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דור לדור

DOR^{LE}DOR

JOB AND FAUST
SOL LIPTZIN

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LOUIS KATZOFF

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JOB AND FAUST

BY SOL LIPTZIN

*Based on the daily readings of the Triennial Bible Reading
Calendar beginning on August 19*

The *Book of Job* and Goethe's *Faust* are classics of world literature and rank among the finest expressions of the human mind. Structural similarities between both have often been noted but the basic differences between the older work, a profound product of the Hebraic attitude toward life, and the more modern work, a profound product of the Occidental attitude, have rarely been stressed.

What are the structural similarities? Both classics begin with a Prologue in Heaven. In both the Heavenly Hosts present themselves before the Lord. Among them is also the Spirit of Negation, the sceptical, critical, contradictory force, God's shadow that God casts across the universe: Satan in the biblical version and Mephistopheles in Goethe's philosophical drama. Roaming about the earth and coming in contact with homo sapiens, the crown of creation, Satan and Mephistopheles have lost all respect for the human race and doubt whether even superior individuals such as Job or Faust would remain faithful Servants of God if severely tested. A wager is entered into by the Lord of the Universe and his dark adversary, the Lord insisting that a good human being, amidst all temporary aberrations, cannot be permanently deflected from the right path, while the Spirit of Negation doubts that even a Job or a Faust can survive testing if it is carried far enough.

The drama initiated in heaven is then enacted on earth and this forms the main content of both classics. In the end, after many ups-and-downs, God wins the wager. Job is rewarded for his steadfastness by being healed of his afflictions and by being restored to prosperity. Faust is snatched from the claws of the hellish emissaries and transported by angels to the Abode of the Blessed.

The basic differences between *Job* and *Faust*, despite structural similarities, are those that distinguish the Hebraic approach and Hebraic values from the

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Occidental approach and Occidental values. Job, but not Faust, is content to live out his life within the limitations set by God. He avoids evil and is blessed with health and riches. When both are taken from him, he does not abjure God and seek death, as his wife advises. He maintains his faith. He is prepared to accept suffering no less than joy. But what he will not countenance is injustice, what he does not understand is why he who led an apparently decent life has been singled out for so much pain, what he does demand of God is a reaffirmation that righteousness reigns on earth as in heaven. While his comforters insist that his afflictions are punishment for his sins, he insists on his guiltlessness. In the end, however, he submits to his tragic fate, not because he has been persuaded that he is indeed a sinner but because he has become convinced that neither he nor any other tri-dimensional creature can fathom the intent and the ways of the infinitely dimensional deity. He accepts his assigned place in the pattern of the universe on the basis of faith and trust rather than on the basis of logical reasoning. He thus vindicates God's faith in him as in Abraham before him and in the descendants of Israel down the millennia after him.

Faust, on the other hand, is not content to stay within the limits set for the human species by the divine creator. Nor does he care whether a just or unjust moral order permeates the universe. He tries to break out into unexplored dimensions of reality. His will to experience knows no bounds. Heaven and hell do not affright him. Forever striving, he does not shun wrongdoing, seduction, murder. Striving is for him an end in itself and not a means toward an ideally envisaged objective. "Wer immer strebend sich bemüht, den können wir erlösen" — in these words Goethe saw the key to Faust's salvation.

In entering into the contract with Mephistopheles, Faust therefore exchanges a life of contemplation, the life of a scholar, for one of restless activity. He seeks self-realization, intensification of his sensations, rather than forgetfulness of self and immersion in a goal beyond self.

If Job is tested by suffering, Faust is tested by joy, by being tempted with sensual pleasures and earthly satisfactions ranging from drunkenness in Auerbach's Cellar and love in the arms of Gretchen to power in the Emperor's realm and dominion over a magnificent estate of his own. Passion and reason war in the breast of Faust while Job steers clear of passionate involvement and strains toward universal justice. Passion leads Faust to sin and crime, and reason is perverted by him into a refined instrument to gratify his desires. Up to the end Faust countenances pillage and destruction to gain his end, to convert sand dunes into a flourishing estate as far as his eye can reach. He does not possess the moral sensitivity of Job, he does not really care as does Job whether righteousness or unrighteousness rules the universe. His ideal is the

Viking, Germanic ideal upon which a Christian superstructure of redemption through love has been grafted.

The Germans have prided themselves as being Faustian and have appropriated as their own Faustian ideology and Faustian characteristics. The German Brockhaus dictionary defined Faustian as "zu immer neuem Erleben drängend, niemals satt-zufrieden." According to Goethe, this insatiable aggressive dynamism is desirable and yet it must lead to damnation unless it is tamed by the Eternal Feminine — das ewig Weibliche — and buttressed by God's grace and Christian love. Hence, in the end the heavens are opened to admit the ever aspiring individual, despite all his errors and guilt, because of the saintly, forgiving Gretchen, whose tragic fate on earth stemmed from his seducing her under the tutelage of Mephistopheles. Faust is indeed in need of Christian forgiveness in order to escape damnation and to attain salvation in heaven, whereas Job is restored to renewed desirable existence on earth because there is justice in the terrestrial realm.

If the people in the heart of Europe often refer to themselves as the people of Faust, the Jews may rightly claim to be the people of Job, the sufferer who clings to his God, aware that amidst almost unbearable loss and bodily torture, he has not been cast off by the Lord of Justice, the righter of wrongs, the creator of a universe in which truth overtops falsehood and morality reigns supreme.

'But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die' (Genesis 2:17)

Good and evil are words that cut the world in half.
Soon we think with our words
and our world becomes pieces.

Life and death are separate pieces
because here too
we have made two words
from one peace.

The Greeks believed in balance,
but balance is not God
for balance only means that the pieces are of equal weight.
The pieces are the apple of illusion.
To bite the illusion is to know death.

From the pen of Noah benShea

THE BURDEN OF JOB'S LONELINESS

*Based on Job 19, Reading for September 9 in The Triennial
Bible Reading Calendar*

BY BEN ZION LURIA

Many are Job's complaints both against his friends and family, especially against God who appeared to have wronged him and punished him who was innocent of evil-doing. The thoughts to be found in this sixth speech of Job are numerous and deep. We shall limit our discussion to the attitude of his family and friends towards him after bitter misfortune befell him.

In verse 9, Job begins with a complaint against the change which occurred in his status: God deprived me of honor and removed the crown of my head. Let us recall that, in the opening chapter, Job is portrayed as an innocent and honorable man who feared God and avoided evil ways. Evidently he was also a man of high position and good reputation, a leader of his tribe or the elder of a renowned household who commanded great respect. His sickness and the concomitant isolation which was imposed upon him deprived him of his honorable position. He was forced to remain outside the camp, on a heap of ashes. Moreover, his loneliness is more degrading and painful than the affliction of boils on his body. For thus Job is removed from society and from his admirers. Thus he pours out his bitter spirit: My acquaintances have become strangers to me . . . and my friends have forgotten me (Job 19:13-14).

Similar expressions on the part of a man afflicted with sickness, who is thus left to himself, are to be found in the Book of Psalms. A reading of Psalms, chapter 88, leads us to imagine that the man who prays to God when he is "regarded as one who has descended the pit" (Ps. 88:5) is none other than Job himself complaining, "Thou hast kept as a distance my friends from me" (Ps. 88:9) and concluding with the words, "Thou hast kept from me lover and friend; my acquaintances are in darkness" (Ps. 88:19) — that is to say, his friends appear to dwell in a dark zone, for he cannot see them. He is all alone.

Because of his utter loneliness, Job's anger mounts. Whereas in his earlier (second) speech he complains, "My brothers failed me as a (dried up) wadi" (Job 6:15), thus accusing them of estrangement and keeping away from him, now he accuses God himself: "He kept my friends far from me" (Job 19:12), as if God himself were guilty of the treachery.

In antiquity, society was very cruel toward lepers and those afflicted with boils. They appeared to be incurable and were consequently outcasts, receiving no care. Society sought to be rid of them and to keep them out

of sight. Thus, taking into consideration the position of the elder of the family in the patriarchal society of antiquity, Job's misfortune takes on huge proportions, and his fall is steep indeed. All he can see about him is estrangement and treachery.

Job, the master of his household, whose will constitutes law, sees his worth eroding and his word unheeded. His slaves pay no attention to him; they even regard him as a stranger.

Job has thus one claim: Why this alienation and estrangement round about him. No one listens to his sighs, not even his wife and brothers. All have come to reject him, even to despise him. The young too mock him when he turns his back. In the past he had friends who were his confidants, with whom he spoke heart to heart. Now they have abandoned him, and he is despised by them because of the affliction which has disfigured him.

Man is by nature a social creature, and loneliness is harder to bear than the worst sickness. Job's sixth speech gives expression to this wretched human condition.

Translated by Solomon D. Goldfarb



JERUSALEM IN THE BIBLE

BY SHMUEL ABRAMSKI

In the first three articles in this series we read about the beginnings of Jerusalem, how it became the City of David and how it grew in importance during Solomon's reign. This chapter deals with the fluctuating development of the city during the Divided Kingdom up through the time of Hezekiah.

AFTER THE DIVISION OF THE KINGDOM

After the division of the Kingdom (ca. 930 B.C.E.), Jerusalem decreased in importance as an influential capital city of the East. And there is no doubt that it did not develop any further but continued in the rhythm of the times of David and Solomon. Its fortifications and surrounding wall as well as the treasures of the Temple were a source of glory to the kingdom and city. Yet it had not become, as is evident from written sources, a metropolis to which the merchants of Tyre and the pedlars of Arabia thronged, as in Solomon's days. Priests and Levites, loyal to King Rehoboam, who had been expelled from the Kingdom of Israel, now came to David's city. It was they who lent to Solomon's Temple continuity in religious ritual and even, perhaps, a broad, legitimate all-embracing royal element, despite the fact that Jerusalem was now the capital only of the reduced Kingdom of Judea, which was cut off from the traffic-communications between the powerful kingdoms. Of them, we read in II Chronicles 11:17: "So they strengthened the Kingdom of Judah, and made Rehoboam the son of Solomon strong for three years; for they walked three years in the way of David and Solomon."

A great danger threatened Jerusalem in the days of Rehoboam when Shishak, King of Egypt, invaded Judah: "And he took the fortified cities which pertained to Judah, and came unto Jerusalem" (*ibid.* 12:4). Pharaoh, however, was content with plundering the treasures of the Temple and the royal palace, taking all away (I Kings 14:26). Jerusalem, though, was not destroyed, and is not mentioned at all in the Shishak inscription which lists those Israelite cities which the Egyptians invaded.

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IDOLATRY REMOVED FROM JERUSALEM

The purification of Jerusalem from idolators began in the days of King Asa and was completed in the reign of his son Jehoshaphat. In the time of Jehoshaphat, Jerusalem had become the center for the army which had been organized anew throughout Judah. Jehoshaphat also set up in the capital a high court, whose function was not merely to arbitrate disputes, but also to instruct the judges and people of other cities in legal procedures. Heading this court were two personalities: one was "the chief priest in all matters of the Lord," the other was "the ruler of the house of Judah, in all the King's matters" (II Chron. 19:11). This was a kind of double authority in matters of faith and government. It would appear that Jerusalem served at that time as a center of law and learning, which the priests and Levites disseminated among the cities of Judah (*ibid.* 17:7-12).

JERUSALEM STRENGTHENED BY BUILDING OF TOWERS.

It is difficult to learn how the ties between Judah and Israel in the days of Jehoshaphat influenced the material civilization of the capital. It would seem, however, that, in the course of time, idolatry flourished. In Jerusalem, as in Samaria, a temple was established for Baal, with altars and images, and a priest to minister before him (II Kings 11:18). It was during the reign of Jehoash that the cult of Baal was eradicated from the city, the Temple service replacing it and a place of honour assigned to the priests who performed holy functions and served the authority of the kingdom. It was Uzziah, one of the most powerful kings of Judah, who fortified the royal city: "Moreover, Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the Turning, and fortified them" (II Chron. 26:9). This refers to buildings within the city limits, and perhaps to the extension of the boundaries. He also placed there new weapons: "And he made in Jerusalem engines, invented by skillful men, to be on the towers and upon the corners, wherewith to shoot arrows and great stones" (*ibid.* 26:15). Jotham, his son, continued the construction projects: "He built the upper gate of the house of the Lord, and on the wall of Ophel he built much" (*ibid.* 27:3).

The reign of Ahaz was a low period for Jerusalem. Both the King of Israel and the King of Aram besieged it, and only subjugation to the King of Assyria could bring salvation, a subjugation which was not only political, but which was also expressed in the realms of faith and ritual. The King commanded Uriah the priest to build an altar in the city of Judah on the pattern of the pagan altar in Damascus, on which to offer burnt-offerings and meal-offerings, opposite the Temple of the Lord (II Kings 16:9-16).

IN THE DAYS OF HEZEKIAH

The Judean capital did not recover from the idolators' ritual until King Hezekiah restored the service of the God of Israel; it seems, not only in the ceremonial sense but also in the purification of the faith too, in line with its prophetic conception. It was at that time that the prophet Isaiah, son of Amoz, was active in Judah. He spoke of various concepts of Jerusalem as he saw it at various times, in its multiple and contradictory character; on the one hand: "the faithful city, full of justice, in which righteousness lodged", "the city of justice, the faithful city", and on the other hand, "a harlot", the center of falsehood, the city of murderers. "Thy princes are rebellious and companions of thieves; every one loveth bribes, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. 1:21-23). Isaiah's prophecy reflects that the city of his day had developed, but although it was saturated with luxuries, the rulers still thought it necessary to fortify it in the face of an enemy: "And ye numbered the houses of Jerusalem, and ye broke down the houses to fortify the wall; ye made also a basin between the two walls for the water of the old pool" (Isa. 22:10-11). However, the prophet's principal claim is that belief in the God of Israel ensures the defense of the City of David.

THE SILOAM POOL

A change in the status of the royal city took place at the end of the 8th century B.C.E. when, during the reign of King Hezekiah, as in the days of David and Solomon, the city once again became the main center of royal activity. During the rebellion against Sennacherib, King of Assyria, the King fortified the capital, repaired the breach in the wall dating from his father Ahaz's reign, erected towers and assembled an army inside Jerusalem.

During Hezekiah's reign a tunnel was dug that drew the waters of the Gihon into the city. The King blocked the upper source of Gihon so that its water would flow into Jerusalem through the tunnel. This ensured the water supply of the capital in times of siege (II Kings 20:20; II Chron. 32:2-4, 30).

The success of this project is described in the Siloam inscriptions, written in Hebrew, engraved on the wall of the tunnel and discovered in the last century. The inscription records how the excavators worked in opposite directions and how they met at the midpoint of the tunnel. They dug each, as it were, facing the other: "axe upon axe, until the water flowed from its source to the pool, a distance of 1,200 cubits." The tunnel was dug very tortuously because of the nature of the rock. They had to choose rock that was neither too hard nor too soft, lest it fall on the heads of those who dug. The

length of the tunnel was 513 metres; its direct line was 320 metres. The tunnel led to the pool called by the Arabs to this day al-Bracha. From here, the water flowed to other pools inside the city too.

ASSYRIA'S ARMY ATTACKS FROM MOUNT SCOPUS

Jerusalem at that period faced destruction. The Assyrian army approached, destroying Judean cities, and reached the gates of Jerusalem. Sennacherib called the King of Judah, "Hezekiah the Judean", boasting about him: "I have locked him up in the heart of Jerusalem, his royal city, as is a bird in a cage; I have set up fortresses around him."

Apparently, Sennacherib's armies approached from the south, from the lowland of Judea and the Lachish region. Isaiah's prophecy describes the march of Assyria's forces into Jerusalem from the north, meaning the army of Sennacherib. But the question remains whether this is indeed the same as the march against Jerusalem mentioned in Kings and in the Sennacherib inscription.

Did the Assyrians make a simultaneous attack from north and south? Perhaps we are thinking of quite another march made by the same King into Judah and its capital.

Be that as it may, this prophecy testifies to the danger threatening the City of David in the reign of King Hezekiah. Isaiah dramatically describes the surprise attack of the foreign army, the march which inspired terror, the panic which seized Judea and the miraculous deliverance: "He is come to Aiath, he is passed through Migron; at Michmas he layeth up his baggage; they are gone over the pass; they have taken up their lodging at Geba; Ramah trembleth; Gibeath-Shaul is fled. Cry thou with a shrill voice, O daughter of Gallim! Madmenah is in mad flight; the inhabitants of Gebim flee to cover" (Isa. 10:28-31).

Although not all the places enumerated in this chapter are known to us, the general route is clear. The foreign army came from Mount Ephraim by way of Shechem, south to Bethel, then to Mount Scopus. Their march took in these places: Michmas, Geba, Ramah, Gibeath Shaul (Tel-el Pol, about 4.5 kilometers north of Jerusalem) and Anathoth the birth place of the prophet Jeremiah. The army marched from north to south and turned eastward casting confusion among the local inhabitants. It reached Nob (perhaps in the vicinity of the Hadassah Hospital on Mount Scopus), advanced along the ridge from Mount Scopus to the Mount of Olives, and stood threatening Jerusalem: "This very day shall he halt at Nob, shaking his hand at the mount of the daughter of Zion, the hill of Jerusalem" (Isa. 10:32).

JERUSALEM IS SAVED

Jerusalem was saved. It would appear that there were two causes for the retreat of the Assyrians: a) Conflicts within Sennacherib's kingdom, which ended in his murder (II Kings 19:7, 37). These conflicts actually broke out a few years after the siege of Jerusalem; but possibly during Sennacherib's siege of Jerusalem too there was tension in the Assyrian king's court, although there is no documentation of this; b) An epidemic broke out among the army camped at the entrance to Jerusalem. The Bible (II Kings 19:35) tells us: "And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand; and when men arose early in the morning, behold, they were all dead corpses." The Greek historian Herodotus records that field mice invaded Sennacherib's camp during his war with Egypt and gnawed the soldiers' weapons to the extent that they were compelled to flee the next day. Perhaps reference to the disaster suffered by Sennacherib at the mountains of Jerusalem is included in Herodotus' account.

We must not lose sight of the fact that Jerusalem withstood the siege thanks to Isaiah's great influence. Jerusalem, saved from the hands of Sennacherib, symbolized in Isaiah's prophecy that there would be a Day of Judgement, which would be revealed suddenly: "For I will defend this city to save it, for Mine own sake, and for My servant David's sake" (*ibid.* 19:34).

To be continued

*And he came unto his father, and said: 'My father'; and he said:
'Here am I; who art thou, my son?' (Genesis 27:18)*

When I call out, I know myself to be a child, to need my father. And, my father knows me to be his child.

Still, I do not limit him with a name; for although a child creates a father as much as a father creates a child — to create is not to define, to limit.

Likewise, when the father answers, he answers with a question — '*who art thou, my son?*' He knows me for his son, but who his son is or will be is the gift each father gives his child. A gift that he helps the child to open over time by being there when called, with a question!

It is this conversation of questions that paints fathers in the eyes of sons.

From the pen of Noah benShea

NOTES ON THE VERSE OF THE WEEK

TRIENNIAL BIBLE READING CALENDAR

By S. JOSHUA KOHN

LET EVERYTHING PRAISE THE LORD

Week of July 7, 1974

JULY

תמוז

SU	7	Psalms 146	צום שבעה עשר בתמוז תהלים קמו	יז
MO	8	Psalms 147	תהלים קמו	יח
TU	9	Psalms 148	תהלים קמח	יט
WE	10	Psalms 149	תהלים קמט	כ
TH	11	Psalms 150	תהלים קנ	כא
FR	12	Proverbs 1	משלי א	כב
SA	13		פנחס הפט' ירמיה א, א	כג
		Numbers 28	לעיון: במדבר כח	

הללוהו בצלצלי שמע הללוהו בצלצלי תרועה: כל הנשמה

תהלל יה הללויה

Praise him upon sounding cymbals; praise him upon
loud clashing cymbals. Let everything that has breath
praise the Lord, Haleluya! (Ps. 150:6)

The essential service (avoda) of the Temple was the sacrificial system — the regular morning and evening sacrifices. There was also the trimming of the candles and the burning of the incense on the golden altar. On the New Moon, Sabbaths and Holy Days additional sacrifices were offered. At the beginning of the harvest, the Omer was brought to the Temple on the second day of Passover, and on Shavuot the (Bikurim) first fruits were offered to the Kohen. Every week the twelve loaves of bread were placed in two rows on the **שלחן** — the Table of the Show-Bread.

The "avoda", the sacrificial service, in the minds of the Jew and in the literature of the Bible and the Talmud, seems to have overshadowed the main and permanent contributions of the Temple. These were the prayers and

Rabbi Kohn, now residing in Jerusalem, was the spiritual leader of Utica, New York, and Trenton, New Jersey. He is the author of *The Jewish Community of Utica, 1847-1948* and *The Synagogue in Jewish Life*. He has written as well for the *Jewish Quarterly Review* on historical Jewish personalities and families in the United States.

prayer services that at first accompanied the sacrifices and were later transferred to the communities outside of the Temple. These prayers helped immensely the development of the synagogue and its liturgy. The second great contribution was the music that was prevalent in the Temple in connection with the prayers as well as on occasions of thanksgiving during public celebrations of national events such as a great victory over invading forces or the pilgrim processions to the Temple.

We read that during the First Temple (I Chronicles 23:30), in addition to the sacrificial service, it was customary for the Levites to sing every morning and evening thanksgiving and praises to the Lord to the accompaniment of "lyres with harps, and with cymbals" (I Chronicles 25:1; II Chronicles 29:25). This custom was continued during the Second Temple which developed an elaborate musical repertoire. This is illustrated in today's recitation of the daily Psalm at the end of the morning (Shacharit) service, the very Psalms which were sung by the Levites in the Temple.

It has been said, "that in all the Holy Writings God speaks to man but in the Book of Psalms the soul of man speaks to God". Speaking to God, expressing one's thoughts and feelings, is best done in musical terms and in poetry. It is more pleasant to express joy in words accompanied by lyrical music; the feeling of sorrow or devastation in mournful notes, or public exultation of a great national event with joyful instrumental music.

These two contributions of the Temple — namely, prayers and music — bequeathed to the synagogue, are best illustrated in the Book of Psalms. Of the one hundred and fifty Psalms, more than ninety are found in our Siddur that are recited during regular synagogue services and on various home occasions. The very Psalms illustrate also the range of music developed in the Temple. Many of the Psalms are introduced by technical musical terms such as "mizmor", which means that the poem was sung by a choir or by an individual accompanied by musical instrument. Fifty-seven psalms are captioned with the term "mizmor" and, in most cases, are followed by the name of the author, like "mizmor l'David" or "mizmor l'Asaph."

The term "lamnazeah" introducing the psalm refers to the director of the Levitical choir in the responsive singing or the soloist in connection with the choir, or even the throng of people. There are approximately forty-six such references. Many of the psalms are in connection with the pilgrim groups marching to Jerusalem, to the Temple for celebrations, especially of the Three Pilgrim Festivals, — Pesach, Shavuot and Sukkot. There are fifteen such psalms (121-134) designated specifically as "shir hama'alot", the song of ascents.

The term "sela" which occurs frequently at the end of a stanza or even a

verse is a technical musical term denoting accentuation or raising the voice at the end of the song.

It is also of significance to note that eleven musical instruments are mentioned in the final psalm of the Book of Psalms.

The destruction of the Temple in 70 C.E. was considered a national calamity and in solemn commemoration instrumental music was banned in the synagogue. But vocal music could not be stifled. The Temple-centered music came to an end but the synagogue opened a new period of development in prayer and music.

The institution of the Temple was commonplace among the great nations with which Israel came in contact, especially the Egyptians, Babylonians, Greeks and Romans. They had their elaborate musical festivals, incantations to the gods, worship of idolatry and heathenism. But it was the Temple in Jerusalem that put its eternal stamp on the ethical import of the sacrificial system and handed down this great spiritual legacy to the synagogue in the form of prayer and music.

THIRTY THOUSAND YOUTH PARTICIPATE IN BIBLE CONTEST IN U.S.A.

Over 30,000 students took part in the many local Bible contests throughout the United States, according to Dr. E. Gannes, Director of the American Section of the Department for Education and Culture of the World Zionist Organization. Israel Back, Director of the U.S.A. Bible Contest, described the various forms the Bible contest takes, depending on the type of school attended by the students. Two of the contests are conducted in Hebrew, since they draw the participants from intensive all-day and afternoon Hebrew schools, while two other contests are held in English. In all, 650 schools are represented in these contests.

Seven winners of the national contest represent the U.S.A. at the International Youth Bible Contest, held annually on Israel Independence Day in Jerusalem. At the time of publication, the U.S.A. representatives had not been announced as yet. The autumn number will carry the names of all the international contestants, representing nineteen or twenty nations.

"Though the Bible contest reflects only the sporting side of Bible study," stated Dr. Gannes, "the love of Torah is manifested by the growing number of Jewish students who take upon themselves additional study in reading special books of the Bible in order to be part of this world wide effort of knowing better the Book of Books. We were especially proud of the American winners of the 1973 International Contest who took the top three positions, which is a tribute to the zeal of the American contingent in this unified cultural event of world Jewish youth."

NOTES ON THE VERSE OF THE WEEK

TRIENNIAL BIBLE READING CALENDAR

BY HAIM GEVARYAHU

THEME: WHO WAS THE TEACHER IN BIBLICAL DAYS?

Week of August 4, 1974

AUGUST

מנחם אב

SU	4	Proverbs 19
MO	5	Proverbs 20
TU	6	Proverbs 21
WE	7	Proverbs 22
TH	8	Proverbs 23
FR	9	Proverbs 24
SA	10	

טז	משלי יט
יז	משלי כ
יח	משלי כא
יט	משלי כב
כ	משלי כג
כא	משלי כד
כב	עקב הפט' ישעיה מט, יד
	לעיון: דברים ט

Deuteronomy 9

גם במעלליו יתגבר נער אם זך ואם ישר מעלו

Even a child is known by his doings, whether his work be pure, and whether it be right. (Prov. 20:11)

The Book of Proverbs is a book on Education. The experience of the ancient sages was garnered for advice on how to rear the child and develop him into a wise and moral human being. That they were cognizant of psychological aspects of growth is evident from our verse, "Even a child is known by his doings" (Prov. 20:11). The question we would like to raise in this instance, who was the teacher of the child according to the author of Proverbs?

A SCHOOL FOR WRITING

Some scholars are of the opinion that the Book of Proverbs represents a textbook for students of an ancient Israelite scribal school, perhaps a school for upper classes. An analogy for such a school would be the many writing schools prevalent in ancient Egypt about which we know from numerous sources. A Biblical folklore reference to a scribal school may be evident as well from the verses in Isaiah: And the vision of all this has become unto you like the words of a sealed book, which men give to someone able to read, saying, 'Read this, please', whereupon he replies, 'I cannot, for it is sealed'.

NOTES ON THE VERSE OF THE WEEK

Triennial Bible Reading Calendar

By HAIM GEVARYAHU

THEME: A PERFECT WIFE

Week of August 18, 1974

AUGUST:			מנחם אב/אלול	
SU	18	Proverbs 31	ל ראש חודש משלי לא	א
MO	19	Job 1	א ראש חודש איוב א	ב
TU	20	Job 2	ב איוב ב	ג
WE	21	Job 3	ג איוב ג	ד
TH	22	Job 4	ד איוב ד	ה
FR	23	Job 5	ה איוב ה	ו
SA	24		ו שופטים הפט' ישעיה נא, יב	
		Deuteronomy 19	לעיון : דברים יט	

אשת חיל מי ימצא ורחוק ממנינים מכרה

Who can find a woman of worth? for her price is far
above rubies. (Prov. 31:10)

The Biblical ideal of womanhood, as reflected in the earliest chapters of Genesis, is twofold: to be the partner of her husband in procreation (Gen. 1:28) and to be a helpmate to her husband (Gen 2:18). On the former, it is evident that the Bible glorifies the fertility of the wife. On the latter, the concluding section (ch. 31) of the Book of Proverbs epitomizes the perfect wife in her role as presiding guide and guardian of the home.

THE AIM OF THE COMPILER OF PROVERBS

What was the aim of the author of Proverbs in concluding his book on Wisdom with his aleph-beth acrostic of the woman of valor? Various interpretations are given by the scholars. It could be a description of the ideal woman, or of the ideal wife and mother. Some think that this was written as a text for a girls' school where manners were taught and instruction given on becoming an ideal bride. And there is a school of thought that this was a superscription of the compiler in giving credit to his wife — a dedication of his

book, as it were — for enabling him to write it since she took care of all the household matters, leaving him free to “take his seat among the elders of the land” and “to be respected at the city gates” (v. 23).

WOMAN IN THE BOOK OF PROVERBS

Womanhood is mentioned often in the Book of Proverbs, both complimentary and not. At times she appears as a seducer, to be avoided at the peril of pain and shame (5:1–14; 6:24–35). Foolish women are described sarcastically, regardless of their physical beauty: As a golden ring in the snout of a pig, so is an attractive woman who lacks discretion (11:22). Contentious women are singled out for derision: The steady dripping of a gutter on a rainy day and a scolding woman are alike (27:15).

The author is not oblivious of woman's faults, but he is especially cognizant of woman's talents and virtues. A wise and industrious woman is especially glorified. She is a crown to her husband — *אשת חיל עטרת בעלה* (12:4), getting him honor — *אשת חן תתמך כבוד*. Houses and riches are the inheritance of fathers, but a prudent wife is a gift of God (19:14). He who finds a wife finds happiness and receives a mark of favor from the Almighty (18:22).*

Marital bliss is pictured in the physical joy between husband and wife, an exclusive joy, not to be shared with others. In chapter 5 where the author warns against the snares of the loose-living woman, he romanticizes true love in lawful conjugal mutuality:

Drink the water from your cistern, and fresh water from your own well.
Do not let your fountains flow to waste elsewhere
nor your streams in the public streets.
Let them be for yourself alone,
not for strangers at the same time.
Let your fountain be blessed;
and find joy with the wife of your youth,
fair as a hind, graceful as a fawn.
Let hers be the company you keep,
hers the breasts that ever fill you with delight,
hers the love that ever holds you captive.

* The sages were so struck by the similarity of the word “to find” that they distinguished a happy from an unhappy marriage in the change of the form from *מצא* to *מוצא*, basing it on this verse in Proverbs depicting the happy marriage — *מ צ א אשה מצא טוב* — “Who finds a wife finds a great good” (Prov. 18:22) and on the verse in Ecclesiastes, ... *מוצא אני מר ממות את האשה* — “I find woman more bitter than death” (Ecclesiastes 7:26).

Why be seduced, my son, by an alien woman,
and fondle the breast of a woman who is a stranger?
For the eyes of God observe a man's ways
and survey all his paths.

Proverbs 5:15-21

WISDOM PERSONIFIED IS THE WOMAN

Is it not significant that whenever Wisdom is personified in the Book of Proverbs, it is the woman who speaks? Wisdom calls aloud in the streets, she raises her voice in the public squares (1:21). Does not Wisdom call and Understanding lift up her voice? (8:1). Say unto Wisdom: 'Thou art my sister' (7:4).

From the lips of woman come the words of prudence, truth and kindness, It is almost as though she were the exclusive source of such wisdom.

O men! I am calling to you:
my cry goes out to the sons of men.
Listen, I have serious things to tell you;
from my lips come honest words.
My mouth proclaims the truth;
wickedness is hateful to my lips.
All the words I say are right,
nothing twisted in them, nothing false.
I, Wisdom, dwell with prudence
and find out knowledge in lucidity of thought.
Good advice and sound judgment belong to me;
I am understanding; power is mine.

Proverbs 8:4-14

THE ESHET HAYIL

The good wife is defined in chapter 31 in terms of her role as "home economist". Initiative, inventive ingenuity and industry characterize her life as a far-sighted manager. She gets up while it is dark to prepare the food for her household. Her lamp does not go out at night, and her hands are set to the distaff (v. 19) and her fingers to the spindle (v. 19), doing her work with eager hands (v. 13). Busy with her wool and flax, she has no fear of the snow and the cold (v. 21), for her household will be warmly clothed: She is clothed in strength and dignity, she can laugh at the days to come (v. 25), for she keeps good watch on the conduct of her household; there is no bread of idleness for her (v. 27).

She is wise and she is generous: When she opens her mouth, she does so wisely; on her tongue is kindly instruction (v. 26). She holds out her hand

to the poor, she opens her arms to the needy (v. 20). Her personal self-realization is assured by her eagerness for the name and reputation of her husband and family (v. 23). No wonder that her children call her blessed and her works tell her praises at the city gates.

Her children rise up and call her blessed,
her husband, too, sings her praises:
'Many women have done valiantly,
but you surpass them all!'
Grace is deceitful, and beauty is vain,
but a woman who fears the Lord,
she shall be praised.
Give her of the fruit of her hands,
and let her works praise her at the city gates.
Proverbs 31:28-31

ESHET HAYIL AND THE SHABBAT

The Jewish worshipper chants the Lekha Dodi in the synagogue on Friday evening welcoming the Sabbath Bride with the words composed by the Kabbalist, Solomon Alkabetz, in the sixteenth century:

Come in peace, and come in joy,
Thou who art thy bridegroom's pride
Come, O bride, and shed thy grace
O'er the faithful chosen race;
Come, O bride! Come, O bride!
לכה דודי לקראת כלה פני שבת נקבלה.
Lekhah Dodi, come to meet the bride, O bridegroom,
Let us welcome the presence of the Sabbath.

As he returns home after the service, the father and his household sing Shalom Aleikhem, welcoming the angels of peace who come from on high and carry with them the blessings of the Sabbath into the home. Then, the husband turns to his wife and sings to her the song of endearment of Eshet Hayil, praising the virtues of the perfect wife.

In this sanctified setting of the Sabbath table, the Sabbath candles, the two Sabbath Hallot, the Kiddush cups and wine — and with the children gathered near the parents, the husband serenades his wife in the gentle words of chapter 31, renewing and deepening the love and the unity in the family. The Sabbath dinner is not just a meal. It is a sanctification of life, wherein the wife-mother plays a major role in the beauty of the home.

Translated from the Hebrew by Louis Katzoff

SOURCES ON THE HISTORY OF TORAH READING

BY LOUIS KATZOFF

This is the fifth in a series of notes on the history of Torah reading. We shall discuss the variations in the number of Torah portions read on week days and on other days such as holidays and fast days. The sources in the original text and their interpretations form a lesson in Talmudic literature.

THREE OR FOUR READINGS

On Mondays and Thursdays, as well as on Shabbat Minḥa, only three portions are read in the Torah. This is the minimum number of readings at any time. However, the number goes up as we move to other days which, for one reason or another, have more significance. (See further for the number of readings on the festivals, Yom Kippur and the Sabbath.)

A general principle is offered by the Mishna which appears to be the reason for an additional fourth reading on Rosh Ḥodesh and Ḥol Hamoed, to wit: Since additional Musaf prayers (מוסף) are recited on both these days, a fourth reading is added. The Mishna parenthetically remarks that, though the Musaf is read on festivals as well, the rule applies only to Rosh Ḥodesh and to Ḥol Hamoed with regard to a fourth reading.

From the Mishna we learn that the reason for the distinction between week days (three readings) and Rosh Ḥodesh and Ḥol Hamoed (four readings) is that the additional prayers of Musaf necessitate an additional Torah reading. But it seems that the Gemara has quite a different reason for this distinction. The Gemara establishes the distinction on the principle of stoppage of work. This principle was arrived at in the course of discussion concerning the number of

Tractate Megillah 21a

Mishna

בשני וחמישי בשבת במנחה
קורין שלשה, אין פוחתין מהן
ואין מוסיפין עליהם ואין
מפטירין בנביא... בראשי
חדשים ובחולו של מועד
קורין ארבעה, אין פוחתין
מהן ואין מוסיפין עליהן
ואין מפטירין בנביא... זה
הכלל כל שיש בו מוסף
ואינו יום טוב קורין ארבעה.

On Mondays, Thursdays and on Shabbat at Minḥa, three come up to the Torah to read, neither more nor less, nor is a Haftarah read from a prophet... On Rosh Ḥodesh and on Ḥol Hamoed four read, neither more nor less, and there is no Haftarah from a prophet... This is the general rule: On any day which has a Musaf but is not a festival, four read from the Torah.

readings on a fast-day, such as Tisha Be-av (not Yom Kippur). How many readings should there be on fastdays, asks the Gemara. Shall we say that on Rosh Hodesh and Hol Hamoed, when an additional offering (קרבן מוסף) was brought to the Temple, a fourth aliyah was added in the Torah reading, which is not the case on a fast-day? Or shall we argue that a fast-day should have a fourth reading since there is an additional prayer (ענוה) inserted in the Shemone Esre?

At first the Gemara tried to deduce from the text of the Mishna that, by particularizing the four readings on Rosh Hodesh and Hol Hamoed, the fast-days are excluded and would have only three readings. However, by the same reasoning, the particularization of three readings on weekdays by the Mishna would lead us to exclude the fast-day, which would thus have four readings. Since from the style of the Mishna text we can derive both inferences which contradict each other, the evidence from that source is inconclusive.

THREE READINGS ON FAST DAYS

The Gemara brings another source which establishes conclusively that only three Torah portions are read on fast days — and that, on the basis of work delay. People work on fast days and an additional reading leads to a work hindrance. Work is reduced or suspended on Rosh Hodesh and Hol Hamoed, which leaves more time for an additional reading. This is given as a “general rule” (זה הכלל) by the Gemara.

Though the Gemara “settles the question” about the fast-day, Rav Ashi is not satisfied. The “general rule” (זה הכלל) of the Mishna that the Musaf determines the addition of the fourth aliyah on Rosh Hodesh and Hol Hamoed contradicts the “general rule” of “work

Megillah 22a

איבעיא להו: תענית צבור בכמה? ראש חודש ומועד דאיכא קרבן מוסף ארבעה אכל הכא דליכא קרבן לא. או דילמא הכא נמי איכא מוסף תפלה?

Megillah 22a

ח"ש בראשי חדשים ובחולו של מועד קורין ארבעה. הא בתענית צבור שלשה; אימא רישא: בשני ובחמישי ובשבת במנחה קורין שלשה. הא בתענית צבור ארבעה. אלא מהא ליכא למישמע מינה.

Megillah 22b

ח"ש זה הכלל: כל שיש בו ביטול מלאכה כגון תענית צבור ותשעה באב קורין שלשה. ושאין בו ביטול מלאכה לעם כגון ראשי חדשים וחולו של מועד קורין ארבעה. שמע מינה.

אמר רב אשי והא אנן לא חנן הכי: זה הכלל כל יום שיש בו מוסף ואינו יום טוב קורין ארבעה.

hindrance". This difficulty is resolved by the Gemara in a revised interpretation of the "general rule". The Mishna does not mean to give a restrictive "general rule" but rather a "general principle" which explains why the festivals, Yom Kippur and the Sabbath have each an additional reading. For every additional distinguishing mark, there is an additional Torah portion (aliyah). Hence, on Rosh Hodesh and Hōl Hamoed, when there is an additional Temple offering, four persons are called to the Torah; on festivals, when work is forbidden also, five aliyot are called up. Yom Kippur and the Sabbath have special marks of severity for violations and therefore have six and seven readings respectively.

סימנא בעלמא יהיב... נקוט
 היא כללא בידך: כל דטפי
 ליה מילתא מחבריה, טפי
 ליה גברא יתירא, הילכך
 בר"ח ומועד דאיכא קרבן
 מוסף קורין ארבעה; ביו"ט
 דאסור בעשיית מלאכה
 חמשה; ביו"כ דענוש כרת
 ששה; שבת דאיכא איסור
 סקילה שבעה.

CONCLUSIONS

- a) Three portions, the minimal number, are read on Mondays and Thursdays because they are work days.
- b) Three portions are read on fast-days — for the the same reason.
- c) Four portions are read on Rosh Hodesh and Hōl Hamoed because there is an added element, the musaf.
- d) An element is added each time on festivals, Yom Kippur and Sabbaths, leading to five, six and seven aliyot respectively.
- e) On Mondays and Thursdays, Rosh Hodesh and Hōl Hamoed, only the prescribed number of aliyot are read, no more, no less; also, no Haftarah is added.

THE FAMILY CORNER

THE BOOK OF BEMIDBAR — NUMBERS

BY PHILIP L. LIPIS AND LOUIS KATZOFF

Since our Dor le-Dor appears only four times during the year, we are presenting in this issue the books of Numbers and Deuteronomy, which complete the cycle of the Pentateuch for the year 5734. Our emphasis this year has been on questions suitable for very young children, ages four to eight. Though we have endeavored to direct the content to the interests of this age level, we cannot be certain that the questions and answers will exactly fit this group, and we would welcome your letters telling of your success and problems in communicating with your children, the very young or a bit older. The older children in the family, especially the youth, can be called upon to lead the discussions for their younger brothers and sisters in some of the questions. Above all, try to phrase the questions and answers to meet the comprehension level of your young children. Next year we shall focus the questions toward children eight to fourteen, and in the following year toward youth of high school age.

Turn to page 32 for the answers. Transliterated names of Sidrot, persons and places follow the new Koren editions of the Tenakh.

BEMIDBAR

May 25, 1974

The Torah (J.P.S. Edition) pp. 241–250

Hertz Pentateuch pp. 568–580

1. Why is this book called Numbers?
2. The census was not taken for the entire population. Which section was counted?
3. What was the total number of adult males?
4. Which were the largest and smallest tribes?
5. What was the difference between the largest and smallest tribes?

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The Torah (J.P.S. Edition) pp. 250-260

Hertz Pentateuch pp. 586-601

1. In the previous Sidra, a census was taken of all the tribes but not of the tribe of Levi. At the beginning of our Sidra, a census is taken of this tribe, according to its three main families. Which was the largest family, and which the smallest?
2. The total number of the Levites counted in the census was 8,580. In the previous Sidra, we found that the smallest tribe had nearly four times that many. Could it be that the tribe of Levi was that much smaller?
3. Who were Qehat, Gershon and Merari?
4. These three Levite families served in the Sanctuary, each family having its specific functions. Which tasks were assigned to each family?
5. Why did the Levites start their service in the Tabernacle as late as age thirty and retire as early as age fifty?

BEHA'ALOTEKHA

June 8, 1974

The Torah (J.P.S. Edition) pp. 260-269

Hertz Pentateuch pp. 605-619

1. The opening passage of the Sidra tells of the way to light the Menorah. How many candlesticks did the Tabernacle Menorah have?
2. Examine your mother's candlestick. Would you say that it is made of one piece, or is it made of sections which are put together? How was the Tabernacle Menorah made?
3. Look again at your mother's candlestick. Do the lights go straight up or do they turn toward the center stem? How were the lights of the Tabernacle Menorah directed?
4. Why, do you think, were Moses and Aaron commanded to turn the wicks toward the center? Was it because in this way the Menorah would seem to give out one combined blaze of light, thus increasing the illumination? Or perhaps, by turning them inward, the lights would not be diffuse and thus give less light?
5. What is the main difference between the Temple Menorah and our Hanukkah Menorah?

SHELAḤ

June 15, 1974

The Torah (J.P.S. Edition) pp. 269–277

Hertz Pentateuch pp. 623–634

1. How would you explain the colors of white and blue in the Hebrew flag?
2. What ritual objects are worn today based on the Biblical passage (15:37–41) concerning צִיצִית? And what are they called in Hebrew?
3. Where in our prayerbook do we have the Parsha (15:37–41) of Tzitzit?
4. Why is the Tzitzit kissed when the Shema is recited in the morning Shacharit service, but not in the evening Maariv service?
5. What main symbol does the Tallit represent today?

QORAH

June 22, 1974

The Torah (J.P.S. Edition) pp. 277–283

Hertz Pentateuch pp. 639–648

1. In this Sidra we read about a revolt of Qorah against the leaders Moses and Aaron. Who was Qorah?
2. Who was Aaron?
3. What trait in Qorah stirred him to revolt?
4. What honors did Aaron have that prompted Qorah to challenge Moses and Aaron?
5. How did the crisis end?

HUQQAT

June 29, 1974

The Torah (J.P.S. Edition) pp. 283–289

Hertz Pentateuch pp. 652–664

1. Why didn't the Israelites, except Joshua and Caleb, enter the Promised Land?
2. Why didn't Moses enter the Promised Land?
3. What was wrong about Moses' action when he struck the rock for water?
4. But what was so wrong about striking the rock? Wasn't Moses given exactly this method to extract water in an earlier incident of lack of drinking water (Exodus 16:7)?
5. What popular modern Hebrew song is connected with this story?

The Torah (J.P.S. Edition) pp. 289-297

Hertz Pentateuch pp. 669-682

Funny things happen in this Sidra. You would think that we are in the world of Alice in Wonderland. There are three characters in this play: The donkey, the soothsayer and the angel. Let us follow the sequence of the strange happenings. Bil'am (Balaam) the soothsayer, after some hesitation and ambivalence, accepts the invitation of the king of Moab to curse the Israelites. But he does not know what he is in for, before he gets to see the camp of the Israelites. Let us see.

1. As Bil'am is riding on his donkey, with his two servants alongside, the donkey catches sight of the angel of the Lord standing in the way, with drawn sword in hand. What does the donkey do, and what happens?
2. Now the angel stations himself in a narrow lane between the vineyards, with a fence on either side, and again stands in their way. What happens?
3. Once more the angel of the Lord moves forward and stations himself on a spot so narrow that there is no room to swerve right or left. What does the donkey do now, and how does Bil'am react?
4. Now we come to the crisis in the story. What happens?
5. And so we find the soothsayer coming and facing the Israelite camp for the purpose of cursing, but instead stays to praise the people of Israel. One of his statements was so impressively complimentary that it was incorporated into our Siddur and is the opening verse of the service. What is this statement?

PINEHAS

July 13, 1974

The Torah (J.P.S. Edition) pp. 297-307

Hertz Pentateuch pp. 686-698

1. In this Sidra all the major holidays are mentioned. See how many you can remember.
2. What are the three major festivals?
3. To which of the festivals does the holiday of Simchat Torah belong?
4. Which two holidays do we observe today that are not mentioned in this chapter?
5. Why are Hanukkah and Purim called minor holidays?

1. How do we know from the Bible that a person must keep his promise?
2. Is a child held liable for promises he cannot keep?
3. What is a vow, both positive vow and negative vow?
4. Should you tell your mother and dad when you have made a promise or pledge?
5. Is there a difference between when a boy becomes liable for vows taken and when a girl does?



THE BOOK OF DEVARIM — DEUTERONOMY

DEVARIM (Shabbat Hazon)

July 27, 1974

The Torah (J.P.S. Edition) pp. 323-330

Hertz Pentateuch pp. 736-749

1. Why did Moses make his longest speeches when he was 120 years old and not earlier?
2. Remembering what Jacob said to his children near the end of his life, what do you think Moses said at the end of his farewell address?
3. How would an old man start a last message to his followers? With what did Moses begin his address?
4. Would it be natural for a man in his final speech to give advice as he relates the history, and perhaps to express as well some criticism of his people?
5. Though Moses expressed some critical observations about his people, was his address encouraging and optimistic, or the reverse?

VA'ETHANNAN (Shabbat Nahamu)

August 3, 1974

The Torah (J.P.S. Edition) pp. 330-338

Hertz Pentateuch pp. 755-776

Since the most important passage — the Shema — of the Siddur is found in our Sidra, we shall focus on these verses, 6:4-9.

1. What is the first and most important statement in this passage?
2. Why should we and how can we love our God with all our heart, with all our soul and with all our might?
3. Which words or ideas are meant by the verse: And these words, which I command thee, shall be upon thy heart.

VA'ETHANNAN (SHABBAT NAHAMU) continued

4. How can we observe the Mitzvah of "talking of them when thou liest down and when thou risest up"?
5. Where is this passage of the Shema found at the entrance of our home?

'EQEV

August 10, 1974

We learn the Mitzvah of reciting Grace after the meal — ברכת המזון — from the verse in our Sidra: And thou shalt eat and be satisfied, and bless the Lord thy God for the good land which He hath given them" (8:10). Let us focus our attention on the contents of the ברכת המזון. (Parents are advised to read the passages of the Grace as they are referred to in the questions and answers.)

The Torah (J.P.S. Edition) pp. 338-346

Hertz Pentateuch pp. 780-793

1. The first blessing begins and ends with ברוך אתה ה'. It contains the basic reason for reciting the ברכת המזון. What would you want to say after having a good meal? What is the reason given in the first blessing?
2. The second blessing contains two paragraphs, ending with the ברוך אתה ה'. Since it ties in the Grace with the verse in our Sidra, what would this passage likely be emphasizing?
3. The third blessing also contains two paragraphs, ending with the ברוך אתה ה'. This time we ask God for something. What would you ask, and what does this passage ask?
4. The fourth blessing opens with ברוך אתה ה' but has no concluding blessing. We thank God for many other things and pray for other blessings to be bestowed upon us. What are some of the other blessings you would ask for, and what does this long paragraph ask?
5. One prayer in the ברכת המזון is for our parents. Can you spot it and recite it?

RE'E

August 17, 1974

The Torah (J.P.S. Edition) pp. 247-356

Hertz Pentateuch pp. 799-818

1. When you are up before a choice of doing the kind thing or the unkind thing, are you forced to do the one or the other, or is the choice your own?
2. Are there rewards for the right choice?
3. How can you be helped to make the right choice?
4. Can you spot an example in our Sidra of kindness in the matter of tithing?
5. Can you spot another example of kindness with regard to the poor?

SHOFETIM

August 24, 1974

The Torah (J.P.S. Edition) pp. 356–363

Hertz Pentateuch pp. 820–835

1. Why do we need judges?
2. What kind of a person should a judge be?
3. In ancient Israel, kings ruled the people. What kind of a person should a king be?
4. In ancient Israel, there were also prophets who preached to the people. What kind of a person should a prophet be?
5. The Sidra gives some laws about judges, kings and prophets. What about the priests — כהנים — and the Levites? What was their place in the community of ancient Israel?

KI-TEZE

August 31, 1974

The Torah (J.P.S. Edition) pp. 363–370

Hertz Pentateuch pp. 840–857

1. If you should see your neighbor's pet lost somewhere far away from its home, what would you do? Why?
2. Suppose you saw a licensed dog whining outside your home, cold and drenched in the rain, but since you do not know its owner, what would you do? Why?
3. On your way home, you see a child's sweater on the street and you recognize it as your classmate's. What would you do? Why?
4. If you should see an elderly lady weighed down by the groceries she is carrying from the store, what would you do? Why?
5. Would you be responsible to carry the bundles for her if she gives them all to you but carries nothing herself?

KI-TAVO

September 7, 1974

The Torah (J.P.S. Edition) pp. 370–379

Hertz Pentateuch pp. 859–873

1. Why does the Bible tell the farmer he should offer up his first fruits to the Temple?
2. Which of the first fruits were brought, and why?
3. What was the nature of the ceremonies that went along with the first fruit offerings?
4. "A wandering Aramean was my father..." Does this phrase remind you of the main ceremony connected with Pesach?
5. How did the book that we read at the Pesach Seder get the name Haggadah?

NIZZAVIM

September 14, 1974

The Torah (J.P.S. Edition) pp. 379-382

Hertz Pentateuch pp. 878-883

1. In the twilight hours of his life, Moses addresses the people, reminding them of the eternal covenant with God into which they entered at Sinai. Which sections of the people did he assemble to give this important message?
2. Did Moses include the children among those he addressed?
3. Why would Moses include the children? Were they mature enough to understand?
4. Since the Torah was given a long time ago, to the people alive then, are you bound by what Moses said to the people at the assemblage?
5. How can you and I reaffirm personally this covenant?

VAYYELEKH (Shabbat Shuva)

September 21, 1974

The Torah (J.P.S. Edition) pp. 382-384

Hertz Pentateuch pp. 887-891

1. Until what age did Moses live?
2. Do people live that long today?
3. Who would become the leader of Israel after Moses?
4. Was Moses too sick or too weak to carry on when he handed over the leadership to Joshua?
5. Will the people be weakened because they will not have Moses as leader?

HA'AZINU

September 28, 1974

The Torah (J.P.S. Edition) pp. 384-389

Hertz Pentateuch pp. 896-903

1. In language of rare eloquence and with a poetic style that soars, Moses calls heaven and earth to witness the truths of the lessons he lays before his people before he crosses over to the Great Beyond. Why does Moses call upon heaven and earth to be witnesses to the charge he places upon the people?
2. Why is Moses' teaching compared to rain and dew, light rain and showers?
3. What lessons of history does Moses try to teach in the poem of our Sidra?
4. How do we know that the past (our history) can teach us about our closeness to God?
5. Why is God's loving care compared to that of the eagle?

VEZOT HABBERAKHA (Simchat Torah)

October 8, 1974 — in Israel; October 9 — outside of Israel

The Torah (J.P.S. Edition) pp. 389–393

Hertz Pentateuch pp. 909–917

1. Why is this Sidra read most often on a day other than Saturday?
2. Why is this Sidra read on Simchat Torah?
3. Do you notice above that the Sidra is read on October 8 in Israel and on October 9 outside of Israel? How come?
4. How many Sifre Torah are taken from the ark for the procession of the Torahs — הקפות — on Simchat Torah?
5. How many Sifre Torah are read on Simchat Torah?



ANSWERS TO THE BOOK OF BEMIDBAR — NUMBERS

BEMIDBAR

1. The book opens with a census of the Israelites in the desert, and numbers play a big part in the Sidra.
2. Only those of military age, those twenty years and older.
3. In 1:46, we find the total count of male adults: 603,550.
4. Judah (1:26–27); Menashe (1:34–35).
5. Subtract Menashe's total (32,200) from Judah's (74,600). In other words, the tribe of Judah was more than twice the size of Menashe. As the largest tribe, has this any bearing on the subsequent position of Judah in later history?

NASO

1. Family of Merari: 3,200
Family of Qehat: 2,750
Family of Gershon: 2,630
2. Note that in the census taken of the tribes, recorded in the Sidra Bemidbar, every male above the age of twenty was counted. However, in our Sidra the census was taken only of the males from age 30 to age 50 among the Levites. This would account for the great difference in the numbers.
3. They were the three sons of Levi, the third of the twelve sons of the Patriarch Jacob.
4. The sons of Qehat were in charge of caring for the most sacred objects of the Sanctuary, such as the ark, the Table, the Menorah, the Parochet, and the special utensils used in the ritual of the offerings (4:4–14).

The sons of Gershon carried the cloths, all the hanging material and coverings of the Tabernacle (4:21-28).

The sons of Merari were in charge of transporting the heavy and solid parts of the Tabernacle. Since they had the heaviest burden, they had the use of wagons (4:29-33; also 7:8). So did the family of Gershon have wagons, but less (7:7). However, the family of Qehat, who carried the holiest objects, bore them upon their shoulders (7:10).

5. The work of the Levites in the Tabernacle was specialized and entailed at times difficult physical tasks. In one instance we are told that the Levites began their service at age thirty (4:3) and in a later chapter we learn that they started at age twenty five (8:24). This discrepancy is resolved by the Rabbis (Tractate Hulin 24a) in that the Levites served an apprenticeship of five years, from age twenty five to thirty. (Interestingly, the Talmud derives from this that an apprentice who shows no promise in five years will never do.) A man reaches full strength and maturity by age thirty, according to Pirke Avot. However, as Rashi points out (4:2), physical strength wanes at age fifty, which was the year of retirement for the Levites.

BEHA'ALOTEKHA

1. The Menorah of the Tabernacle had seven candlesticks.
2. The Menorah of the Tabernacle was hammered out of one piece. "Now this is how the lampstand was made: it was hammered work of gold, hammered from base to petal" (8:4).
3. The verse (8:2) reads: "When you light the lamps, the seven lamps shall give light in front of the candlestick." Rashi interprets this to mean that the wicks of the three candles on each side were turned in toward the central candle.
4. Hertz, on 8:2, quotes the Talmud that the Menorah gave out one combined blaze of light over against the central shaft of the candelbrum itself. Rashi gives a reason for the inward direction of the lights, to wit, "so that no one should say that God needs the light."
5. The Temple Menorah had seven candlesticks. The Hanukkah Menorah has eight candlesticks, plus a shamash, making it nine.

SHELAH

1. The ancient Israelites were bidden to make fringes — ציצית — on the corners of their garments, and to attach a thread of blue to the fringe at each corner (15:28).

2. The Tallit — טלית — is worn during prayer. The Arb'a Kenafot — ארבע כנפות — is the folk name (in Yiddish — Arba Kanfes) given to the garment worn under the outer shirt. In both instances, they contain the fringes — ציצית — which comply with the Biblical law of Tzitzit.
3. The third paragraph of the Shema, both in the Shacharit and in the Maariv service.
4. Note that the verse (15:39) reads: "And it shall be unto you for a fringe, *that ye may look upon it*, and remember all the commandments of the Lord, and do them." Literally, the phrase וראיתם means "and you shall see it." In the darkness of the night, one cannot see the Tzitzit. The Rabbis deduced from this phrase that the mitzvah of kissing the ציצית is reserved for worship during daylight.
5. Just as the American flag is the symbol of loyalty to the U.S.A., so is the Tallit a symbol of identification with our duties to God.

QORAH

1. Qorah was the cousin of Moses and Aaron.
2. Aaron was the brother of Moses.
3. It was due to jealousy. Qorah thought that he deserved the mantle of leadership that was bestowed upon Aaron.
4. Aaron was the High Priest — כהן גדול — a position of leadership next to that of Moses. Qorah was envious of his cousin in that position.
5. Interpret chapter 16 and the destruction of Qorah and his band of followers according to the comprehension level of the child.

HUQQAT

1. The answer is found in the episode of the Spies, read two weeks earlier in the Sidra of Shelah. The cowardice and murmurings with which the Israelites received the report of the Spies showed that they were unfit for the challenge of a new land (Reread chs. 13 and 14 for the details.)
2. The exclusion of Moses from the Promised Land is connected with the episode of the striking of the rock by Moses (20:7-13).
3. Moses had the opportunity to sanctify God's name in a great miracle by bringing forth water from a rock in the presence of the entire congregation of Israel. When he gathered the Israelites before the rock, he spoke rebukingly to them. "Hear now, you rebels, are we to bring you forth water out of this rock?" (20:10). He then struck the rock with his rod in the same mood of anger, which was unbecoming of a great leader. Now, God punishes the great leader for even a minor offense, and in this instance,

VA'ETHANNAN

1. שמע ישראל ה' אלהינו ה' אחד — Hear, O Israel, the Lord our God, the Lord is One. It sums up the teaching of the first and second of the Ten Commandments. (Try to interpret the Unity of God within the child's understanding; see Hertz's comments on 6:4.)
2. Elicit the responses of the children to this question. (You may wish to use Hertz's comments on 6:5 as background material.)
3. "These words" refer to the teachings of the Torah, especially the references in this passage. See Hertz's comments on 6:6.
4. We recite the Shema every morning and evening. (It is the parents' duty to teach the Shema to their children and to recite it with them until they learn it by heart. The young child should especially be encouraged to recite this passage at bed time.)
5. This passage is part of the content of the parchment in the Mezuzah, to fulfill the verse: And thou shalt write them upon the door-posts of thy house and upon thy gates (6:9).

'EQEV

1. The first blessing gives the essence of the Grace — thanksgiving for the food partaken. It should be emphasized that our thankfulness is rooted in our recognition that God feeds the whole world with lovingkindness and tender mercy: "Blessed art thou, O Lord, who givest food to all."
2. Note that our verse (8:10) contains the mitzvah of thanking God for the food and for the good land which He gave Israel. Our verse is the conclusion of the Biblical passage which holds forth the promise of the good land, containing the blessing of its seven special products in its fruitfulness (8:7-10).
3. This portion begins with "Have mercy." We implore God's pity on the Jewish people, Israel and Jerusalem, the seat of the kingdom of the house of David. In addition, a very touching personal appeal is made that "we shall not be in need of gifts or loans of others but receive the blessings of God's helping hand which is full, open, holy and ample."
4. We ask for loving-kindness, mercy, deliverance, prosperity, consolation, sustenance, life, peace and all good. A number of supplications follow, each with the introductory words הרחמן הוא — May the All-merciful ... These should be reviewed for their lofty and universal aspirations as well as for their personal longings.
5. הרחמן הוא: May the All-merciful bless my honored father, my teacher, the master of this house, and my honored mother, my teacher, the mother of this house, them, their household, their children and all that is theirs... even thus may God bless all of us together and let us say, Amen.

RE'E

1. Judaism states that man has free choice. "Everything is in the hand of Heaven, except fear of Heaven," say the Rabbis, underscoring this doctrine of free choice.
2. But Judaism sets up rewards for the right choice. This is clearly pointed up in the opening verses of our Sidra (11:26-28).
3. To help you in making the right choices, you can call upon your parents to guide you and you can study Torah to find the right answers to moral questions. (Give examples, if possible).
4. Review the laws of tithing (14:22-29) and the interpretations by Hertz. In the first instance (14:22-27), the tithe that is to be taken up to the Sanctuary is to be shared with other Israelites in Jerusalem. This is called the Second Tithe — מעשר שני. This is to be offered in addition to the First Tithe — מעשר ראשון — which is given to the Levite.
5. In chapter 15, the Torah emphasizes the duty of helping one's needy neighbor (15:7-11). But it goes one step further. Not only is the person obligated to help his brother in need, but the loan is automatically canceled in the Year of Shemittah (15:2). This law was modified by the great sage, Hillel, who enacted the procedure of Prosbul whereby the year of release — שמיטה — did not affect debts that had been given over to the Court before the seventh year set in. (See Hertz's comment on 15:2.)

SHOFETIM

1. Discuss the need for an ordered civil government. Give examples of everyday life, if possible, where there is chaos in place of order.
2. See 16:18-20 and Hertz's comments as background material for your discussion within the comprehension of the children.
3. The Torah sets up rules for the correct behavior of a king so that he should not consider himself above the law. He should especially have a copy of the Torah, which would guide him in his daily life. See 17:14-20 and Hertz's comments.
4. Interpret the place of the prophet — within the child's comprehension — using as background material the section of 18:9-22, with the comments by Hertz.
5. The function of the Kohen and Levite was to serve in the Sanctuary. In our Sidra they are given additional functions in matters of teaching and judging (17:8-14). Since they served in the Temple, they were to receive their keep through Temple offerings and tithes, but were not to be allotted land (18:1-8).

KI-TEZE

- 1-5. Allowing for free and full discussion, see if you can get additional light on the questions by referring to verses 22:1-4.

KI-TAVO

1. Never to forget that the blessings of the field come from God. Of course, the farmer must plant the seed, water the soil and show care and constant concern. But if God hadn't stuffed the earth with what is needed to nourish the seed, all the loving care shown by the farmer would not help. Man needs God to put the raw materials in the earth, and God needs man to cultivate the soil to make things grow. Man should show he knows he depends upon God and His goodness, and he is grateful for His mercies.
2. The seven products named in Deuteronomy 8:8, namely, wheat, barley, fruits of the vine, figs, pomegranates, olives and honey. These were the fruits for which the Holy Land was particularly famous.
3. Read Hertz's footnote on 26:11 for a beautiful and touching account as described in the Mishnah.
4. Indeed; the verses 26:5-8 were incorporated in the Pesach Haggadah, as a running Midrash of the phrases contained therein. You may wish to read the passage in the Haggadah.
5. When the farmer brought his first fruits to the Temple, he made a declaration of thankfulness in the presence of the Kohen, which started with these words: I profess this day unto the Lord thy God — הַגִּדְתִּי ה'יָיִם. The name הַגִּדָּה, which means to tell or profess, is taken from this phrase. The name also comes from the phrase: וְהַגִּדְתָּ לְבִנְךָ (Ex. 13:8).

NIZZAVIM

1. "You are standing this day, all of you, before the Lord your God — your tribal heads, your elders and your officials, all the men of Israel" (29:9).
2. Indeed, for the following verse continues, "Your children, your wives..." (29:10).
3. The children were the most important segment of the population for whom the Torah was given at Mount Sinai. A beautiful Midrash tells of how God asked Israel for surety that they would keep the covenant. The people offered the patriarchs Abraham, Isaac and Jacob as guarantors, but they were rejected. Then Israel offered their Prophets and then their righteous Rulers, but they too were unacceptable. It was only when they offered their children as sureties for their faith in the covenant, did God accept Israel.

4. "I make this covenant, with its sanctions, not with you alone, but both with those who are standing here with us this day before the Lord our God and with those who are not with us here this day" (29:13-14). This includes all of us, in all generations after Moses, as well as those who heard his words directly.
5. We are called upon, each one of us, to reaffirm God's covenant with Israel, through personal commitment to study of Torah and to fulfillment of its mitzvot. (Your very discussion of the Sidra at your family table is a reaffirmation of the covenant.)

VAYYELEKH

1. Moses lived to the age of 120 (31:2). Ever since then, 120 has been regarded as the perfect age. When a person celebrates a birthday, it is customary to offer the wish: "May you live to 120 years" — עד מאה ועשרים שנה.
2. It is an unheard of happening. While the human life span has been greatly extended in this century, the average life span remains in the early seventies.
3. Joshua, who had served his master faithfully all his life and had been trained for leadership.
4. No. The Bible says, "his eye was not dimmed (he did not need glasses), and his energy was not lessened" (34:7) when he died. But with the people ready to cross the Jordan River and the decree that he die in the desert unchanged, Moses' time had come.
5. No, because God will guide Joshua in the struggles that are to come (31:3-8).

HA'AZINU

1. Men come and go. Nations appear on the stage of history and disappear. Heaven and Earth, on the other hand, remain forever, and so the words are to have the testimony of witnesses who will always be.
2. Rain and dew fall on plants and refresh and revive them. So will the words of Moses comfort and stir hope in the hearts of his people in addition to warning them against acts of folly.
3. God chose Israel from among all other nations and Israel came to belong to God in a special way. His special concern for Israel is clear from the protection He gave His people by watching over them in their wanderings through the wilderness. Without that care, they would have perished.
4. "Remember the days of old, consider the years of ages past; ask your father, he will inform you; elders, they will tell you" (32:7). "For the portion of the Lord is His people Israel, Jacob the lot of His inheritance" (32:9).

5. Because an eagle can outfly any other bird, hence it carries its young on its wings, not in its claws as other birds do. Other birds are afraid that another bird may fly above it and snatch its young away if they carried them on their wings. But the eagle has no such fear. It fears only the arrow of the hunter. By carrying its young on its wings, it says in effect, better that the arrow should strike me rather than my young. In this way does Moses describe the self-sacrificing, loving care of God for His people.

VETZOT HABBERAKHA

1. This Sidra is read on Simchat Torah, which most often comes on a week-day.
2. The final portion of the Humash is read on Simchat Torah, which denotes the joy of the Torah. Immediately after completing the last chapter of the scroll, another scroll is taken and the first chapter of Genesis is read therefrom. Simchat Torah is the link in the unending cycles of Torah readings.
3. Shemini Atzeret and Simchat Torah are observed on the same day in Israel but on two days elsewhere.
4. All the Sifre Torah that are in the synagogue are taken for the procession — הקפות.
5. Three: the Sidra, Vezot Habberakha, concluding the Torah; the first chapter of Bereshith, thus beginning the reading all over again; and the Maftir portion from the Book of Bemidbar.



חזק חזק ונתחזק

According to Jewish custom, the completion of any of the Five Books of the Torah is marked in the synagogue by the congregation exclaiming חזק חזק ונתחזק — Be strong, be strong, and let us strengthen one another. Be strong to continue reading and studying the Torah and to carry out the teaching contained in it.

The Massoretic Notes state the number of verses in the whole Pentateuch to be 5,845.

FIRST WJBS INTERNATIONAL CONFERENCE

BETH HATENAKH

BY ISRAEL GOLDSTEIN

This is the third installment of reports presented at the First International Conference of the World Jewish Bible Society held in the spring of 1973. We bring here the report on the Beth Hatenakh by Dr. Israel Goldstein, Chairman of the Council of the Beth Hatenakh, and on Dor le-Dor by Dr. Louis Katzoff, Editor of Dor le-Dor and Vice Chairman of the World Jewish Bible Society.

Like all of you, I feel the sense of privilege in being part of the First World Jewish Bible Conference of our Society. We are meeting not only to learn Torah but to promote the cause of Torah. We believe that the spread of the knowledge of our Bible is a contribution not only to the Jewish people but to the world civilization, which to a large degree is based on our Bible.

Coming from the American background, may I for a moment dwell on the place of the Bible in American civilization. The Pilgrim Fathers who came to the new continent in 1620 brought with them not only a Bible culture with stress on the Old Testament, but a considerable knowledge of the Hebrew language. I have in my library a Tenakh printed in Antwerp in 1573 which was brought to the New World by one of the Pilgrim Fathers who came on the Mayflower in 1620. It is in tiny print and unpunctuated, indicating that its owner was quite at home in the Hebrew Text. It was handed down in that family from generation to generation. The descendant who owned it, in the middle of the 19th century, wrote an English poem on the flyleaf which contains these lines: "Why go to the polluted waters of translation, instead

of the pure fountains of inspiration?" Even where the Old Testament was not studied in Hebrew, its culture in English was a powerful factor in the life of the founders of the American civilization, even as it has been and continues to be in English civilization and, indeed, in world civilization.

Needless to say, our Bible could not have meant to any people what it has meant to the Jewish people. The late Professor Solomon Schechter put the matter aptly when he once wrote: Our grandmothers and grandfathers who read the psalms and had a good cry over them understood them better than all the professors. Once, long ago, when I had more time to study and during the subsequent years, though absorbed in Zionist public service, I made a study of the Book of Job, one of the most difficult books of the Bible. In this study I took occasion to compare modern Christian exegesis, like that of Budde, Delitsch, Dillmann, Wellhausen and others with the medieval Jewish commentators. I found that, except for the fact that the moderns had the knowledge of archaeological studies and the knowledge of cognate languages, when it came to the basic interpretation of the

texts, what Goethe once said is irrefutably true, namely, that love is the key to understanding.

How appropriate it is that the World Bible Conference of Jews, professional scholars and laymen, should be held in the Bible land, in Jerusalem its capital, and during the 25th anniversary of Medinat Yisrael. It should be left to Biblical scholars to comment on the progress that has been made in Bible study in Israel during the years of Israel's statehood, partly as a result of archaeological studies. But one does not have to be a scholar in order to acclaim the coincidence that more than any one man, responsible for the establishment of Medinat Yisrael, is the man who more than anyone has given a push to Bible study as a layman's pursuit, David Ben Gurion, the president of our organization.

I have been asked to say a special word about a special project of our Society, Beth Hatenakh. Under the distinguished patronage of Mr. Ben Gurion, this project has been launched by our World Jewish Bible Society and our Israel Society for Biblical Research, under whose auspices this Conference is being held. The House of the Bible will house all that has been written on the Bible in all the languages. It will contain collections of Bible publications, Bible commentaries and Bible studies. It will house the most important available editions of the Bible. It will be a centre of Bible research in all the languages for scholars of all faiths. It is planned that Beth Hatenakh should contain a replica of archaeological finds throwing light on the Bible and exhibits of daily life during

various Biblical periods, depicting occupations, dress, utensils, food, etc., as well as artistic creations. It is planned that not only the architecture of the building but also the landscaping of the grounds should reflect the character of Beth Hatenakh in the form of Biblical flora and fauna. You will find the essentials of this plan beautifully set forth in your folders.

Since the Bible has been the great common denominator of Judaism, Christianity and Islam, the House of the Bible will serve as a spiritual link between the adherents of the great religions and will promote the interests of greater understanding between religions and peoples.

In recognition of the importance of this project the Government of Israel and the Jewish National Fund have allocated for this purpose a magnificent area of 28,000 sq. meters on a hill opposite Mount Zion in the heart of Jerusalem, the heartland of the Jewish past, the Jewish present and the Jewish future. As one's gaze moves from this site across the horizon, the Mount of Olives come into view and a host of age-old associations come to mind. To the south and the southwest is the Valley of Refa'im, the site of several of David's early battles against the Philistines; in the distance are visible the Wilderness of Judea and the Dead Sea and some of the scenes of Hebrew prophecy. It seems as if this hillock has been awaiting the Beth Hatenakh.

It is estimated that this project will entail a cost of IL.12-15 million. The first step was taken when over a year ago a preliminary ceremony was held on that

historic site — 'aliya al hakarka' — with the participation and the blessings of the President of Israel, Zalman Shazar, the President of our Bible Society, David Ben Gurion, and representatives of the Government, the Jewish Agency and of the Jewish National Fund.

In the near future this epoch-making project will be actively launched, but we felt that it would be appropriate that this convocation dedicated to the Bible and held in Jerusalem should be the first international sounding board for the Beth Hatenakh. Like many great ideas, this one seems to be so utterly fitting that the immediate reaction is to ask: why wasn't

it thought of before? And the next immediate reaction is to think: why, of course, the World Bible Society is the natural instrument to promote it and to see it through with the help of Jews and non-Jews the world over.

My friends and colleagues, this Bible Conference will be remembered for the quality of the discussions and the calibre of its participants. May it also be remembered as the occasion when the Beth Hatenakh in Jerusalem was internationally proclaimed as a project to magnify, to broaden, to strengthen and to deepen the knowledge and the influence of our Book of Books.

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DOR LE-DOR

BY LOUIS KATZOFF

From the First International Conference of the World Jewish Bible Society

Dor le Dor is a new English periodical, appearing four times a year. What you have in your kit is the latest, which means that we have already gone through a complete annual cycle of this periodical.

The Bible Society has never put out anything in English for the English-reading Jewry, which after all is much larger than Israeli Jewry. What about the Golah, what about the people who perhaps need the Bible even more so than those of us who live with it day in and day out?

In presenting this quarterly, what were our objectives? First and foremost, to offer the opportunity to people who love the Bible to read something on its interpretation. Every issue starts with two or three scholarly articles. I won't say that they are as technical or as scholarly as Beth Mikra, and though I have heard criticism from some rabbis of America that we are pitching it a little too high for the American public, I think I would do so, at least for the first two or three articles, to give them the feeling that we have a certain standard with regard to that part of our objective.

We have another and more important objective. You of the Society who come from the various continents will understand the problems we have in the United States and maybe even in your own communities. I think we received the keynote last night from President Shazar who took off from what Rabbi Kahane of Argentina said — that we are in a terrible situation of assimilation and that somehow we are losing the character of being the People of the Book; from under our very eyes we have seen the Book disappear from us. President Shazar said we must give this back to 'Kol Am Yisrael', we must give it back to the 'Hamon Yisrael' — the laymen among us, if you please.

There is another aspect of American Jewry that perhaps is also characteristic of other Jewries. As we read the press and as we know it from personal experience, the cultural gap between father and son is widening, and widening to the point where it has become a crisis, a real crisis in America, where people are afraid they are going to lose their children — it is not only losing the Book, it is losing themselves, losing their children. I think personally we have found an instrument — we have to experiment with that instrument, we should have seminars to know how to work with this instrument that tell the father and the mother: Look, here it is, it is a 'schulchan aruch', you want to get close to your children, start when they are young. There is one principle that the Torah tells us, which all Jewries outside of Eretz Yisrael have neglected, and that is the simple principle that it is the father's job to tell the story of Judaism to his child, that he cannot leave it up to the rabbi or the Hebrew school alone to do it. The Hebrew school can do a lot, but without the parents in the picture of education, it will not work.

continued on next page

AHAB — A "POOR" CHARACTER

BY SOLOMON D. GOLDFARB

— חלילה לי מה' מתתי את נחלת אבותי לך.

— לא אתן לך את נחלת אבותי

— לא אתן לך את כרמי

In I Kings, Chapter 21, we are told that Naboth had a vineyard adjoining King Ahab's palace. The king expressed a desire to secure this vineyard, offering in exchange either a "better vineyard", or its value in money. Naboth, the owner, rejected the offer, saying: "*God forbid that I yield the possession of my fathers to you*".

Clearly, Naboth does not express defiance of the king's wish; he just cherishes his ancestral inheritance, a sacred possession. But the king, who is earlier described as a conqueror of a fortified city, did not possess the character to conquer his lust for an honorable neighbor's property (Viz. Ethics of the Fathers, 4:1).

When the king reached his palace, he grew very angry because Naboth had turned down his offer, saying: "*I will not give you the possession of my fathers.*"

Quite a distortion of the original response by Naboth! The king is moved by his anger to omit the neighbor's reservation "חלילה לי מה'", God forbid." Why should a powerful king reckon with God's role in human relationship? Yet, that is not the end. When the queen, Jezebel, finds the king in a sore mood and asks the reason for his strange behavior (he refused to partake of the meal set before him), Ahab tells her of the offer he had made Naboth who rejected it, saying: "*I will not give you my vineyard.*"

What a perversion of the original innocent and respectful statement by Naboth! The king, caught up by anger and covetousness, reports to his queen a double lie concerning his neighbor. He omits Naboth's plea relating God's role and his motivation that the vineyard is "the possession of my fathers". According to the version reported to Jezebel, Naboth had said (obviously defiantly) "*I will not give you my vineyard.*"

Jezebel, who had introduced the pagan life-style into the court of Samaria, followed through by arranging a trial which would condemn Naboth as a traitor. Naboth was killed and "Ahab arose and descended to take possession of Naboth's vineyard."

Ahab, the king of Israel, even like Macbeth, the king of Scotland, allows his character to deteriorate — because of lust for that which belongs to another.

continued from the previous page

We have to retrain our parents to give them the image of a teacher — that is, not a real teacher, but a teacher-companion. I take the dinner table because of its informal atmosphere. Getting close to children should have an informality about it.

This I think is the real purpose of this periodical. I would hope, if at all possible, to spend some time with those of you who come from abroad to see how to penetrate the home. I don't know the way but maybe some of us, if we put our heads together, might know how we might get into the home and make the father the teacher of his children.

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

SEPTEMBER

SU 8 Job 18
MO 9 Job 19
WE 11 Job 20
TU 10 Job 21
TH 12 Job 22
FR 13 Job 23
SA 14

Deuteronomy 30

אלול

כא איוב יח
כב איוב יט
כג איוב כ
כד איוב כא
כה איוב כב
כו איוב כג

כז נצבים הפס' ישעיה סא, י

לעיון: דברים ל

העדותי בכס חיום את השמים ואת הארץ החיים והמות
נחתי לפניך הברכה והקללה וזכרת בחיים

I call heaven and earth to witness this day that I have set
before thee life and death, blessing and curse; therefore,
choose life. (Deut. 30:19)

SEPTEMBER

SU 15 Job 24
MO 16 Job 25

אלול

כח איוב כד
כט איוב כה

תשלי"ד שנה שניה למחזור

AUGUST

SU 25 Job 6
MO 26 Job 7
TU 27 Job 8
WE 28 Job 9
TH 29 Job 10
FR 30 Job 11
SA 31

Deuteronomy 23

אלול

ז איוב ו
ח איוב ז
ט איוב ח
י איוב ט
יא איוב י
יב איוב יא

יג כי הצא הפס' ישעיה נד, א

לעיון: דברים כג

אמנם ידעתי כי כן ומה יצדק אנוש עם אל. אם יחפץ
לרוב עמו לא יענו אחת מני אלף

Truly I know it is so: but how should a man be just
before God? If one will contend with him, he cannot
answer him one of a thousand. (Job. 9:2-3)

SEPTEMBER

SU 1 Job 12
MO 2 Job 13
TU 3 Job 14
WE 4 Job 15
TH 5 Job 16
FR 6 Job 17
SA 7

Deuteronomy 28

אלול

יד איוב יב
טו איוב יג
טז איוב יד
יז איוב טו
יח איוב טז
יט איוב יז

כ כי תבוא הפס' ישעיה ס, א

לעיון: דברים כח

וראו כל עמי הארץ כי שם ה' נקרא עליך ויראו ממך
And all the peoples of the earth shall see that thou art
called by the name of the Lord, and they shall be afraid
of thee. (Deut. 28:10)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

AUGUST

SU 11 Proverbs 25
MO 12 Proverbs 26
TU 13 Proverbs 27
WE 14 Proverbs 28
TH 15 Proverbs 29
FR 16 Proverbs 30
SA 17

Deuteronomy 13-14

מנחם אב

כג משלי כה
כד משלי כו
כה משלי כז
כו משלי כח
כז משלי כט
כח משלי ל

כט ראה הפס' שמואל א' כ, יח

לעיון: דברים יג-ד

כי עם קדוש אתה לח' מלחיד וכן בחר ה' להיות לו לעם
שטוב מכל העמים אשר על פני האדמה

For thou art a holy people to the Lord thy God, and the
Lord has chosen thee to be a special possession to him-
self, out of all the nations that are upon the earth.
(Deut. 14:2)

AUGUST

SU 18 Proverbs 31
MO 19 Job 1
TU 20 Job 2
WE 21 Job 3
TH 22 Job 4
FR 23 Job 5
SA 24

Deuteronomy 19

מנחם אב/אלול

ל ראש חודש משלי לא
א ראש חודש איוב א
ב איוב ב
ג איוב ג
ד איוב ד
ה איוב ה
ו שופטים הפס' ישעיה נא, יב

לעיון: דברים יט

אשת חיל מי ימצא ורחוק ממנינים מברה
Who can find a woman of worth? for her price is far
above rubies. (Prov. 31:10)

תשל"ד שנה שניה למחזור

JULY/AUGUST	מנחם אב
SU 28 Lamentations 4	ט השקפה מאב איכה ד
MO 29 Proverbs 14	י משלי יד
TU 30 Proverbs 15	יא משלי טו
WE 31 Proverbs 16	יב משלי טז
TH 1 Proverbs 17	יג משלי יז
FR 2 Proverbs 18	יד משלי יח
SA 3	טו ואתחנן הפס' ישעיה מ, א
Deuteronomy 5	לעיון: דברים ה

לא את אבותינו כרת ה' את הברית הזאת כי אתנו אנחנו
אלה פה חיים כלנו חיים
The Lord made not this covenant with our fathers, but
with us, even us, who are all of us here alive this day.
(Deut. 5:3)

AUGUST	מנחם אב
SU 4 Proverbs 19	טז משלי יט
MO 5 Proverbs 20	יז משלי כ
TU 6 Proverbs 21	יח משלי כא
WE 7 Proverbs 22	יט משלי כב
TH 8 Proverbs 23	כ משלי כג
FR 9 Proverbs 24	כא משלי כד
SA 10	כב עקב הפס' ישעיה מט, יד
Deuteronomy 9	לעיון: דברים ט

גם במעלליו יתגבר נער אם זך ואם ישר מעלו
Even a child is known by his doings, whether his work be
pure, and whether it be right. (Prov. 20:11)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

JULY	תמוז/מנחם אב
SU 14 Proverbs 2	כד משלי ב
MO 15 Proverbs 3	כה משלי ג
TU 16 Proverbs 4	כו משלי ד
WE 17 Proverbs 5	כז משלי ה
TH 18 Proverbs 6	כח משלי ו
FR 19 Proverbs 7	כט משלי ז
SA 20	א מנות-מנעי שבת ראש חודש הפס' ירמיה ב, ד
Numbers 33-34	לעיון: במדבר לג-לד

ומצא חן ושלל טוב בעיני אלהים ואדם
So shalt thou find grace and good understanding in the
sight of God and man (Prov. 3:4)

JULY	מנחם אב
SU 21 Proverbs 8	ב משלי ח
MO 22 Proverbs 9	ג משלי ט
TU 23 Proverbs 10	ד משלי י
WE 24 Proverbs 11	ה משלי יא
TH 25 Proverbs 12	ו משלי יב
FR 26 Proverbs 13	ז משלי יג
SA 27	ח דברים הפס' ישעיה א, א
Deuteronomy 2	לעיון: דברים ב

אורח לחיים שומר מוסר תועב תוכחת מתעב
He that keeps instruction is in the way of life, but he that
refuses reproof leads astray. (Prov. 10:17)

תשל"ד שנה שניה למחזור

JUNE/JULY	תמוז
SU 30 Psalms 140	י תהלים קמ
MO 1 Psalms 141	יא תהלים קמא
TU 2 Psalms 142	יב תהלים קמב
WE 3 Psalms 143	יג תהלים קמג
TH 4 Psalms 144	יד תהלים קמד
FR 5 Psalms 145	טו תהלים קמה
SA 6	טז בלק הפס' מיכה ה, ו
Numbers 24: 1 - 13	לעיון: במדבר כד, א-יג

חם טובו אהליך יקעב משכנותיך ישראל
How goodly are thy tents, O Ya'aqov, and thy taber-
nacles, O Yisra'el. (Nu. 24:5)

JULY	תמוז
SU 7 Psalms 146	יז צום שבועה קשר בתמוז תהלים קמו
MO 8 Psalms 147	יח תהלים קמו
TU 9 Psalms 148	יט תהלים קמז
WE 10 Psalms 149	כ תהלים קמט
TH 11 Psalms 150	כא תהלים קנ
FR 12 Proverbs 1	כב משלי א
SA 13	כג מנחם הפס' ירמיה א, א
Numbers 28	לעיון: במדבר כח

הללוהו בצלצלי שמע הללוהו בצלצלי תרועה: כל הנשמה
ההלל יח הללוהו
Praise him upon sounding cymbals; praise him upon
loud clashing cymbals. Let everything that has breath
praise the Lord, Haleluya! (Ps. 150:6)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR

JUNE	סיון/תמוז
SU 16 Psalms 128	כז תהלים קכח
MO 17 Psalms 129	כז תהלים קכט
TU 18 Psalms 130	כח תהלים קל
WE 19 Psalms 131	כט תהלים קלא
TH 20 Psalms 132	ל ראש חודש תהלים קלב
FR 21 Psalms 133	א רש חודש תהלים קלג
SA 22	ב קרח הפט, שמואל א, יא, יד
Numbers 17	לעיון: במדבר יז

אשתך כגון פוריה בירכתי ביתך בניך כשתילי זיתים סביב לשולחן
Thy wife shall be like a fruitful vine in the recesses of thy house: thy children like olive plants around thy table: (Ps. 128:3)

JUNE	תמוז
SU 23 Psalms 134	ג תהלים קלד
MO 24 Psalms 135	ד תהלים קלה
TU 25 Psalms 136	ה תהלים קלז
WE 26 Psalms 137	ו תהלים קלז
TH 27 Psalms 138	ז תהלים קלח
FR 28 Psalms 139	ח תהלים קלט
SA 29	ט חקת הפט' שופטים יא, א
Numbers 20: 1 — 22: 1	לעיון: במדבר כ, א — כב, א

על נהרות בבל שם ישבנו גם כבינו זכורנו את ציון
By the rivers of Babel, there we sat down, yea, we wept, when we remembered Tziyyon. (Ps. 137:1)

תשל"ד שנה שניה למחזור

JUNE	סיון
SU 2 Psalms 116	יב תהלים קטז
MO 3 Psalms 117	יג תהלים קיז
TU 4 Psalms 118	יד תהלים קיח
WE 5 Psalms 119	טו תהלים קיט
TH 6 Psalms 120	טז תהלים קכ
FR 7 Psalms 121	יז תהלים קכא
SA 8	יח בעקלות'ר הפט' זכריה ב, יד
Numbers 10—11	לעיון: במדבר י—יא

המקטא 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	סיון
SU 9 Psalms 122	יט תהלים קכב
MO 10 Psalms 123	כ תהלים קכג
TU 11 Psalms 124	כא תהלים קכד
WE 12 Psalms 125	כב תהלים קכה
TH 13 Psalms 126	כג תהלים קכו
FR 14 Psalms 127	כד תהלים קכז
SA 15	כה שלח לך הפט' יחזקע ב, א
Numbers 14	לעיון: במדבר יד

אם חפץ מו' ה' ותביא 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)

1973-4 TRIENNIAL TANAKH STUDY CYCLE, SECOND YEAR


MAY	אייר/סיון
SU 19 Psalms 106	כז תהלים קז
MO 20 Psalms 107	כח יום שחרור ירושלים תהלים קז
TU 21 Psalms 108	כט תהלים קח
WE 22 Psalms 109	א ראש חודש תהלים קט
TH 23 Psalms 110	ב תהלים קי
FR 24 Psalms 111	ג תהלים קיא
SA 25	ד במדבר הפט' חושע ב, א
Numbers 3	לעיון: במדבר ג

עמך נדבות ביום חילך בחדרי קודש מרחם משחר לך של ילדך
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	סיון
SU 26 Psalms 112	ה תהלים 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 תהלים קיג
TH 30 Psalms 114	ט תהלים קיד
FR 31 Psalms 115	י תהלים קטז
SA 1	יא נשא הפט' שופטים יג, ב
Numbers 6	לעיון: במדבר ו

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

דור לדור

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