

# HAKOHOL

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## WER BUERGT?

VON RABBI SHLOMO KAHN



*"Als G'tt die Thora dem juedischen Volke geben wollte, fragte Er; Wollt ihr Meine Thora annehmen? Und sie antworteten; Ja.*

*"Da sprach Er weiter; Wer buergt da fuer, dass ihr sie halten werdet? Und sie antworteten; Unsere Vaeter, Abraham, Isaak und Jakob sind unsere Buergen.*

*"Er aber sprach; Eure Vaeter beanspruchten ja Buergschaft fuer sich selber. Abraham sprach; Woran kann ich erkennen, dass ich das Land besitzen werde? Isaak liebte Esau, den Ich*

*hasse. Jakob sprach; Verhuellt ist mein Weg vor G'tt.*

*"Da sagten sie; Unsere Kinder sollen unsere Buergen sein.*

*"Sofort nahm G'tt diese Buergschaft an und gab die Thora dem juedischen*

*Volk."*

Tiefe juedische Lebensanschauung spricht aus den Worten dieses Midrasch, der uns von einer gar seltsamen Unterhaltung zwischen G'tt und Israel berichtet.

Buergschaft verlangte G'tt, bevor Er Sein koestlichstes Geschmeide, die Thora, aus Seiner himmlischen Schatzkammer nahm. "Wer buergt Mir, dass ihr sie halten werdet?"

In erster Linie deuteten sie auf ihre ruhmvolle Vergangenheit hin. "Sind wir nicht Kinder von Abraham, Isaak und Jakob? Ist das nicht die beste Sicherheit?"

Aber nein, solche Buergen reichten nicht aus. Da warfen sie ihren Blick auf die Zukunft und zeigten mit ihren Fingern auf ihre Kinder. Sie, die Jugend wird's bezeugen, dass Israel wuerdige Traeger der Thora sein werden! Und daraufhin vertraute ihnen G'tt Sein Gut an.

Seit jener Zeit ist die Jugend Juden-  
(Fortsetzung auf Seite 9)

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**CHILDREN'S PAGE ON PAGE 3**

Beginning in this issue: "THE CZAR AND HIS MINISTERS" by Judaeus  
First of three parts — page 11



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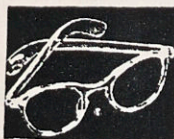
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## Familien-Nachrichten

Maseltov zu Mrs. David May anlaess-  
 lich ihres 80. Geburtstages

Maseltov zu Mr. Max Mayer zum 65.  
 Geburtstag (27. Juni) (601 W. 176 St.)

Maseltov zu Mr. Isidor Lewy zum 60.  
 Geburtstag.

Maseltov zu Mr. & Mrs. David Neu-  
 haus zur Geburt eines Enkels

Maseltov zu Mr. & Mrs. Max Lazar zur  
 Geburt einer Enkelin

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 heimer sowie Mr. & Mrs. Isi Rosenheimer  
 zur Geburt eines Sohnes bzw. Enkels

Maseltov zu Mrs. Hanna Katzman zur  
 man zur Geburt eines Enkels dessen Bris  
 Milo in unserer Synagoge stattfand.

Maseltov zu Mr. & Mrs. Simon Acker-  
 man zur Geburt eines Enkels

Maseltov unserem Vice-President und  
 seiner Gattin, Mr. & Mrs. Harry Knurr,  
 anlaesslich ihres 35. Hochzeitsjubilaeums

Wir begriessen Mr. Werner Stern der  
 aus der Armee zurueckgekehrt ist

Maseltov zur Verlobung von Miss Janet  
 Freeman und Mr. Hans Oettinger.

Maseltov zur Hochzeit von Miss R.  
 Cooperman und Mr. James Neuhofer.

Waehrend der kommenden Monate wer-  
 den folgende Barmitzvos stattfinden:

Martin Bauer, Schabb. Bolok (6. Juli)

Gerald Frank, Schabb. Massei (27. Juli)

Michael Lamm, Schabb. Schoftim (31.  
 Aug.)

Gary Hanig, Schabbos Ki Seitzei (7.  
 Sept.)

Leslie Deman, Schabb. Ki Sowo (14.  
 Sept.)

Die Gemeinde zusammen mit den Ange-  
 hoerigen betrauern den Heimgang von:

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 ter Strauss)

Siegmund Wallach

Morris Moser

SICHRONOM LIV'ROCHO



## CHILDREN'S PAGE

### A Lesson on T.V.



"O goody! Here he comes!" Debby had been standing downstairs with her friend Joey and had been waiting eagerly, impatiently for the repair-man. And with good reason, too. The television set had not worked since early afternoon and she and Joey had missed a number of good shows. But now perhaps the set will be repaired in time for the late afternoon and evening programs.

"Hello, hello, please come with me!" so the children greeted the young man with the impressive-looking tool box.

Once upstairs, he lost no time. A quick look and already he was taking the set apart.

"Wow, how awfully complicated!" Joey exclaimed. "How can one ever learn to understand all that."

"He went to school," Debby answered, "and he studied for it, didn't you?" turning to the repair-man.

"That's right, children. Once you get to know the inside of it, then it isn't as complicated as it looks."

Joey and Debby continued to watch in silence. They were admiring the knowledge of this man who was an expert in his field and they had become thoughtful.

"You know," Joey began after a few minutes, "we use this and many other gadgets day after day although we don't really know a thing about them."

"That's true," Debby agreed, "but you don't actually have to understand how something works as long as it can be used."

"And still, Debby, how much more interesting and exciting it is, when we do understand all about it."

At this moment, Debby's mother had entered the room and, overhearing the children's conversation, she remarked:

"You are very right, Joey. To understand what we do is important. Not knowing the reason doesn't prevent us from doing a certain action but with the

knowledge, we can do it much better."

And she continued: "That applies to the Mitzvos of our Torah, the commandments given by G'd at Mt. Sinai. You have learned that when the Torah was offered to the Jewish people, they said: 'We shall observe and we shall listen.' By this they meant: 'We shall certainly observe the Mitzvos, practice G'd's religion, live according to His wishes and we shall try to understand them.'

"This is important for we can serve G'd best when we obey His laws intelligently. But, whether we succeed in understanding them or not, we keep our promise which is to live up to G'd's will as expressed in the Torah."

### QUIZ What am I?

1. I am made of wax and I am braided. I am present at a weekly farewell party.

2. I am made of leather and parchment, deep black on the outside, in me there is writing, written by hand. I am worn by men almost every day.

3. I am a home, a small one and only temporary but you like to decorate me. I have a flimsy roof but I remind you of G'd's protection.

4. I am made of parchment and the story of a book of the Bible is written on me. Everyone is merry when I am opened and folded like a letter to be read twice on a certain day.

5. We are two of the same kind, we are used once a week at the beginning of the most important holiday of all and a blessing is said over us by the lady in the house.

6. I am a branch of a tree, I am cut with my leaves close together. I am tall and I am waved in all directions.

7. I am made of thread, spun purely for my sake. I have sets of knots and windings and 8 hanging threads.

8. I have 8 arms, really 9 but the extra one doesn't count. I give off light but my light isn't used. It is only in honor of G'd's miracles.

9. I am baked quickly and carefully. If

(Continued on page 7)



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were omitted in the last issue.)**COMPLIMENTS OF**Dr. Samuel Kirsch  
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## GEBETSZEITEN

|                                  | Vorabend | Schach.        | Mincho | Maariw | Tages-<br>anfang* |
|----------------------------------|----------|----------------|--------|--------|-------------------|
| 1. Tag Schowuos, 5. Juni         | 8:05     | 8:15 Sermon    | 8:40   | 9:10   |                   |
| 2. Tag Schowuos, 6. Juni         |          | 8:15 Yiskor    | 8:40   | 9:10   |                   |
| Schabb. B'halos-cho, 8. Juni     | 7:15     | 8:15           | 8:40   | 9:11   | 4:21              |
| Schabb. Sch'lach l'cho, 15. Juni | 7:15     | 8:15           | 8:45   | 9:14   | 4:18              |
| Schabb. Korach, 22. Juni         | 7:15     | 8:15 Predigt   | 8:45   | 9:16   | 4:17              |
| Schabb. Chukas, 29. Juni         | 7:15     | 8:15           | 8:45   | 9:17   | 4:18              |
| Schabb. Bolok, 6. Juli           | 7:15     | 8:15 Barmitzvo | 8:45   | 9:16   | 4:25              |
| Schabb. Pinchas, 13. Juli        | 7:15     | 8:15           | 8:45   | 9:13   | 4:30              |
| Schabb. Matos, 20. Juli          | 7:15     | 8:15           | 8:40   | 9:09   | 4:36              |
| Schabb. Massei, 27. Juli         | 7:15     | 8:15 Barmitzvo | 8:35   | 9:03   | 4:42              |
| Schabb. D'worim, 3. August       | 7:15     | 8:15           | 8:25   | 8:55   | 4:48              |
| Schabb. Wo-es-chanan, 10. Aug.   | 7:15     | 8:15           | 8:15   | 8:47   | 4:55              |
| Schabb. Eikew, 17. August        | 7:15     | 8:15           | 8:05   | 8:37   | 5:03              |
| Schabb. R'ei, 24. August         | 7:15     | 8:15           | 7:55   | 8:27   | 5:09              |
| Schabb. Schoftim, 31. August     | 7:10     | 8:15 Barmitzvo | 7:45   | 8:16   | 5:16              |
| Schabb. Ki Seitzei, 7. Sept.     | 7:00     | 8:30 Barmitzvo | 7:30   | 8:02   | 5:23              |
| Schabb. Ki Sowo, 14. Sept.       | 6:50     | 8:30 Barmitzvo | 7:20   | 7:49   | 5:30              |

\*(In dieser Spalte erscheint die fruehste Zeit fuer Schacharis fuer die darauffolgende Woche.)

Rosch Chodesch Tamus, Schabbos & Sonntag, 29. & 30. Juni

Schiwo-ossor-b'Tamus, Dienstag, 16. Juli 6:00 A.M., Fastenbeginn 4:10 Fastenende 9:10

Rosch Chodesch Aw, Montag, 29. Juli, 6:00 A.M.

Tischo b'Aw, Dienstag, 6. August

Vorabend: 8:25 P.M., morgens 6 A.M.

Mincho 8 P.M., Fastenende 8:50

Rosch Chodesch Elul, Dienstag & Mittwoch, 27. & 28. August, 6:00 A.M.

Sonntags 8:00 A.M., Montags & Donnerstags 6:00 A.M., taeglich 8:00 P.M.

Schiurim: Damen Montags 8:30 P.M.

Herren Dienstags & Donnerstags 8:15 P.M.

SCHOWUAUS-LERNEN:

DIENSTAG, 4. JUNI,

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## Die Gemeinde berichtet . . .

. . . dass zu Ehren des Israeli Unabh ngigkeitstages (5. Iyar) eine Feier am Sonntag Abend, 5. Mai, stattfand die mit feierlichem Festg ttesdienst  roeffnet wurde und wobei 3 interessante Israel-Filme gezeigt wurden . . .

. . . dass fuer die Hebrew School am Montag, 6. Mai, ein Israel Film Festival stattfand, wobei die Kinder mit Erfrischungen bewirtet wurden . . .

. . . dass anlaesslich des 70. Geburtstages unseres Vorstandsmitgliedes Ludwig Greenbaum ein von der Gemeinde arrangiertes Kiddusch im Anschluss an den Schabbos-G ttesdienst am 4. Mai stattfand . . .

. . . dass folgende Spenden eingingen wofuer die Gemeinde ihren Dank ausspricht:

Plastic table cloths — Mr. & Mrs. Salomon Bacharach.

Breakfasts: Mr. & Mrs. Harry Knurr, (April 28); Mrs. Selma Hammerschlag, (May 19); Mr. & Mrs. Siedenber, (June 9) . . .

Painting der Fenster-Simse und Wand in der Synagoge — Mr. Herman Goldsmith.

. . . dass vom Vorstand beschlossen wurde, einen Hebrew School Fonds zu gruenden wovon die vielen Mehrausgaben fuer Schule und Jugendgruppen gedeckt werden sollen. Zu diesem Zweck wird in Zukunft Mitgliedern und Freunden die Gelegenheit gegeben, bei "Mi sch'berach" Betraege fuer "Talmud Thora" im Anschluss an Spenden an die Gemeinde zu "sch nodern" genau wie die bisherigen Spenden fuer Chevy, Sisterhood, Library.

(Continued from page 3)

I am not ready in 18 minutes, I am useless. I am very important during a certain holiday.

10. I was once part of an animal but now I am cut off and used in the synagogue. I have a loud voice and speak in long and short blasts.

11. I am made of cloth and have a specific number of corners. I am usually white but may have black ornamental stripes. I am used by men when they pray.

12. I am made of parchment and on me are written 2 portions of the Torah. I am rolled together and put into a case and I greet you as you come and go.

13. I am a fruit, I have a cousin which looks like me and which is used in your home very often but I am much more expensive. I come only once a year for one week and I belong to a group of 4.

14. I am made of parchment, many sheets of parchment sewn together and there is much writing on me. I am cherished and respected and everyone stands when I am carried from place to place. Many ornaments are placed around me and on me.

15. I am a smaller version of Number 11 but I am worn not only during prayer. I am part of the clothing of men and boys and I constantly remind them of the Mitzvos of God.

Send in your answers, identifying these 15 religious objects, to win a prize. For extra fun, let's see who can draw pictures of all these!

Correct answers for the last quiz (the 10 plagues, 10 commandments, Minyan) were received from Steven Mayer, Steven Meier, Allen Neuhaus, Eileen and Stephen Schoemann, Miriam Wartelsky and David Wilzig, Melvin Meier.

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## EINE JUEDISCHE "BRIDEY MURPHY"?

Vor einiger Zeit erschien die sensationelle Beschreibung eines Hypnotiseurs, der in seinen Forschungen auf das Unfassbare gestossen zu sein glaubte. Er habe eine Person durch Hypnose in ihre Vergangenheit zurueckgefuehrt um, was ja oefters getan wird, Einzelheiten, die in wachendem Zustand voellig aus der Erinnerung geschwunden waren, wieder aufzuwecken.

Dieser Experte jedoch meinte, noch weiter gehen zu koennen. Er brachte die Bewusstlose weiter zurueck als je zuvor versucht, bis in die fruehste Kindheit und dann machte er den gewagten Sprung und fuehrte sie ueber die Schranken der Geburt hinaus in eine unerforschte Vergangenheit.

Hier soll er die erstaunlichen, deutlichen Einzelheiten eines frueheren Lebens, einer anderen Person, in einem anderen Land, mit anderem Namen, Familie und Lebensgeschichte festgestellt haben.

Was daran wahr ist und was Phantasie, das soll der Wissenschaft ueberlassen sein. Wir aber duerfen die Frage aufwerfen, was wuerde ein geuebter, erprobter Fachmann der Hypnose entdecken, wenn es ihm gelaenge, einer juedischen Seele die Geheimnisse der dunklen Vergangenheit zu entlocken?

Und darauf antwortet der Midrasch!

"Vor der Geburt ist der ungeborene Mensch in Begleitung von zwei Engeln, die ihn beschuetzen und ihn beleuchten. Sie zeigen ihm den Lohn der Gerechten, die G'ttes Thora hielten und die Strafe der Frevler, die sich von G'ttes Weg abgewendet haben. Ihm wird die ganze Welt gewiesen und er lernt. Jedoch bei Geburt muss ein Engel mit Gewalt das Kind zur Welt treiben, denn ungern trennt es sich von g'ttlicher Gesellschaft und mit dem Schlag, der ihm vom Engel versetzt wird, vergisst es alles Gelernte. Und deshalb weint das Kind nach der Geburt." (Tanch. P'kude 3)

Aber noch weiter, in die entfernteste Vergangenheit, greift der Midrasch und erzaehlt von der Seele eines jeden juedischen Menschen, die seit tausenden von Jahren schon existiert und beschreibt, was diese Seele schon miterlebte.

"Als der erste Laut (bei der Gesetzesgebung am Sinai) vernehmbar wurde, bebten Himmel und Erde, Meere und Fluesse schwanden, Berge und Huegel schwankten, alle Baeume beugten sich, die Toten erlebten Auferstehung und alle zukuenftigen Geschoepfe bis zum Ende aller Generationen, standen dabei am Berge Sinai." (Pirke d'Rab.Elieser 41)

Wahrlich, ein altes Volk ist das juedische Volk und ein alter, erfahrener Mensch ist der juedische Mensch, in dem eine von Wissenschaft und Tradition durchdrungene g'ttliche Seele lebt.

## WER BUERGT

(Fortsetzung von Seite 1)

tum's erste und wichtigste Sorge. Sie, unsere Kinder buergen fuer uns, buergen fuer die Weitererhaltung unseres juedischen Lebenswegs. Deshalb muessen wir aufs Aeusserste darauf bedacht sein, zu jeder Zeit, Sommer und Winter, Schulzeit oder Ferienzeit, fuer die richtige juedische Erziehung und echt juedische Umgebung Sorge zu tragen.

Fuer die Sommermonate sollen als Anhaltspunkte dienen:

1. Echt juedische Erziehung kennt keine Ferienzeit, ist nie von Jahreszeiten abhaengig.

2. Fuer Kinder die ein Camp besuchen, muss ein religioeses Camp gewaehlt werden. Leider gehoert es hier zum guten Ton und zur Mode, offiziell "Kaschruss und G'ttesdienst" zu inserieren, welche beide sehr oft ungenuegend oder gar nur auf dem Papier zu finden sind.

3. Kinder die zuhause die Ferien verbringen, haben im Sommer erst recht Zeit und Gelegenheit, die Synagoge zu besuchen.

4. Ueberall wo die Familie ihren Sommeraufenthalt bezieht, ist fuer die richtige Heimatmosphaere zu sorgen. Der traditionelle Schabbos mit Entzuenden der Lichter, gedecktem Tisch, Kiddusch und Schabbos-Mahl ersetzt reichlich Rudern, Schwimmen und Kino.

Schuwuos, das Fest der Gesetzesgebung, will auch danach, im Sommer, weiter bei uns in Erinnerung bleiben.



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## THE CZAR AND HIS MINISTERS

JUDAEUS

I

At a Swiss summer resort, a Jewish vacationist from the Galician part of Russia, told his newly acquired acquaintances many interesting stories about his childhood days when he lived on a large estate which his father administered for the wealthy owner, Count Girovitch.

Once this elderly count asked his Jewish land-tenant:

"Did you ever see your G'd?"

"Of course not!" the devout Jew replied. "That is impossible."

"But I saw Him" and he related a wonderful story.

It was in the days of Czar Nicholas I, the mightiest among the mighty rulers of the world. In one of the Czar's private rooms which served as his office, he paced the floor, a grim frown on his face, revealing by every gesture that serious and important plans occupied his thoughts.

He had just written a letter to the King of Prussia in which he requested the services of four trustworthy, husky soldiers who should assist the Czar in the daily massages that the doctor had prescribed. True, so he wrote to his royal cousin, there can be found many strong men in St. Petersburg too, but none to whom he could entrust himself without fearing a death-stab instead of healing massages, when he was unclothed and unarmed.

This mightiest, before whom all Europe trembled, feared his immediate environment and with good reason. Such a drastic paradox of unlimited power and yet real fear and helplessness, acted ruinously on the spirit and disposition of the man.

A great show of energy, rudeness and caprice on the part of the Czar was employed to deceive his immediate surroundings in regard to this inner turmoil. With deliberate intent he hid himself behind violence, passion, inaccessibility and unpredictability.

Sacred goals did he set for himself and his calling as ruler of all the Russians, namely, to realize finally the ancient legacy of planting the salvation of his reli-

gion as far as the Strait of Bosphorus. All his policies, diplomacies and administrative measures strove towards this goal. So too his policy towards the Jews of his empire.

If the borders of the immense Russian Empire were too narrow, too confined and if his were the dreams of conquering Islam for his version of Christianity, then how could he tolerate within the holy country of Russia, the existence of the Jews?

This was the origin of the uncommon hatred against the Jews which Czar Nicholas nursed with crafty cruelty.

However, to heedlessly banish the millions of Jewish subjects from Russian soil was not so simply done, inasmuch as they would most definitely be refused admission by any other country. The problem, how to get rid of the Jews successfully and completely troubled Czar Nicholas, caused him to pace the floor with impatience and his frown betrayed that no satisfactory solution had as yet been found.

A few months ago he had convened his Council of Ministers. The plan, which the Minister of Interior had put forth then, had been agreeable to the Czar but now he was doubtful. Hitherto implementation of the plan had proved to be impractical. The proposed brutal measures which were aimed against his Jewish subjects, had to be, at least officially, justified in the eyes of the world. It would be too crude for Russia to admit as the only true motive for the persecution of the Jews, religious intolerance. Instead, the plan called for a convention of notables of Russian as well as Jewish dignitaries.

There, at the convention, all alleged and real accusations against the Jews should be discussed. Thus the Jews were to be granted official opportunity to defend themselves against the accusations and since obviously they would be unable to do so, the practice of their religion in the Russian Empire will as a result be prohibited.

This convention met in 1844 in St. Petersburg. The Minister of Interior opened the meeting in a manner intended to unnerve the Jewish notables from the



very outset. He stated that the delegates had been called upon His Majesty's request to discuss the Jewish problem.

The Jews are the misfortune of humanity, the cancer of every nation. For thousands of years they obstinately persist in spite of harshness and kindness, in their defiance of the world, they form a state within the state, do not mingle with other citizens, they impoverish the country and it is a real mystery why G'd permits the existence of these depraved and corrupt people.

These words did not fail to serve their purpose. The Jews knew that if the person who has been entrusted with finding the solution of the Jewish problem had such vile ideas, their fate was sealed.

Tears welled up in the eyes of the elderly Jewish notables when they heard these blasphemous words of the powerful minister. He however rejoiced that his words had struck home.

He was just about to continue when his glance fell on one of the rabbis who, contrary to his colleagues, not only looked happy but whose features betrayed that he had to force himself to actually refrain from bursting into joyous laughter.

This completely exasperated the minister. Is the Jew going to spoil the already fitting mood?

"What is your name?" the minister shouted at him, intending to intimidate him.

"My name is Rabbi Yitzchak of Wolo-zin, Your Excellency."

"Why are you laughing when I speak in the name of His Majesty, the Czar?"

"I was happy to hear the peculiar words and the rare thoughts expressed by Your Excellency."

"I did not exactly sing the praises of the Jews, did I?"

"Pardon, Your Excellency. All my life I have yearned to hear such words but I never hoped to enjoy this fortune. Now, when contrary to all expectations this wish has been fulfilled, Your Excellency will understand my happiness."

"You speak in riddles, explain yourself but make it short!"

"The non-Jewish seer Bileam predicted thousands of years ago that the time will come when people will regard Israel so

low, so degrading, that they will even reproach G'd for having created the Jews. Thus, if the dissatisfaction is not any more confined to us, Jews, but even extended against our Father in heaven, then we are incapable of sinking any lower, then our fortune will take a sudden turn upwards for then the words of the Bible which follow immediately, will come true: 'Behold, it is a people that shall rise as a lion.' "

In the face of such divine wisdom the petty intrigues of the minister appeared harmless. The Jewish delegates regained their composure and their sharp and keen presence of mind and were easily able to expose to the world the groundlessness of the accusations levelled against the Jewish people. The minister was defeated and the Jews remained the victors.

This troubled the Czar. He was perplexed, desperately at a loss. All that he had employed against the Jews either failed or was inadequate.

Year after year he had severely persecuted the Jewish families of Poland, tore the sons of 10 - 12 years away from their parents, had them put away among the Cossacks in the Caucasus Mountains or the Crimean Peninsula but still only individual families were thereby plunged into unhappiness and desperation.

He had already made laws for parts of his Empire which prohibited the study of Torah and the practice of Jewish religion under severe penalties but this too was unsuccessful. Whenever such a decree was made public, the Jewish communities fought with all their means against it. No sacrifice was too small, they won to their side governors and ministers so that the decree was nullified before it went into effect. And even if the decree did become law, the Jews never failed to gain the goodwill of those officials whose duty it was to enforce the laws. The laws then existed but were never carried out. Jews and officials agreed to honor the restrictions on paper only.

His frown deepened, his steps became more forceful. Suddenly he stopped. He seemed to have found a solution. Not a satisfactory one but still the only one possible under the circumstances.

*(to be continued)*



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