

חנכה

Hanukkah; Judaism for Everyone

(שמעתי מהרב שמעון סג"ל בשם רב אלמוני—תשס"א)
בנוסח "על הנסים" מזכירים "על הנסים ועל פורקן/גבורות/
תשועות/מלחמות" ולמה לי כל אלה, הלא כולם נכללים
ב"נסים"? אלא שבא ללמדנו שחנוכה הוא לכל יהודי: לדתי,
שמבין שהכל הוא ע"י נסים; לגוש אמונים-פורקן/
לחיילים-מלחמות; לדיפלומטים- תשועות, וכו'

- Fundmntl Q=nature St Isr. Peres on Bibi victry: "Js won, Isrlis lost" ... (alrdy notd by soc sciencs...) ...
- This=my bias, but I'll try be objectv
- ST: Uri Avneri-"Heb Nat'l"--koshr baloney
- QET Mendel the waiter

Kenneth Clark concluded his massiv study, *Civiliz'n*, by stating, "It=lack of confidnc>thn anything else tht kills a civiiz'n." If wht we hv cherished as our interp'n of *our* "civilz'n," is t thrive/flourish, thn we must rid selves of שמא stance & return to a firm and self-respecting שמע attitude.

The halc test f questionbly כשר spine of animl, t determ if השדרה חס is כשר/treifa=t hold spine at base & see if it wavers. If leans t l side/other=פסול; if erect=kasher.

from The Daily Telegraph/London/April 10, 2001

Nobody will ever begin to understand the Jews until they have visited a yeshiva - a school for the study of the Talmud - and seen hundreds of young men engaged in a passionate discussion of its text. It was nine in the evening when I arrived at the Yeshiva University in New York. A buzz of furious sound was coming from one of its libraries. Here, in a largish room, were 400 young men, sitting in pairs across desks rather like chess players and surrounded by piles of hefty tomes, arguing heatedly. It could scarcely have been more different from the obligatory silence of the Bodleian. They were all studying the Talmud, line by line, and this was no exercise in dry scholarship. As I soon realised, I was in the presence of the fissile core of Judaism.

"We take a short section," explained one young man, "discuss it between us, back and forth, give and take. We might be debating an apparently abstruse point, such as whether it's proper to squeeze a lemon on the Sabbath, or the blessings which you say before and after food. Sometimes, the debate gets fierce and, if it does, I'll switch and take the other position in the argument.

The satisfaction of doing this is enormous. When we're studying the Talmud, we're connecting with a hundred generations of our people. As we follow the progress of the discussion between the rabbis down the centuries, we become part of that chain ourselves. It changes you, it brings you closer to God, but it does even more than that. Just look at the Jewish communities that don't engage in study like this. They assimilate, marry out and are lost. This is what keeps the Jewish people alive".

I have never, in any university or school, seen such intellectual intensity, such absorption, such total fascination. All these young men were in that library entirely voluntarily. They gained no extra credits for being there. All of them had already done either a full day of study or endured a long and bruising session on Wall Street. One of the people I talked to was a merchant banker,

another a derivatives trader at Goldman Sachs.

Torah Umadda: At YU, our reigning philosophy is **TuM**—symbiosis of Torah...and Madda, or whole vast panorma wrldly wisdom fr med t law/businss/soc work/psych/lit/histy

We resolved to keep true to our trad & at same tm experiencg best of mody. Is
dynamic/creative/**brave/noble** experiment.

Beauty of Yshiv/source its uniqueness, lies in its planned/deliberate diversity: both yeshiva and university, Torah and Madda. Encounter of one w other is what sends off sparks— dynamic, creative, fiery sparks tht illuminate/enlighten. Each helps othr find w-i its own resources tht which mkes it mr durable/desirbl. Tora hpls mod socy rediscover its roots in faith (inalienbl rights grantd by Creator)/hum dignty (צלם אלקים)/modsty as respect f hum body/lv of fam /concern f poor/disadvantgd/widow/orphan. And Madda bids ppl Tora t rediscover w-i its vast resources themes affirmg demy(maj rule) /tolerance/ value indvdl/openness/

T apprect TuM--Imagine if Moslem world hd done ths on large scale—if at least some signifcant numbr Imams of millions Moslms would hv condemn'd Bin Laden & said tht ALL terror/violnc is despicbl--& mirassas tch peace... would hv Moslems who remain'd true t Islam even as experienced modrtty, which includes demcy/toleranc. And no large-scale backing for likes of Bin Laden/no teachg t hate/no sending off ch t commit suicide as a way t murder.

Maybe if thy hd equivalent of TuM, their young ppl would b like our Stern students who stand guard over the remains of victims of all relgns, giving companionship to the dead, instead of murdering in the name of Allah.

Rmmbr old ad: "Y dn't hv t b Jsh t lv Levy's rye brd?" Well-y dn't hv t b
Orth/obsrvt/even Jsh to appret valiant/courgeous value of ths magnfent cultrl
triumph of forging encountr betw 2 grt/vibrant cultures

I= proud of tht, and proud of Yeshv. Anthropologically, TuM enterprise= gallant/ heroic effort of historic dimensions. Is an honor to b part of it. I hope y feel same.

Learn two things: First, Syrian Greeks, wanted to abolish all forms of J worship, and knew that only way to destroy Judaism in practice is by first striking at nerve center of J experience: study of Torah, education ! להשכיחם תורתך W-o education, our people are doomed. Second, education alone, abstracted from real life, is inadequate. Study of Torah or leading J lives, each alone, can help us survive—but not flourish. An education that is ennobling and sanctifying is the Torah that leads to חוקי רצונך, to a life of mitzvot, of decency, of responsibility towards God and all His creatures. We need both study and practice, scholarship and living a Jewish life.

Sages (Sanh) everyone must say: בשבילי עברא העולם—and 2

interps: a) Great Maggid—בשבילי נברא העולם and

Berditchever: בשביל שלי נברא העולם... My interp: YF fulfills

both—there is more to him than appears on surface, a

residue of העלם that is the real stuff of which he is made; and ~~that~~ he has

his own path and he replies - he was not / was not