 73); also, psalms in praise of God, celebrating victory, admiring nature, and praise of the king.
9. The reference is to Psalm 102, verse 15: "For your servants take pleasure in her stones and love her dust."
10. Hail, snow, frost, etc., (147:16-18), storm and thunder, earthquake (?) and flood (Psalm 29), a downpour, thunder and lightning (77:18-19).
11. Halleluyah and Selah.
12. Bees. He enters the gates of victory with the help of God to whom he then gives thanks.
13. See Psalms 92 and 150 where we have the following mentioned: Asor (10 stringed instrument), Nevel (lute), Kinor (harp), Shofar, Tof (tambourine), Minim (stringed instrument), Ugav (harp), Zelzelim (cymbals). Of course, we are not certain exactly what these instruments were. The English equivalents are theoretical.
14. Psalm 51 begins by telling us that it was recited when Nathan appeared before David after the Bathsheba incident. Psalms 54, 57 and 59 are related to David's adventures with King Saul. See also Psalms 34, 52, 56, 60 and 63.
15. Ayelet Ha-shahar. (Psalm 22).

## THE FAMILY CORNER

### THE BOOK OF VAYYIQRA — LEVITICUS

BY PHILIP L. LIPIS AND LOUIS KATZOFF

*We present here the questions and answers for the Book of Leviticus, for young children age four to eight. This is meant for families who wish to study Torah together at their Sabbath dinner table. The cycle will continue for the older level children in the next year and two. Parents should phrase the questions to fit the comprehension and interests of the children. We welcome your letters telling us your success and problems in communicating with your children.*

Turn to page 40 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren editions of the Torah.

VAYYIQRA

March 30, 1974

The Torah (J.P.S. Edition) pp. 179-187

Hertz Pentateuch pp. 410-423

1. There is a tradition, going back to ancient times, that the Jewish child began the Study of Torah with Leviticus. Why?
2. This Sidra describes the laws of sacrifice which enabled the ancient Israelites to worship God. A sacrifice is a giving up to God of something that belongs to you. Can you think of reasons why people would make offerings to God?
3. Today we have no Temple nor sacrifices. How do we show these attitudes toward God?
4. We show our gratitude to God each time we say a blessing over food. Can you recite the blessings over bread, cake, fruit, vegetables, wines and liquids?
5. Where do we learn that one must be careful about public property of the Sanctuary?

Rabbi Lipis is Rabbi Emeritus of the North Suburban Synagogue Beth El, Highland Park, Illinois, where he served as spiritual leader for two decades. Now residing in Los Angeles, he is on the faculty of the University of Judaism, lecturing in Jewish Philosophy and Literature.

Dr. Katzoff is Adjunct Associate Professor of Social Science and Education at the American College in Jerusalem. He is the Editor of Dor le-Dor and vice-chairman of the World Jewish Bible Society.

## ZAV (SHABBAT HAGGADOL)

April 6, 1974

The Torah (J.P.S. Edition) pp. 187–194      Hertz Pentateuch pp. 429–438

1. This Sabbath, when we read the Sidra Zav, is also called “The Great Sabbath” (שבת הגדולה). This is the name for the Sabbath which immediately precedes Passover. Why is it so called?
2. How is the Haggadah, to be read on Passover eve, tied in with Shabbat Haggadol?
3. The Sidra tells about two daily public offerings. When were these brought?
4. Where did the money come from to pay for the twice daily sacrifice?
5. What happens now when we have no animal sacrifices?

## SHEMINI

April 20, 1974

The Torah (J.P.S. Edition) pp. 194–199      Hertz Pentateuch pp. 443–454

Since we read in this Sidra about the Kosher animals that may be eaten (ch. 11), here are some questions dealing with the food laws in our tradition.

1. What is the meaning of *Kosher*?
2. What is the meaning of *Trayf*?
3. What is the meaning of *Milchig*?
4. What is the meaning of *Flayshig*?
5. What is the meaning of *Pareve*?

## TAZRIA — MEZORA

April 27, 1974

The Torah (J.P.S. Edition) pp. 199–210      Hertz Pentateuch pp. 460–477

The two Sidrot, which are read together on this Sabbath, deal with laws of purity and impurity. Some commentators take these laws as “levitical”, that is, purely religious. Others understand them as essentially hygienic. Our questions are based primarily on the latter view.

1. What religious rituals of washing your hands are clearly hygienic as well?
2. What washing of hands, connected with eating, does not require a blessing?
3. In our Sidra, the sick man went to the priest (כהן) when he had certain illnesses. Why did he go to the priest instead of the doctor?
4. Would we go today to religious leaders to be treated for sickness?
5. The doctor today often recommends isolation to prevent infection to others? Do we find this idea in our Sidrot of this Sabbath?

## AHARE MOT-QEDOSHIM

May, 4 1974

The Torah (J.P.S. Edition) pp. 210-219      Hertz Pentateuch pp. 480-508

1. Chapter 16 deals with the laws and ritual of the Day of Atonement. What does atonement mean?
2. What is the purpose of fasting on Yom Kippur?
3. What can we learn from the statement in chapter 19, verse 3?
4. From the statement in chapter 19, verse 11?
5. From the statement in chapter 19, verse 12?

## EMOR

May 11, 1974

The Torah (J.P.S. Edition) pp. 220-228      Hertz Pentateuch pp. 513-527

The holydays and major festivals are described in this Sidra (Chapter 23). Let us review these holidays and their main purposes and reasons.

1. What does the Sidra say about Passover?
2. Which festival follows Passover, and when?
3. How is Rosh Hashona called in our Sidra?
4. Which basic law is stressed for Yom Kippur?
5. Which laws are stressed for Succot, and why?

## BEHAR-BEHUQQOTAY

May 18, 1974

The Torah (J.P.S. Edition) pp. 228-237      Hertz Pentateuch pp. 531-550

1. What is the most obvious reference to the number 7 in the Torah?
2. In Sidra Emor we talked about seven weeks between two holidays. Which are these two holidays?
3. How is the number 7 referred to in our present Sidra with regard to years?
4. How is the combination of 7 times 7 referred to in our Sidra?
5. The phrase on the Liberty Bell in Philadelphia comes from our Sidra. Do you know it?



## ANSWERS TO THE BOOK OF LEVITICUS

### VAYYIQRA

1. According to the Rabbis, sacrifices which are discussed in this book are meant to purify. "Because little children are pure and the sacrifices are pure, let those who are pure come and occupy themselves with pure things" (Midrash).
2. To show God that you are thankful for His gifts of life, health, family, friends, food and countless other blessings. When you do something wrong, the offering is brought to show that you are sorry.
3. Besides our proper everyday behavior, our coming to synagogue and saying prayers show God our faith, gratitude and repentance.
4. This is a good time to review the blessings over the various types of food and liquids.
5. Leviticus 5:15-16. When someone causes a loss to the Sanctuary by unintentionally appropriating some holy thing to his own use (מעילה), he must make restitution of the loss plus a fine of one additional fifth, and seek forgiveness through an offering to the Sanctuary.

### ZAV (SHABBAT HAGADOL)

1. The reason is that the Haftarah or prophetic reading from the prophet Malachi ends with these words, "Behold, I will send you Elijah, the prophet, before the coming of the *great* and awesome *day* of the Lord" (Malachi 3:24).
2. A portion of the Haggadah, excluding the ritual sections, is read on the afternoon of Shabbat Hagadol. It begins with the response to the Four Questions and concludes before the quotations of Pesah, Matzah and Maror. (This is a good opportunity to review the Haggadah and the Seder Service).
3. Once in the early morning and the other in the late afternoon.
4. From all the people, in the form of a tax of a half-shekel. The rich were to give no more and the poor were to give no less. In ancient days, there was a difference of opinion between two parties about this, but the party that argued that the twice daily sacrifice belonged to all the people, and therefore was to be maintained by all the people, won out.
5. We have the morning prayer called Shachrit and the afternoon prayer called Mincha, in place of the twice-daily sacrifice:



## SHEMINI

1. Food that is proper for eating according to Jewish law. (*Kosher* meat and *to kosher* meat have separate meanings).
2. *Trayf* is the opposite of *Kosher*; food that is forbidden, because the animal had a physical defect, because it was improperly slaughtered, or because it was not prepared in accordance with the prescribed ritual.
3. *Milchig* is dairy food, the word coming from the Yiddish root "milk". Such food may not be eaten with meat.
4. *Flayshig* is food containing meat products, the root of the word meaning "meat" in Yiddish. Such food may not be eaten with milk products.
5. Food that is neither *milchig* nor *flayshig* is called *Pareve*, and thus may be eaten with either. (As you go with your mother through a food market, see how many products you can spot on the shelves which contain the word *Pareve* on the package or can.)

## TAZRIA — MEZORA

1. Washing the hands before partaking of a meal is a ritual, with the addition of a blessing of *נטילת ידיים*. After the toilet, the hands are washed and a blessing — *אשר יצר* — is recited. Clearly they are both hygienic as well.
2. After the meal just before the *ברכת המזון* the hands are moistened (the finger bowl idea), but no blessing is recited.
3. The priests in ancient times were the educated class in society. They were the authorities on medical as well as on purely ritual or religious matters.
4. No, we would go to doctors. Judaism has a high regard for healers of the body. Some of the most famous medieval Jewish scholars were well-known physicians as well.
5. Yes, indeed. Isolation, both for hygienic and ritual purposes, plays an important role in the analysis and treatment of diseases found in our two Sidrot.

## AHARE MOT — QEDOSHIM

1. Engage your child in a discussion of the general meaning of repentance, improvement of conduct, forgiveness and other matters that deal with Yom Kippur. Please remember to carry on your discussion at the level of the child.
2. "And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial" (16:29). Fasting is

### *AHARE MOT – KEDOSHIM continued*

one of the five ways of self-denial required by the Torah on Yom Kippur. It is the only day of fasting prescribed by the Pentateuch — this, in order to bring about an at-one-ment with God.

3. A child must respect his father and mother. He must also remember to keep the Sabbath holy.
4. This tells us that lying is forbidden. This also means that a person must mean what he says and say what he means.
5. “You shall not swear falsely by My name:” It also means that a person may not use unbecoming language.

### EMOR

1. The law of eating Matzot. More laws of Passover and its reason can be found in Exodus, Chapter 12.
2. Seven weeks are to be counted, leading to the holiday of Shavuot. Here it is represented as an agricultural festival. Jewish tradition, however, connects it with the Covenant on Mount Sinai and the giving of the Ten Commandments.
3. “In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of the Shofar — זכרון חרוצה, a holy convocation” (Chapter 23:24).
4. The obligation of fasting on Yom Kippur.
5. The laws of dwelling in booths and the ritual of the Lulav and Etrog. The reason for the festival is given, “That your generation may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt” (Chapter 23:43).

### BEHAR — BEHUQQOTAY

1. There are seven days in the week.
2. We observe Shavuoth seven weeks after Pesach.
3. The seventh year is called a Sabbatical Year (שמיטה). The land was to lie fallow in that year, while the produce of the field was open to all to partake, especially the poor.
4. After counting the seven Sabbatical Years ( $7 \times 7$  years), the Torah describes the 50th year, the Jubilee Year (יובל). Hebrew slaves were set free, and unredeemed lands were returned to their original owners.
5. “Proclaim Liberty throughout the Land unto all the Inhabitants thereof” (Chapter 25:10).

## FIRST WJBS INTERNATIONAL CONFERENCE

*The first international conference of the World Jewish Bible Society, held in Jerusalem in the spring of 1973, brought together leaders from many countries and continents. It was our first opportunity in an official setting to receive reports on Bible study in the far flung places of Jewish settlement.*

*We bring here the reports of WIZO (Women's International Zionist Organization), the sister organization of Hadassah, operating outside the United States, and of the Bible Readers Union, the oldest Jewish federation of Bible readers, started in England by Rev. Joseph Halpern, the forerunner of the World Jewish Bible Society.*

### REPORT ON WIZO BIBLE ACTIVITIES

BY MRS. RUTH IZAAKSEN

It is in the Bible that we found our eternal ideas and values, those of vision of peace, love thy neighbour and others; but unfortunately the youth of our day seem to seek in other fields and not to find it in our own sources and resources. I believe that it is the duty of the woman and the mother first of all to learn the Bible herself and then to transmit it to her younger children from a tender age.

The role of a woman and her status in her family was always a central one in Judaism. I believe that status gives not only rights but more so, responsibility; and the responsibility of the Jewish mother and woman of our generation is to safeguard the continuity of the Jewish people by bringing up her children in the same spiritual way as our forefathers did, which kept us throughout as a people. The millions of Jewish children in the world who have no Jewish education are an extreme danger for our continuity and I do believe that it is the duty of women wherever they are, and as mothers, to safeguard as I said before and I stress it, the continuity of the Jewish people.

This is why we in Wizo put so much stress on our annual Bible day which is celebrated in our fifty federations. We work in fifty countries, except the United States where our sisters belong to Hadassah. We have about 1/4 million members in the world; 90,000 of them in Israel.

As I told you before, we are working in 50 federations — larger ones and smaller ones. We are working in South Africa, England, Spain, France,

Uruguay, Paraguay, Ecuador, Zaire — wherever we go there is a Wizo Federation and wherever there is a Wizo federation there is a Wizo Bible Day.

There is a big difference between the federations. Of course South Africa and England, for example, are very resourceful — they receive our material, and for the last two years we send them slides as well to accompany the material — we help them in preparing it. But the bigger federations are very resourceful and they don't need our help so much. For smaller federations, this is the event of the year. In some of the federations which I cannot mention for obvious reasons, some of them not far away geographically from us, they celebrate it almost in hiding because any Zionist work is not allowed.

In every country and every city where there are Bible Days much preparation is done — the whole community takes part in it; our embassies and consulates are always only too happy to help and to participate. All the rabbis, who are approached, come and speak about the themes that we suggest or add from their own experiences; and in many federations and countries Christians and priests are also invited to come and participate. In many countries it has become a cultural event where authors and artists take part and it has become one of the greatest events of any Jewish community in the world where there is a Wizo federation.

We send this material in four languages — English, French, Spanish and German. I will leave the brochure with you. I, as a sabra, tried for the last two brochures — you will see by the subjects that I chose, 'The Promised Land and Shivat Zion' to bring more Zionism to the Bible — I wanted to stress the inseparable links of Torat Yisrael, Am Yisrael and Eretz Yisrael,

Although we have done a lot and it is very important that women take upon themselves the study of the Bible, it is not enough. I think we should enlarge, we should deepen, we should develop and we should spread the Bible more and more. But most of all I would like to hope that the day will come when we can say that our members, most of them, will read the Bible in its original language — it gives so much pleasure and so much joy that sometimes I myself, when I read the translations of the four languages, I feel they miss a lot — I really wish that from this place will come a call that together with the Bible, wherever we are, Hebrew also should be part of Jewish, Zionist and Biblical education.



## REPORT ON THE BIBLE READERS UNION

BY REV. JOSEPH HALPERN

Our present reading is the 15th cycle since the Bible Reader's Union began on July 2nd, 1939, just six weeks before the outbreak of the Second World War, and our readings proved most relevant to the events to those terrible yet stirring years. Through our bulletin every month in all corners of the earth, we were indeed able, in the words of our Chapter, to strengthen feeble arms, steady tottering knees, proclaiming to the anxious: Be strong and fear not.

We read the Bible chapters consecutively and in the course of twenty two years we completed the 929 chapters of the Tenakh eight times. It was then that we first made the acquaintance of Haim Gevaryahu and learned of the founding of the World Jewish Bible Society. Because we wanted to fit in with their readings, we followed the readings of the 187 chapters of the Torah according to the weekly readings in the synagogue and the 742 chapters of the Books of the Prophets and Ketubim, the holy writings, added to the chapters of the Hebrew Bible. We started on Chapter One on Tuesday, October 3rd, 1961 — Simchat Torah, the festival of the rejoicing of the Torah for the Jews of the Diaspora. That was the origin of our starting with Joshua Chapter I, twelve years ago.

It was not however until we came to settle in Israel three years ago, in April 1970, that we applied ourselves seriously to integrate our readings with that of the World Jewish Bible Society. Here is not the place to describe the labours that went into the production of the first triennial reading calendar. This calendar, which appeared in October 1972 and started our 15th cycle, is now in your hands, and we believe that the apt weekly quotations and the additional material in 'Dor le Dor' about which Dr. Katzoff was speaking, are an inspiration to us all.

But, as the English proverb has it — based upon the Bible — there is a fly in the ointment. It seems wrong that the readings of the World Jewish Bible Society, coming from Jerusalem, should not be linked with the daily readings on the Israeli radio. We are negotiating with them in the hope that we can eventually coordinate our daily Bible readings.

We are also preparing a yearly diary, similar to the diary issued by the Bible Readers' Union for the year 5731, 1971, which can be carried about in the pocket; also display calendars for use in home, office and synagogue.

\*\*\*\*\*

## ABOUT BOOKS

*A TIME FOR LOVING*, by Herbert Tarr, Random House, New York, 1973, pp. 189.

It is surprising how much a skilled writer can compress in a short space. This book, in less than 200 pages, spans the life of Solomon and more that hints at the disintegration that set in after his death. It is a captivating love story as well as a historical romance, and it has inspired sermons and courses of study in Jewish circles in the U.S.A. One may call it a modern midrash. Midrash is one of the two main ways of understanding the Bible. The Rabbis speak of the *PaRaDiSe* of Biblical interpretation; *Peshat*, *Remes*, *Drash*, and *Sod*. The first is *peshat*, which explains the plain meaning of the words in their context. The other three can be comprehended in the word *Midrash*, which may be described as an imaginative understanding of the Bible, not bound by time or space. The Rabbis did it in olden times. And Herbert Tarr has succeeded in writing a modern midrash on the Song of Songs.

Briefly told, it is the story of an older man who falls in love with a young girl. The man is Solomon, and the girl is called Shulamith. The Song of Songs is a short book of 117 verses in eight chapters, about which scholars and critics have argued for centuries. Rabbi Jonathan in the Rabbinic Midrash on the Song of Songs solves the problem simply: "King Solomon wrote The Song of Songs, Proverbs, and Ecclesiastes, in that order.

For it is the way of the world. When a man is young, he composes songs of love. When he gets older, he expresses his wisdom in proverbs. When he grows old, he decries the futility of things". That is how Herbert Tarr starts, and proceeds to divide his book into seven sections entitled Solomon and Shulamith alternately. Why seven? Because the number seven is symbolic of the idea of wholeness and love.

The author uses all three books, and indeed much else in the Bible and midrash, with consummate skill. The Solomon we meet is the disillusioned, despairing king of the book of Ecclesiastes. Wealthy and wise, with every luxury and pleasure at his command, Solomon has lost the joy and meaning of life. Why? Because, concerned only with himself, with his own wisdom, with his own greatness, with his own enjoyment, he finds that life has no meaning at all. The Rabbis, in their wisdom, compare this to the difference between the Sea of Galilee and the Dead Sea. The one is a source of life, fish abounding in its waters, and grass growing on its banks. Because it not only receives the waters of the Jordan, but also gives them up. The Dead Sea is like its name. No fish can live in it and it is surrounded by barren scenery. Because it does not give, it only takes. And that is the way with human beings. If they give love, as well as take it, then they are truly alive.

That is what Solomon comes to learn in this book. And we learn a lot more: about the kingdom which Solomon had inherited from his father David; how he had tried to outshine his dead father with highways and chariot cities and the most magnificent of royal courts; how he had strayed from integrity and righteousness and had encouraged the worship of foreign deities; about the two contrasting characters, his foolish son Rehabam and his scheming demagogic favourite Jero-boam who turned against him. One of the most moving passages in the book is the

scene in the Temple which Solomon had built and to which he returned in his despair, to die.

And all this, and much more, based upon the love he felt for the artless village girl who had come to him to ask permission to marry the man she loves, against the wishes of her brothers. The reconstruction of the Song of Songs need not necessarily be true in fact. Nor much else in the book. But it is an imaginative re-writing of an ancient story which all who read will enjoy.

Joseph Halpern.

**WORLD JEWISH BIBLE SOCIETY**

**MEMBERSHIP (Tax deductible in USA) . . . \$ 10**

Membership Includes:

Triennial Tanakh Study Calendar

One-year subscription to Dor le-Dor

For Beth Mikra, Hebrew Quarterly . . . Add \$ 5

WORLD JEWISH BIBLE SOCIETY  
18 Abarbanel St., P.O.B. 7024  
Jerusalem, Israel

Remittance for membership is enclosed

Name . . . . .

Street . . . . .

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

Special Subscription for Synagogues and Organizations

Group memberships of six or more:

To a single address . . . . . \$ 5

Direct to homes of members \$ 6

תשל"ד שנה שנייה למחזור

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

תשל"ד שנה שנייה למחזור

JUNE

SU	2	Psalms 116	יב	ההלים קטו
MO	3	Psalms 117	יג	ההלים קיז
TU	4	Psalms 118	יד	ההלים קיח
WE	5	Psalms 119	טו	ההלים קיט
TH	6	Psalms 120	טז	ההלים קכ
FR	7	Psalms 121	יז	ההלים קכא
SA	8		יח	בהעלותך הפט' זכריה ב, יד

Numbers 10-11

לעיון: במדבר י-יא

המקנא אתה לי ומי יתן כל עם ה' נביאים כי יתן ה' את רוחו עליהם  
 Enviest thou for my sake? Would that all the Lord's people were prophets, and that the Lord would put his spirit upon them! (Nu. 11:29)

JUNE

SU	9	Psalms 122	יט	ההלים קכב
MO	10	Psalms 123	כ	ההלים קכג
TU	11	Psalms 124	כא	ההלים קכד
WE	12	Psalms 125	כב	ההלים קכה
TH	13	Psalms 126	כג	ההלים קכו
FR	14	Psalms 127	כד	ההלים קכז
SA	15		כה	שירת לד' הפט' ירמיה ב, א

Numbers 14

לעיון: במדבר יד

אם חפץ בנו ה' והביא אותנו אל הארץ הזאת ונתנה לנו ארץ אשר היא זבת חלב ודבש  
 If the Lord delight in us, then he will bring us into this land, and give it to us, a land which flows with milk and honey. (Nu. 14:8)

סיון

MAY

SU	19	Psalms 106	כז	ההלים קז
MO	20	Psalms 107	כח	יום שחרור ירושלים ההלים קח
TU	21	Psalms 108	כט	ההלים קח
WE	22	Psalms 109	א	ראש חודש ההלים קט
TH	23	Psalms 110	ב	ההלים קי
FR	24	Psalms 111	ג	ההלים קיא
SA	25		ד	במדבר הפט' הוי"ע ב, א

Numbers 3

לעיון: במדבר ג

עמך נדבות ביום חילך במדעי קודש מרחם משחר לך טל ילדתך  
 Thy people offered themselves willingly in the majesty of their holiness, on the day of the battle; when still the dew of thy youth was upon thee, fresh from the womb fo dawn. (Ps. 110:3)

MAY/JUNE

SU	26	Psalms 112	ה	ההלים קיב
MO	27	SHAVUOT Ruth 3	ו	שבועות רות ג
TU	28	SHAVUOT Ruth 4	ז	יום טוב שני בחול"ל רות ד
WE	29	Psalms 113	ח	ההלים קיג
TH	30	Psalms 114	ט	ההלים קיד
FR	31	Psalms 115	י	ההלים קטו
SA	1		יא	נשא הפט' שופטים יג, ב

Numbers 6

לעיון במדבר ו

מושיבי עקרת הבית אם תבנים שמחה הללוהו  
 He makes the barren woman to keep house, and be a joyful mother of children; Haleluya! (Ps. 113:9)

MAY

SU	5	Psalms 94	יג	ההלים צד
MO	6	Psalms 95	יד	ההלים צה
TU	7	Psalms 96	טו	ההלים צו
WE	8	Psalms 97	טז	ההלים צז
TH	9	Psalms 98	יז	ההלים צח
FR	10	Psalms 99	יח	ל"ג בשבט ההלים צט
SA	11		יט	אמור הפט' יחזקאל מד, טו

Leviticus 23

לעיון: ויקרא כג

וספרתם לכם מסמכות השבת מיום הביאתם את עומר התנופה שבע שבתות תמימות תהינה  
 And you shall count for yourselves from the morrow after the sabbath, from the day that you brought the 'Omer of the wave offering; seven complete sabbaths shall there be. (Lev. 23:15)

MAY

SU	12	Psalms 100	כ	ההלים ק
MO	13	Psalms 101	כא	ההלים קא
TU	14	Psalms 102	כב	ההלים קב
WE	15	Psalms 103	כג	ההלים קג
TH	16	Psalms 104	כד	ההלים קד
FR	17	Psalms 105	כה	ההלים קה
SA	18		כו	בחדש שבועות הפט' ירמיה טז, יט

Leviticus 25: 29 - 26: 2

לעיון: ויקרא כה, כט - כז, כ

וכי ימוך אחיך ופסח יזו עמך וחחוקת בו בר וחושב וחי עמך  
 And if thy brother grow poor, and his means fail with thee; then shalt thou relieve him: though he be a stranger or a sojourner; that he may live with thee. (Lev. 25:35)



1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

APRIL		ניסן/אייר	
SU	21 Psalms 82	כט	תהלים פכ
MO	22 Psalms 83	ל	ראש חודש תהלים פג
TU	23 Psalms 84	א	ראש חודש תהלים פד
WE	24 Psalms 85	ב	תהלים פה
TH	25 Psalms 86	ג	יום העצמאות תהלים פו
FR	26 Psalms 87	ד	תהלים פז
SA	27 Psalms 88	ה	תורית-מצורע הפטי מלכים ב' ז, ג
	Leviticus 13		לעיון: ויקרא יג

ולעיון יאמר איש ואיש יולד בה (הוא) יכוננה עלין  
 But of Ziyyon it shall be said, 'This and that man was  
 born in her; and the highest himself shall establish her.  
 (Ps. 87:3)

APRIL/MAY		אייר	
SU	28 Psalms 88	ו	תהלים פח
MO	29 Psalms 89	ז	תהלים פט
TU	30 Psalms 90	ח	תהלים צ
WE	1 Psalms 91	ט	תהלים צא
TH	2 Psalms 92	י	תהלים צב
FR	3 Psalms 93	יא	תהלים צג
SA	4 Psalms 94	יב	אחרי-מות קדושים הפטי' יחזקאל כב, א
	Leviticus 18		לעיון: ויקרא יח

ושמרתם את חוקותי ואת משפטי אשר יעשה אותם האדם  
 ויהי בכם  
 You shall therefore keep my statutes and my judgments,  
 which if a man do, he shall live in them. (Lev. 18:4)

תשל"ד שנה שנייה למחזור

APRIL		ניסן	
SU	7 PESAH Joshua 5	טו	פסח יהושע ה
MO	8 PESAH Song of Songs 5	טז	החיים יום טוב שני בחו"ל שיר השירים ה
TU	9 Song of Songs 6	יז	חוזים שיר השירים ו
WE	10 Psalms 74	יח	חוזים תהלים עד
TH	11 Psalms 75	יט	חוזים תהלים עה
FR	12 Psalms 76	כ	חוזים תהלים עו
SA	13 PESAH Exodus 15	כא	שבתי של פסח הפטי' שמואל ב' כב, א
			לעיון: שמות טו

אני לדודי ודודי לי הרונה בשושנים  
 I am my beloved's, and my beloved is mine, he feeds  
 among the lilies. (Song of Songs 6:3)

APRIL		ניסן	
SU	14 PESAH Isaiah 12	כב	אחרון של פסח בחו"ל ישעיה יב
MO	15 Psalms 77	כג	תהלים עו
TU	16 Psalms 78	כד	תהלים עא
WE	17 Psalms 79	כה	תהלים עב
TH	18 Psalms 80	כו	תהלים עג
FR	19 Psalms 81	כז	תהלים עד
SA	20 Psalms 82	כח	שבתי הפטי' שמאל ב' ג, א
	Leviticus 10		לעיון: ויקרא י

יון ושכר אל תשת אתה ובניך אתך בבואכם אל אוהל מועד  
 Do not drink wine or strong drink, thou nor thy sons  
 with thee, when you enter the Tent of Meeting. (Lev. 19:9)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

MARCH		ניסן	
SU	24 Psalms 62	א	ראש חודש תהלים סב
MO	25 Psalms 63	ב	תהלים סג
TU	26 Psalms 64	ג	תהלים סד
WE	27 Psalms 65	ד	תהלים סה
TH	28 Psalms 66	ה	תהלים סו
FR	29 Psalms 67	ו	תהלים סז
SA	30 Psalms 68	ז	ויקרא הפטי' ישעיה מג, כא
	Leviticus 4		לעיון: ויקרא ד

אלהים אלי אתה אשחרן צמאה לך ובשי כמה לך בשרי  
 בארץ צרה ועין בלי מים  
 O God, (thou art my God; earnestly I seek thee; my soul  
 thirsts for thee, my flesh longs for thee in a dry and thirsty  
 land, where no water is. (Ps. 63:2)

MARCH/APRIL		ניסן	
SU	31 Psalms 68	ח	תהלים סח
MO	1 Psalms 69	ט	תהלים סט
TU	2 Psalms 70	י	תהלים ע
WE	3 Psalms 71	יא	תהלים עא
TH	4 Psalms 72	יב	תהלים עב
FR	5 Psalms 73	יג	תהלים עג
SA	6 Psalms 74	יד	צו שבת הגדול הפטי' מלאכי ג, ד
	Leviticus 7		לעיון: ויקרא ז

אל תשליכני לעת זקנה ככלות כוחי אל העובי  
 Cast me not off in the time of old age; forsake me not  
 when my strength fails me. (Ps. 71:9)

דור לדור

DOR le-DOR

Vol. II, No. 3 (†)

Spring 1974

<b>The Day Ben Gurion Died</b>	<i>Zalman Shazar</i>	1
<b>Heart of Israel — City of Man</b>	<i>Abba Eban</i>	5
<b>Sparks from the Psalms</b>	<i>S.M. Lehrman</i>	10
<b>Notes on the Verse of the Week</b>		
<b>The Metaphors of the Vine and the Olive Tree</b>	<i>Yosef Kahaner</i>	15
<b>The Youth Corner — Our Bible Quiz on the Book of Psalms</b>		20
<b>Notes on the Verse of the Week</b>		
<b>My Beloved is Gone Down to his Garden</b>		
<b>to the Beds of Spices</b>	<i>Ben Zion Luria</i>	22
<b>The Jewish Way of Loving</b>	<i>Eliezer Livneh</i>	26
<b>Tribute to Yehezkel Kaufmann</b>	<i>C.W. Efrogmson</i>	31
<b>Yehezkel Kaufmann — An Evaluation</b>	<i>Menahem Haran</i>	33
<b>The Family Corner — The Book of Vayyiqra — Leviticus</b>		37
<b>First WJBS International Conference — Part II</b>		43
<b>About Books</b>		
<b>A Time for Loving by Herbert Tarr</b>	<i>Joseph Halpern</i>	46