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Rabbi Norman Lamm at the Welcome accorded by the community.

E D I T O R I A L

During the early twenties of this century our community in India was visited by prominent Jews such as Israel Cohen, Dr. Alexander Goldstein, Madame Bella Pevesner and a few others on behalf of Keren Kayemeth LeIsrael (Jewish National Fund) with a view to raise funds. The Jews of India did contribute their mite to the cause – indeed insignificant in comparison with the contribution of affluent Jews abroad – but it only proved that the spark of love for Israel was not altogether extinct from the Jewish heart wherever it was. Before the visit of these persons the Bombay community had merely heard of Theodor Herzl's pamphlet "Jewish State" and read about the conferences held at various places in newspapers. These visitors aroused our community from its lethargy and we tried to learn more about Zionism and a few Zionist Associations were also formed in bigger towns in India.

Later in the forties and onwards, communities in India were visited by men like Dr. Immanuel Olsvanger and others whose main interest in us lay in inspiring at least some of us to migrate and help in the great task of re-building Israel.

When later on it was found that a large proportion of the emigrants could not prove useful due to lack of knowledge of the Hebrew language, the Jewish Agency (Hasokhnuth Heyehudith) started sending Hebrew teachers to this country, not with a view to help us study Torah but to train would-be emigrants in the study of modern Hebrew, so that the task of Israeli Government would be consider-

ably lightened when these emigrants landed on the soil of Israel. In fact in a note by the Head of Jewish Agency's Information Department to the Zionist Federations abroad it was made clear that "Zionist leaders in the Diaspora might lose their power if they do not "storm" their Jewish communities and "conquer" them *for Israel* through *Aliya* and Hebrew education."

It will thus be seen that till the first half of this century the visits of various Jewish luminaries to India and the interest shown in us by the Govt. of Israel and a few other organisations (except the Anglo-Jewish Association of London) was not primarily for Indian Jewry itself.

Apart from a few Cochin Jews in the last century, the first person who ever visited our community to inspire us to study Torah *Lishma* (for its own sake) was Dr. Bernard Heller, who stayed in Bombay for a few months to study the community and understand its needs. He visited almost all Jewish institutions, both Orthodox and Liberal, (Conservatives were not then on the Board and had not promised to open their coffers to us), and inspired the Bene Israelites with requisite knowledge to conduct religious classes. This was followed later by the visit of Rabbi Charles Weinberg in July 1960 and last month by Rabbi Norman Lamm, both on behalf of the Union of Orthodox Jewish Congregations of America.

These Rabbis came specifically to India to reestablish contact with our community and to inspire us not to rest content with mere reading of prayers and observance of age-old

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THE BOOK OF EXODUS

Name—The Second Book of Moses was originally called “Sefer Yesiath Misraim”—the Book of the Going out of Egypt. At an early date, however, it came to be known as *Shemoth*, from its opening phrase, *Ve-ele Shemoth* (‘And these are the names’). Its current designation in Western countries is Exodus—from the Greek term *exodos*, ‘The Departure’ (of the children of Israel out of Egypt), a name applied to it in the Septuagint, the ancient Greek translation of Scripture.

Contents—The Book of Exodus is the natural continuation of Genesis. Genesis describes the lives of the Fathers of the Hebrew People: Exodus tells the beginning of the People itself. It records Israel’s enslavement in Egypt, and the deliverance from the House of Bondage. It describes the institution of the Passover, the Covenant at Mount Sinai, and the organization of Public Worship that was to make Israel into ‘a kingdom of priests and a holy nation’ (Ex. XIX:6). It recounts the murmurings and backslidings of Israel as well as the Divine guidance and instruction, vouchsafed to it; the apostasy of the Golden Calf, as well as the supreme Revelation that followed it—the revelation of the Divine Being as a ‘God, full of compassion and gracious, slow to anger, and plenteous in mercy and truth; keeping mercy for thousands forgiving iniquity and transgression and sin; and who will by no means clear the guilty’ (Ex. XXXIV : 6-7).

Importance—Nearly all the foundations on which Jewish life is built—the Ten Commandments, the historic Festivals, the leading principles of civil law—are contained in the Book of Exodus. And the importance of this Book is not confined to Israel. In its epic account of Israel’s redemption from slavery, mankind learned that God is a God of Freedom; that, even as in Egypt He espoused the cause of brick-making slaves against the royal tyrant, Providence ever exalts righteousness and freedom, and humbles iniquity and oppression. And the Ten Commandments spoken at Sinai, form the Magna Charta of religion and morality, linking them for the first time, and for all time, in indissoluble union.

Divisions—The Book may be divided into five parts. The first part (Chaps. I–XV) relates the story of the Oppression and Redemption. The second part (Chaps. XVI–XXIV) describes the journey to Sinai, and embodies the Decalogue and the civil laws and judgments that were to have such a profound influence on human society. Then follow, in Chaps. XXV–XXXI, the directions for the building of the Sanctuary. Chaps. XXXII–XXXIV detail Israel’s apostasy in connection with the Golden Calf; and Chaps. XXXV–XL, describe the construction of the Sanctuary, and thus prepare the way for the Third Book of Moses, the Book of Leviticus. (From “The Pentateuch and Haftorahs” Edited by the late Chief Rabbi Dr. J. H. Hertz).

RABBI NORMAN LAMM

Sketch

By I. A. Ezekiel

Rabbi Norman Lamm, of the Union of Orthodox Jewish Congregations of America, who was in India for three weeks studying the problems of the Indian Jewry, seems to be dissatisfied with the state of religious education in our community. "The condition of Jewish education among our people in India is extremely poor," he remarked when I met him to get his impressions of his tour in this country. "No community can long survive in the modern world under such conditions," he emphasised. He was however glad that, with the appointment of the Education Co-ordinator, the situation was going to brighten up in the near future for "he will now try to increase the network of courses, classes and lectures in Jewish education both for children and adults".

"I saw a few heart-warming examples of dedication to Jewish teachings among the Jews in Bombay," he continued and as an example quoted Beth Talmud Torah in the Magen David Synagogue and the Bene-Akiva and the Women's Group in Magen Hassidim Synagogue.

The Rabbi was greatly impressed by the simple dignity of our synagogue buildings and the simple faith of our people. Giving his impressions of his visits to our people and synagogues, the Rabbi said: "My impression is that people are warmhearted. Their

interest is engaged very quickly. They are sincere and maintain their opinions with vigour and passion. By and large, I found the Indian Jewry courteous and hospitable, in fact, so hospitable that on many occasions I suffered from over-eating during my tours.

Referring to his visit to Pen, Panvel, Alibag, etc., he said, "In the villages, I found very simple but warm-hearted folk, people who have thirst for religion. Unfortunately, little attempt seems to have been made to satisfy that thirst.

The Rabbi appreciated the work done by the few Jews that are in Delhi, particularly by Mr. Kolet. In Delhi, he met the Swiss Ambassador (They have mutual friends in America), with whom he discussed the relations between Judaism, Hinduism and Christianity. The Rabbi was in India's capital at the time of the Queen's visit, and when I asked him whether he had met the Prime Minister he said: "The Prime Minister evidently preferred the company of the Queen to that of a Rabbi."

"New Delhi is a very modern, western style city, beautifully laid out, and in some respects it is nicer than New York," he remarked. "I was extremely happy with the pleasant atmosphere prevailing there."

The Rabbi was pleased with the response from the people of Ahmedabad. "I was glad

to see the Bene-Israel taking such an active part in Jewish life. They are also active in public life and I was happy to see one of them, Dr. Best, occupying the post of the Dean of the B. J. Medical College and another, Mr. Reuben David, as the Superintendent of the Ahmedabad Municipal Corporation's Kankaria Zoo."

But what seemed to have given him the greatest satisfaction was the Jewish community in Poona. "The community here is living in complete harmony and friendship-the way it should," observed the Rabbi. "It is a lovely town and a lovely Community. Poona is an important educational centre, and I hope that our community will keep up the tradition of the city and maintain a high level of Jewish education."

From the Bene-Israel community we turned to the state of affairs among American Jewry. It seems that the Jewish community in America, which was in a process of assimilation and disintergration before the last war, has now undergone a fundamental change. "For many years the trend in American Jews was towards departing from Jewish tradition and practice," said the Rabbi. "At one point it seemed that the assimilationists and the non-orthodox would achieve an easy victory, but as a result of the efforts of Jewish educationists of the Orthodox Synagogue we have managed to reverse the old trend so that with the increase in Jewish learning there has come about an increase in loyalty to the Torah."

Dwelling on the relations between the Jews and non-Jews in America he said, "we have managed to maintain the integrity of our

Jewishness while at the same time absorbing the best in the world culture. Now we have about 750 to 800 American-born Rabbis, who are University graduates and who are now looking after the spiritual welfare of the Jewish people." The Rabbi informed me that between one-third and one half of the Jewish population belonged to the orthodox synagogue while the rest belonged either to some other synagogue or are altogether indifferent to religion.

Enumerating the steps taken to bring about religious regeneration among American Jews the Rabbi said, "We have considerably increased our publications of Jewish literature. From time to time scholarly works are put out which engage the attention of the educated classes. As editor of "Tradition" I found among American Jewish youth a great receptivity to intellectual discussion on a high plane."

The Rabbi comes from Polish Jewish stock. Born on December 19, 1927 at New York, he had his education at the Hebrew Day School which combines normal education with intensive study of Hebrew. He secured his B. A. with Science in 1949 and did post-graduate research in Chemistry while still engaged in rabbinical studies. He was ordained as a Rabbi by the Yeshiva University in 1951, and is now preparing for the Ph. D. degree of the same University. Ever since his ordination he has been serving as a Rabbi, first in Massachusetts, now in New York City. He is editor of "Tradition" a journal of Orthodox Jewish thought. He was National Vice-President of the Yeshiva University

and a charter member of the Association of Orthodox Jewish Scientists of which he was a founder. He is a member of the Yeshiva University Lecture Bureau and his writings have appeared in a variety of Hebrew and English journals, both popular and scholarly, in the United States, Europe, South Africa and Israel.

Religious scholarship is in the blood of Rabbi Norman Lamm. His grand-father was a great Rabbi in Poland and came to the U. S. a little before Norman was born. "My grand-father wielded great influence on me," remarked the Rabbi. "He trained me in the ways of scholarship and learning. Above all he showed me that it was not necessary to have either great wealth or great scholarship to be a good Jew."

The Rabbi's father, who is in the New York State Government service, also influenced him considerably. But the person outside his family who influenced him most was Rabbi Joseph B. Soloveichik, Professor of Talmud and Jewish Philosophy. "He is the most outstanding Jewish thinker in the U. S.," said the Rabbi who was his student for several years. "He is held in such high esteem by Jewry throughout the world that all sections and factions in Israel are united in requesting him to be their Chief Rabbi." But it seems that Rabbi Soloveichik is not likely to go there and has important work in other spheres.

The Rabbi's wife, Mindella Mehler Lamm, is a graduate of the Hunter College, New York, and Beth Jacob Teachers' Seminary. He has three children Chaye (age $5\frac{1}{2}$), Joshua (4) and Shalom ($1\frac{1}{2}$). He has a brother younger than him, who is also a Rabbi, and two younger sisters who are married. "When I was leaving the airport, my daughter began crying", he said and when I asked her why, she said that she was afraid that I was going to come back dressed in moccasins, feather cap and tomahawk, like Red Indian fighting cowboys."

The Rabbi does not have much time for recreation or hobby but during the few leisure moments he can snatch he indulges in copper engraving and making mosaic tiles.

Talking about literature the Rabbi said, I hardly read fiction. Non-fiction is more fascinating than fiction. Reality is more lively than unreality." Among his favourite books and authors he mentioned *East of Eden* by John Steinbeck, *Caine Mutiny* by Herman Wouk, and *This is my God* and *The Last Of the Just* by Schwartz-Bart. The last book, the Rabbi told me, is a most moving and powerful novel which should be read by all educated Jews. Normally, however, the Rabbi's reading is confined to serious subjects like law, philosophy, psychology, and sociology.

After leaving India, Rabbi Lamm proposes to visit Israel, specifically to study the problems of Indian Jews in that country.

Rabbi Norman Lamm Re-establishes contact with Indian Jewry

Rabbi Norman Lamm (Nahum ben Meir Shemuel) was given a warm welcome on his arrival by Boeing 707 "Nanda Devi" which landed at Santa Cruz Airport at 9.20 A.M. on *Tuesday, January 17, 1961*. The Rabbi came down the gangway in a happy mood and smiling face, and was greeted on landing by Mr. Saul S. Penkar, Vice President of the Union of Orthodox Jewish Congregations of India. On coming outside the Airport he was greeted by Mr. Albert Menashe, President, and Messrs. J. M. Benjamin, B.A., and A. D. Jhirad, Jt. Hon. Secretaries of the U.O.J.C.I.

It was made clear in a circular letter that as the day of Rabbi's arrival was a working day when many representatives of institutions would find it inconvenient to be present at the Airport in the morning, the official welcome on behalf of Institutions would take place at the Sir Elly Kadoorie School Hall the same evening. Despite this, a considerable number of persons were voluntarily present. Among those who greeted the Rabbi at the Airport were:

Mr. J. S. Ezra, Keneseth Eliyahoo, Fort, Mr. Judah David Garsulkar, and Mr. Joseph Jacob Talkar, Trustee and President respectively of the Shaar Hashamaim Synagogue, Thana, Dr. Miss Shantabai Benjamin Bamnolkar, President, and Messrs. Ezekiel Simon Mendrekar, Mr. Shellim Joseph and Mr. Judah Joseph Pezarkar, Members of the "Beth El" Synagogue, Panvel, Mr. S. I. Solomon, B.A.,

LL.B. and Mr. Samson Moses, Trustees of the "Shaar Harahamim" Synagogue, Bombay, Mr. Aaron J. Dhokarkar, Hon. Secretary of the "Etz Haeem" Prayer Hall, Mr. Aaron David Shapurkar, Hon. Secretary, "Magen Aboth" Synagogue, Alibag, Mr. Samuel Solomon, Chairman of the Trust Board, Mr. Eliezer D. Kolet, Trustee, and Mr. Simon Samuel Shriwardhankar, Hon. Treasurer of the "Magen Hassidim" Synagogue, Bombay, Messrs. Jonathan Joseph, Shalome Abraham Chewoolkar (Jr.), Raymond Menahim Charikar, Samuel Penkar and Moses Waskar, representing the Youth Group of the U.O.J.C.I.

At the Airport the Rabbi was recipient of garlands from Mr. Albert Menashe, Dr. Miss Shantabai Bamnolkar, and Youth Group of the U. O. J. C. I.

After a few minutes chat with those present Rabbi Norman Lamm drove to the Taj Mahal Hotel accompanied by Messrs Saul Penkar, A. D. Jhirad, Judah David Garsulkar and Samuel Judah Bhonkar.

The Community's Welcome

A welcome by the representatives of various institutions was arranged the same evening at Sir Elly Kadoorie School Hall at 7.30 p.m. On Rabbi Lamm's entry into the Hall, a group of boys and girls welcomed him with a Hebrew song, and Mr. Saul S. Penkar garlanded the distinguished guest.

Mr. Albert Menashe, President of the U.O.J.C.I., read a short biographical sketch of

the Rabbi and extended a welcome to him on behalf of the Union. He wished the Rabbi success in his holy mission and a pleasant time during his three weeks' stay in India.

Dr. Elisha Nattiv, spiritual leader of the "Rodef Shalom" Synagogue, Bombay, said it was an old Jewish custom to welcome a scholar or Rabbi who visited the city with words of scholarship. He spoke about the origin of Bene Israel community. He said that the Book of Kings (I Kings 9 : 26-27; 10:11 and 10: 22) referred to King Solomon sending his sailors to Ophir to fetch gold, sandalwood, precious stones, ivory, apes and peacocks. He stated that a number of scholars identified India as the Ophir mentioned in the Bible. He felt, on the basis of a number of arguments, that the existence of Bene Israels in India could be traced to the time of King Solomon when trade was negotiated between Israel and India, i.e., even before the division of Israelites into the Kingdom of Judah and Kingdom of Israel took place in the reign of Rehoboam, King Solomon's son. He did not share the view that the forefathers of the Bene Israels came to India only after the destruction of the First Temple.

Mr. M. D. Japheth said that as he was not connected with any communal institution, it was only in his individual capacity that he was welcoming Rabbi Lamm whom he considered a voyager on the sea of discovery. He considered it a privilege to be one of those to offer words of welcome to Rabbi Lamm to India—a traditionally hospitable country which always has a warm and ready welcome for all her friends and well-wishers. He dwelt on

the historic significance of India and Israel emerging as free nations almost at the same time, and becoming members of the Council of Nations. He referred to the position of Jews of India who were propagating the ideals of Judaism against the great background of Hinduism and Gandhian era, and said that the eyes of Jewish world were on Jews of this country. He emphasised the great need in our time for ideals of Judaism to assert themselves as a positive, creative and sustaining force — ideals which should be respected not only on Sabbath but on all days of the week. Mr. Japheth invited the visitor to study the great, almost unique, historical background of Bene-Israelis and Cochin Jews.

In welcoming the Rabbi, **Dr. Jacob Ezekiel** referred to identification by David Rahabi of Bene Israels as Jewish from the manner of their reciting the *shema*, their observance of Saturday as a day of complete rest, and their dietary habits. He mentioned that David Rahabi selected three pupils whom he taught Hebrew so that they could continue the work of teaching Hebrew to Bene Israels after his death.

Before Rabbi Norman Lamm rose to reply he was garlanded by representatives of (1) Youth Group of the U. O. J. C. I., (2) Israelite School Maccabeans, (3) "Beth El" Synagogue, Panvel, (4) Sir Elly Kadoorie School, Bombay, (5) "Magen Abraham" Synagogue, Ahmedabad, (6) "Shaar Hashamaim" Synagogue, Thana, (7) Shriwardhan congregation, (8) "Magen Hassidim" Synagogue, Bombay and (9) Zionist Club, Bombay.

Rabbi Norman Lamm opened his speech with the following sentences in Marathi —

प्रिय मित्रहो, मला येथे येण्यास फार आनंद झाला आहे. मी अमेरिकेच्या बंधुंकडून आपणा सर्वां करिता नमस्कार आणला आहे. मला वाईट वाटतं, मला मराठी बोलता येत नाही. देव तुपचे रक्षण करो !

In his reply Rabbi Norman Lamm said that he tried in vain to find somebody in America who could teach him the Indian language so that he could speak in Bombay to the congregations in their mother tongue. He had therefore to content himself with the above sentences which he constructed himself from a small Marathi text which he obtained shortly before he left India. He was deeply touched with the welcome accorded to him, and was pleased with the unique custom of offering garland of flowers to visitors. He said that he was going to reciprocate and garland us with the words of Torah, quoting King Solomon who, in *Proverbs*, said of Torah that "it is garland of charm for thy head".

He remarked that American Jews, at the beginning, were busy establishing themselves in America, and then preparing for succeeding waves of immigrants. Then they had to try to salvage what was left from the ravages of Hitlerism. Following this, they were pre-occupied with the State of Israel. Only recently did they find breathing time sufficient to turn to long lost brothers elsewhere. He came to India to reestablish contact on behalf of the Orthodox Jewry of the United States and also on behalf of the

Chief Rabbi of the British Empire and British Commonwealth, and he brought regards from our previous visitor, Rabbi Charles Weinberg. He said that Exodus (Chapter X:1) stated "And the Lord said unto Moses: *"Come unto Pharaoh"*. It is not stated *"Go unto Pharaoh"*. By saying *"Come unto Pharaoh"* God means that I shall also come with you. In the same manner he had *come* to India, trusting that Almighty God will accompany him and help him in his mission. As he was fatigued on account of the long journey he did not like to prolong his speech, and resumed his seat after thanking the community once again for the welcome accorded to him.

Mr. J. M. Benjamin B.A., Jt. Hon. Secretary of the U.O.J.C.I. thanked the representatives of various congregations and institutions for being present and also the authorities of Sir Elly Kadoorie School for placing the hall at their disposal free of charge.

After the function was over Rabbi Lamm left first and waited outside the entrance of the Hall to meet personally everybody who was present.

Welcome Dinner

A dinner was arranged in the Jewish Club at 9 p.m. by the members of the Executive of the U.O.J.C.I.

In an After-Dinner speech **Mr. Solomon Moses, Solicitor**, said that all appreciated the trouble taken by Rabbi Lamm to re-establish contact with the community. Although microscopic in size, Indian Jewry as a community were particularly

alive and kept in touch with Jews of progressive countries. He said that the State of Israel which came into existence only a decade ago and surprised the world by its progress had created both friends and enemies. Years ago nobody could have ever imagined that a Bene Israel from India could be merged in the State of Israel. Year after year we witnessed the flow to Israel of Bene Israel youth who went there with enthusiasm and settled there. There have, of course, been misunderstandings, backslidings, etc. But all the same, they have proved their ability to hold their place among the Jews of other nations. This was not a small gain. The inspiration for this came not only from within but also from without. This was the reason we welcomed the presence of Rabbis whom Orthodox Jewry abroad has been sending to us. That inspiration was working gradually and getting stronger every day. The contact established with outside Jewry was making the community self-conscious. In the past the two sections of the Jewry—Iraqi Jews and Bene Israels were divided, and it was no small achievement that they were now working together. He expressed the hope that during his short stay in India the community will get to know the Rabbi better, and that the Rabbi will also know us better before he leaves the shores of India.

On *Wednesday, January 18, 1961* at 10 a. m. the Rabbi paid a visit to Sir Elly Kadoorie School.

Etz Haeem: Elijah and the Waverers

The same evening at 7 p. m. he attended the evening service in the "Etz Haeem" Prayer

Hall, Umerkhadi, where he was garlanded. The Hajjan blessed the Rabbi and the Rabbi then blessed the congregation.

Mr. David Abraham Mazgaonkar, the President of the Prayer Hall, related in short the history of the Prayer Hall, and **Mr. Aaron Jacob Dhokarkar**, Hon. Secretary of the Prayer Hall, introduced the Rabbi to the congregation in the Marathi language.

In his address Rabbi Lamm said that the words *Etz Haeem* (Tree of Life) appeared in two places in the Bible, first in Genesis and secondly in *Mishle Shelomoh* (Proverbs). He compared Torah to a tree of life and said that just as a tree cannot flourish if its limbs and roots were severed, so Torah cannot survive if its teachings are sacrificed on the altar of convenience. Torah admitted of no compromise. He related the story of Elijah, (I Kings XVIII) the timeless and deathless Prophet especially dear to the Bene Israel, who was very jealous for the Lord. He confronted and challenged the prophets of Baal and Ashera, admonished the people with the words "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him", and his ultimate victory when the fire fell and consumed the burnt-offering. This contest is typical of every conflict in which opposite principles of conduct with vital consequences to the individual or the nation stand face to face. In all such cases prompt decision was necessary; Elijah discourages indecisiveness. We too must be decisive. History does not stand still for us. Each individual and each congrega-

tion is called upon to decide between God and Torah on the one hand, and the idols of the day on the other.

Mr. A. M. Chincholkar, Solicitor, translated the Rabbi's speech in Marathi for the benefit of the congregation.

Poona Zionists: State of Israel and Torah

On Thursday, January 19, 1961, at 6 p.m. the Rabbi visited the "Ohel David" Synagogue, Poona, where he was welcomed by **Mr. E. J. Mazgaonkar** on behalf of the Poona Zionist Association. Mr. Mazgaonkar said that the Association was in existence for about twelve years.

In his address the Rabbi said that Israel was now at a crossroad. It consolidated its original gains, survived the boycott of Arabs, and had shown the world that it can survive the deadly plans of its enemies. He spoke at length on (1) the attitude of various Governments towards Israel, (2) problems of people of Israel, and (3) spiritual problems of Israel.

He spoke about the threats in the early days to cut off all American-Jewish aid to Israel if it declared itself a State, and the prominent part played by Rabbi Maimon of Israel in counteracting that threat as an example of individual contributions. While it may be true, he said, that the American Government is not always partial towards Israel, it did not raise objections to American Jewry helping Israel, and these charities are not taxed. He added that the part played by Mr. Eisenhower in the Suez Chapter was not very flattering to his regime. President Kennedy

has chosen two Jews as members of his Cabinet, and he personally hoped that the promises made by Mr. Kennedy to Jews will not be treated merely as election promises. He said that Israel had succeeded in assimilating youths from all parts of the world. He advocated *aliyah* of young people to Israel. As it was a country of our origin, the fulness of Torah can be felt only in Israel, and it is only in Israel that we can become "a kingdom of priests and a Holy nation." We cannot be good Zionists unless we are true to Torah.

Succath Shelomo: The Shema of Jacob's sons

The Rabbi thereafter attended the Evening Service at the "Succath Shelomo" Synagogue in Rastas Peth, Poona, at 7.30 p.m. where he was welcomed by **Mr. Talkar** on behalf of the congregation.

In reply the Rabbi commenced his address with a few sentences to the congregation in the Marathi language. He further said that he had read a great deal about India. The more he read, the more he wanted to see it. He discoursed on the significance of the Shema to every Jew. The word "Shema" does not merely mean "Hear". It also signifies "study", and the study of Torah alone was the guarantee of survival of Jews everywhere. Though the verse "Shema Israel" is mentioned in Deuteronomy (VI:4) it was really first uttered, according to the Rabbi, by the twelve sons of Jacob standing near his death-bed as a promise to their dying father that they would not go astray from the worship of God. The sentence was thus addressed to Jacob, whose name was

also Israel, declaring that the one God he served is the God they will serve. To this Jacob replied from his death-bed in his feeble voice "Blessed be the glory of His kingdom for ever and ever". That, is the reason why we recite the latter verse in a low tone because Moses did not recite it, whilst Jacob did.

The Rabbi said that he visited India on behalf of the Union of Orthodox Jewish Congregations of America whose major efforts were directed towards the spread of Jewish education, both for children, and for adults as well. He exhorted the congregation not to wait till a Rabbi came to teach them. A few persons can organise themselves and read the Jewish literature available to them and explain the same once a week to the congregation, preferably on Sabbath. The very fact that there was a library in Poona was an indication of the desire of the congregation to learn. The U. O. J. C. A. will certainly offer assistance, but the initial effort must come from within.

The assembly dispersed after the Rabbi blessed the congregation.

The Rabbi attended the Sabbath services at the Keneseth Eliyahoo Synagogue on *Friday, January 20* and on *Saturday, January, 21, 1961* when he spoke on the Parashah of the week, and met the Habonim students in that Synagogue at 4.30 p. m. on January 21. On Saturday night he had a meeting with the Executive Committee of the Youth Group of U. O. J. C. I. to help plan their programme.

Public Lecture : Tefillin, Halacha and the Jew

On *Sunday, January 22, 1961*
at 9.30 a. m. Rabbi Lamm addressed the

community at the Sir Elly Kadoorie School Hall.

Mr. Saul S. Penkar, Vice President of the U. O. J. C. I., introduced the Rabbi to the community, some 750-800 people, and thereafter said that he could not imagine a better President for the occasion than the seniormost social worker who was, at one time or the other, associated with almost all the major institutions in the Community - Mr. Solomon Moses, Solicitor.

Rabbi Lamm thanked Mr. Penkar for the elaborate and complimentary introduction. At the commencement of his speech he informed the audience that members of the American Jewry had contributed voluntarily between them \$ 500 for distribution of Tefillin among Indian Jewry and presented the first Tefillin as a token of this gesture to a young lad David Moshe.

He discoursed on the significance and importance of Tefillin, and said that the concept of Tefillin was peculiarly Jewish. It is commanded in the Torah. It was not, however, worn to influence God; its performance was a response to a Divine challenge. By wearing it we demonstrate that we have to develop our spiritual potentials. But the performance of a Mitzvah can have meaning only if it is accepted without compromise. Our forefathers during the last three and a half thousand years risked their lives for the observance of Mitzvoth, and by continuing to observe them we indicate also our belief that they did not die in vain. He related the story of Prophet Jonah who did not hesitate to proclaim "I am Hebrew" even when he was

amidst the storm-tossed ship. This impromptu answer to every question relating to one's being, his ^{destiny} ~~density~~, his fate, and his self-identification, can come only from one whose whole character has been framed by a life of Mitzvoth. That is what Orthodoxy aims for. The Mitzvoth are intended to train people in a Jewish way, and reinforced the dictum "the law of God may be in your mouth". Tefillin is only ^{one} of the symbols thereof. It is wound around the head to indicate application of our mind, thought and understanding to our duties. It is also wound round the hand which indicates action, thus showing that mere application of mind to a cause has no meaning unless it is followed by practice.

He spoke on the observance of Sabbath and Kashruth. While all commandments have purposes, we ought not wait until we understand the reasons and purposes before we observe the Mitzvoth themselves. They were ordered by God, who knows our interests better than we do. As an example of the purposes of Mitzvoth, he mentioned Kashruth. This teaches reverence for life and control over our desires and teaches us that we cannot kill indiscriminately, because it is God who created all creatures.

He spoke on Halacha - practice. He emphasised that in the case of children, training should come first, the reasons for the training should come later - Naase Venishma.

He emphasised that to youth in India education was more important today than anywhere else in the world. While he did not deny the holiness of "Beth Keneseth" (the synagogue), he thought that "Beth Hami-

drash" (School) was holier. Communities which survived in the Diaspora were those which educated their children. Jews in Poland and other East European countries were willing to starve in order to pay for the education of their children.

Orthodoxy does not mean that we have achieved our goals, but that we refuse to diminish them. When we lose our goals, we have lost our souls. We should always aspire to the highest. He related the story of a soldier who during a war, saved the life of Czar of Russia. When the Czar asked him what he wanted, he requested that the Captain of his regiment should be transferred and a new one be appointed in his place. The Czar scolded him for being content with merely asking for the transfer of his Captain, and not requesting the Captainship for himself.

Throughout their history the Bene Israel always responded to the religious help offered by their more enlightened brethren abroad, and have adhered to their religion amidst heathen elements. So now they should not remain content with what they are, but should try to raise their level - not be content to remain as soldiers but aspire to be Captains in every walk of life. He said that if by his address he has inspired even a single soul to attempt to rise higher, his journey to this land will not have been in vain. Nobody expects a person to achieve something beyond him. But that is no reason why one should not attempt to develop his talents and achieve what is within his capacity. He said that it was left to the community to make adequate response

and the American Jewry would do what lay within its power to help them.

Mr. Solomon Moses, Solicitor, thanked the Orthodox Union for requesting him to take the Chair on this occasion despite the fact that he had withdrawn himself from all communal activities. He said that the Rabbi spoke not about the philosophy of religion but about its practice, and emphasised that Judaism does not mean only prayers, meditation or philosophising, but action. He said the impression of childhood can never be effaced and therefore urged the right sort of training during childhood. He regretted that our system of training has not been systematic. He said that our forefathers, who retired from military service under Britishers, built Synagogues after their retirement. They were not well-educated, but lived by their Faith. They have done their duty. It is now for us to do ours. Our community was not noted for its commercial enterprises, but despite these handicaps we have survived. He spoke of the part played by the Anglo-Jewish Association of London who gave annual grants to the then Israelite High School for the study of English and Hebrew, and referred to Sir Elly Kadoorie who later donated the cost of rebuilding the school. It was now for us to see that the help given was not wasted. He stressed the importance of organisation, and asked the Union first to find out in what particular direction the community needed help and how the help rendered could be best utilised. He said that it was the duty of the Union to frame a scheme. He stressed the importance of cooperation

between the donor and the donee. He also referred to the necessity for a Beth Din, and urged the Synagogues to combine to establish a Beth Din.

Later on the Rabbi answered a number of questions put to him by the audience. In his replies he quoted *Mishle Shelomo* (Proverbs) to show that there was no perfectly righteous man in the world, but that was no reason why we should not aspire for perfection. He said that Jewish life was composed both of ritual and ethics. He also advocated the continuance of local *Minhag* so long as it was not inconsistent with Torah and Halacha. He was not in favour of any compromise with principle for reasons of convenience.

Thana: The Family of Israel

The Rabbi visited the "Shaar Hashamayim" Synagogue, Thana, the same evening at 4.30 p. m. He was welcomed on the doorsteps of the Synagogue with Hebrew song by youths.

Mr. Moses Korlekar introduced the Rabbi to the congregation and thanked him for coming all the way from America. He outlined in short the history of the Bene Israel in India from the time their forefathers touched the shores of Konkan.

Rabbi Lamm thanked them for the welcome accorded. In his sermon he stressed the importance of home. He said that God asked the Israelites to put the blood of the lamb on the doorpost. Why did He not ask the blood to be put on the forehead, the arm, or any other part of the body? The object was to show that it was not the

individuals who were to bear the sign, but the home. He stressed the importance of harmonious relations between husband and wife and its influence on the mind of the growing child. He further pointed out that God told Abraham that he would make him a *family* and through him all the *families* of the earth would be blessed, thus stressing the importance of family. He said that all Jews were brothers and belonged to one "Beth Israel", House of Israel, with God as their father and Israel as their motherland. No matter what language we speak, no matter the colour of our skin, we are all one, and that, he said, was of the essence of orthodoxy. Our loyalty to Torah has united us together, and it is for us to practice it without compromise so that all the families can be blessed through us.

Miss Julie Mapgaokar gave the gist of the Rabbi's speech in Marathi.

Mr. Joseph Jacob Talkar, President of the Synagogue, thanked the Rabbi for his address which he said was very inspiring. He thanked the Union of Orthodox Jewish Congregations of India for arranging this meeting with the Thana congregation, and also thanked the audience for giving the Rabbi a patient hearing.

Delhi

Rabbi Lamm left Bombay on *Monday, January 23, 1961* by I. A. C. plane at 9.10 A.M. and arrived at Delhi the same day.

He addressed the Jewish Welfare Association, which is the name of the New Delhi Congregation, and emphasized the importance of adherence to Torah and Tradition in the modern age.

Ahmedabad

Rabbi Lamm left Delhi on *Wednesday, January 25, 1961*, by plane at 7 a. m. and arrived at Ahmedabad at 12.15 p. m. He addressed the congregation at the "Magen Abraham" Synagogue, Ahmedabad the same evening at 5 p. m.

He spoke about the verse in the *Shirat Hayyam*, the song of Moses at the shores of the Red Sea, *Zeh Eli We'anwehu, Elohe abi We'aromemenhu* "this is my God and I shall glorify Him, my father's God and I shall exalt Him". We must, through Torah, make God both our own God, and be sure that He is the God of our fathers. Some people merely keep up the religious practices of their father's home and are satisfied to remain on that level and never move beyond it. "This is my God" means that each person is personally to rise to the highest spiritual levels through increasing his learning of Torah and observance of Mitzvoth. At the same time, there are those who proclaim new religions, or new versions of our ancient faith, which break away from our great tradition. They are "This is my God" but no longer "the God of my fathers". This is not the way of Torah. The God we worship is the God of all of Jewish history. You may no more change Torah than you can change the laws of Nature. Our God is the God of our fathers - this is truly the position of Orthodoxy. Only in this manner can we glorify and exalt the Lord.

Rabbi Lamm left Ahmedabad by plane the same evening for Bombay.

Shaar Harahmim: Three Names, One People

Rabbi Lamm visited the Shaar Harahmim Synagogue, Khadak at 9.30 a. m. on Thursday, January 26, 1961. He was garlanded at the entrance of the Synagogue and was welcomed with the Hebrew song depicting the Thirteen Creeds.

Mr. S. I. Solomon B. A. LL. B., explained to the congregation the significance of the song and the particular reasons for welcoming the Rabbi with that song.

He related the story of Samaji Hassaji (Samuel Ezekiel) who was born in Diva in Janjira State, the circumstances which influenced him to leave the village and take up employment with the East India Company, his capture by the Tippu Sultan of Mysore, his vow to build a synagogue if released, its fulfilment in 1797, and his death in Cochin where he had gone to fetch the scroll of Torah. Mr. Solomon mentioned that the synagogue has other property the income from which is being utilised for helping various communal activities such as grant to Sir Elly Kadoorie School, Home for Orphans and Destitutes, Stri Mandal etc.

Rabbi Norman Lamm expressed thanks for the warm welcome and instructive introduction. He said he knew the outline of the story of Samaji Hassaji and was hoping to visit the oldest synagogue.

We do not recognise any real difference between the terms *Bene Israel*, *Yehudim*, or *Ibrim*. We are just one people with three names. The Midrash mentions that even God wears Tefillin. What was written in

His Tefillin? It is written "Hear O Lord, Israel is one people. Who is like unto Thy people Israel, O Lord, one nation upon the earth."

Orthodoxy represents fulness of Jewish tradition without any compromise and without any kind of assimilationist tendencies with the outside world. Our Patriarch Abraham was accounted as stranger i. e., "*Ibri*", somebody who came from beyond. However much we may attempt to appear like others in our daily life, we shall still remain outsiders. Abraham had to leave his birthplace to go to a strange land, where he could serve God. Even if, therefore, we are separated from everybody and remain alone, we must retain our loyalty to Torah.

With regard to the word "*Yehudi*", it means the descendants of Judah. The name Judah was given by Leah, the wife of Jacob, to her fourth son, and it means "I thank the Lord". Throughout much of our history, we were persecuted because Jews were money-lenders. We were not money-lenders by choice, but because no other profession was open to us. Nevertheless, we thanked God no matter what our circumstances. God blessed Jews saying that they shall be like sands by the sea. Just as sand rises up when you stamp on it, so Jews also rose even though they were trampled upon by their enemies. Other faiths often offered Yehudim the choice of apostacy or death. The Yehudis replied that if they could not remain Yehudis, they would prefer death. We too must attempt to be full Jews without any compromises.

With regard to the term "*Israel*", Esau wanted to destroy Jacob, who then divided his

camp in two, so that at least one may escape from the wrath of Esau. That night the Angel of Esau (spirit of anti-Jewishness) wrestled with Jacob but Jacob did not allow himself to be defeated. He was then named Israel. The name Israel means the champion of God.

He said that the Shaar Harahamin Synagogue, which is the first synagogue of Bene Israel, must lead others. It should not be content to remain *Beth Kenesseth* (Synagogue), but should now try to be *Beth Hammidrash* (School). They could arrange to start sermons on Sabbaths. The founder of the Synagogue was a hero. The congregation must emulate his example and wrestle with ignorance and compromise, so that they may grow from strength to strength.

The Hazzan then blessed the Rabbi, and the Rabbi blessed the congregation.

In reply to questions the Rabbi said that there was the Written Law and the Oral Law. Though the Oral Law was given to Moses along with the Written Law, it was written for the first time as Talmud. Then there is *Minhag*-custom. It is a sacred Minhag that we should cover our heads on certain occasions. Married women must cover their heads. Unmarried women should follow the minhag of the place they live in. With regard to shifting synagogues from one place to another, the Rabbi said that he would not be able to answer that question until he knew the circumstances which necessitated such measure. With regard to polygamy he said that it was forbidden by Rabbinical Law.

Mr. Jeremiah A. Nagawkar, Secretary of the Synagogue, thanked the Rabbi for his visit.

Magen Hassidim: Three Great Questions

Rabbi Lamm was welcomed with a song at the doorsteps of the Magen Hassidim Synagogue which he visited at 4.30 p. m. the same afternoon. Thereafter the Minha service commenced.

After the service was over **Mr. Saul S. Penkar**, President of the Synagogue, introduced the Rabbi to the congregation in a Marathi speech. The Rabbi was garlanded by **Mr. Samuel Solomon Nowgaokar**, Chairman of the Trust Board of the Magen Hassidim Synagogue.

Rabbi Lamm said that in visiting the synagogue he felt that he was standing in the home ground of the Union of Orthodox Jewish Congregations of India. He brought them greetings from our Jewish brethren in America. He related the story of Egyptians who chased the Israelites as far as the Red Sea. Not only were the Israelites distraught with fear, but they were further demoralized by divided counsel. The man who took the first step in putting his foot in the sea was Nashon ben Aminadab, whereupon the rest of the Israelites followed him. The object of the story was to show that in every venture some bold person must take the lead, so that others may follow him. Similarly in the establishment of the U.O.J.C.I. the first step was taken by the Magen Hasidim Synagogue for which the Rabbi offered them congratulations.

The Rabbi said that he had received a letter from a certain individual asking three questions.. These were : (1) where did we come from ? (2) where are we going to ? (3) what is the purpose of our life ? He said these three questions were not new, but were asked more than 1500 years ago by Akabya, the son of Mahalalel, who exhorted us to reflect on three things "Know whence thou camest, whither thou art going, and before whom thou wilt in future have to give account and reckoning. Whence thou camest - from a putrefying drop; whither thou art going - to a place of dust, worms and maggots; and before whom thou wilt in future have to give account and reckoning - before the Supreme King of Kings, the Holy One, blessed be He". The Rabbi remarked that despite the fact that we have both lowly origin and end, life is glorious, because man is created in the image of God and our purpose is to fulfil our spiritual destinies as the symbols of **Ribbono Shel Olam**. When our life is spent, we shall come before the **Beth Din Shel Maala** and there give an account of our life. He said in the Book of Daniel we are told that the angels are holy. But in Leviticus we are told "You shall make yourself holy and you shall be holy"-twice "holy". Man is thus holier and superior to angels. The angels do not sin because they have no temptation, but if man, whose path is best by temptations in this world, does not succumb to them he is certainly more holy than angles. Of course, the path is not easy.

The Rabbi related the story of an arrogant young man who asked an elderly person to get out of his way while he was walking in

the street. When the old man told him that he was Elijah the Prophet, the young man cowered and pleaded that God did not give him enough intelligence to know beforehand that the old man was Prophet Elijah. Prophet Elijah thereupon asked him what his occupation was. The young man replied that he was a fisherman who wove his net, cast it in the sea to catch fish and sold it in the market to make a living. Prophet Elijah said if he had intelligence enough to do all the things necessary to earn a living, how could he say he had no intelligence to act in a manner befitting a Jew.

Though we come from a low origin, we must not forget the fact that we are descendants of Abraham Abinu who had the courage to proclaim among heathen surroundings that there was only God; of Isaac who had the courage to offer himself for *Akedah*; of Jacob who wrestled with evil temptations and survived; of Moshe who challenged the might of Pharaoh, fled to Midian, killed the Egyptian, and had the courage to appear before Pharaoh and tell him "Let my brethren go"; of Aaron the high Priest; of Joshua and Samson who fought wars on behalf Israelites; and of Elijah the prophet. In fact, we ought to be proud that we are descendants of these people.

Torah was given to us on **Har Sinai**. If you cease to believe it you are not a good Jew. This is the basis of Orthodoxy - Torah as a revelation. Our purpose is to be "a Kingdom of Priests and a Holy Nation", to be a chosen people. But if you do not accept Halacha, you are no longer a chosen people. He

quoted the following verses from Prophet Isaiah (Chapter II) :

"And it shall come to pass in the end of days,
That the mountain of the Lord's house
shall be established as the top of
the mountains,
And shall be exalted above the hills;
And all nations shall flow unto it.
And many peoples shall go and say :
"Come ye, and let us go up to the
mountain of the Lord,
To the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths".
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into
ploughshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against
nation,
Neither shall they learn war any more.

He said that Zion was stressed as the centre of religious instruction. The verse "He will teach us of His ways, and we will walk" indicates the purpose of the Jewish nation. We are to tell the nations of the world how to live as human beings and not as beasts, and it was precisely for this reason that we were chosen; not to be masters of the world, not to own slaves, but to be a Kingdom of Priests and a Holy nation. To be a *holy nation* means complete observance of Torah, not 99 per cent. To be a *Kingdom*

of *Priests* means to be the teachers of peace and righteousness for the whole world.

In some quarters it has become fashionable to change Torah according to convenience. Can Torah be divided into parts? Can we be holy one day in a week and not on the rest of the six days? If you begin to select Mitzvoth, tamper with the Torah and tear it to pieces, you cannot be a *Goy Kadosh*. If you attempt to do that, Heaven forbid, our people will disappear from the face of the earth. Our purpose as a *Kingdom of Priests* depends upon our existence as a *Holy Nation*, not only for our own sake but for the sake of mankind. If you cannot observe Torah completely, blame yourself. Do not change Torah; rather, change yourself. We make confessions in our daily prayers saying : *Ashamnu, Bagadnu, Gazalnu* etc., because we admit our guilt. But if you start changing Torah according to your convenience, you can never admit your guilt, because you will never consider yourself wrong.

The first time Moshe Rabbenu received the Tablets written by God amidst thunder and lightning. Moses, however, broke them when he descended the mountain and found the Israelites worshipping the Golden Calf. Moses had merely gone to the mountain and received the tablets ready-made in his hands. But these did not last. Only when he went again and he had to write himself the words dictated by God, himself fashion the stone, himself chisel the words in it—these lasted. We therefore usually refer to Torah not only as the Torah of God, but as the Torah of Moshe. In the

same manner if you fail to strive for Torah, it will disappear. It will last only if you work for it, and the manner to make it last is to teach it to your children. But children can learn it only by example. It is therefore necessary for grown-ups to learn it first. And that is the purpose of the U.O.J.C.I., so that we may be able to say ultimately "And the Lord shall be King over all the earth; In that day shall the Lord be one and His name one" (Zech XIV : 9).

Rabbi Lamm was blessed by the Hazzan, and thereafter the Rabbi blessed the congregation first in English and then in Hebrew.

During question time the Rabbi was asked why there were no miracles during the present days? The Rabbi replied that though miracles do happen every day we do not realise them because we are too near the scene of miracles. He quoted two instances, (1) the survival of Bene Israel in a strange land, amid idolators, without contact with Jews in other parts of the world and without the aid of Rabbis; and (2) the success of the Israeli Army in 1948 when they were surrounded on all sides by hostile nations, without sufficient arms, and without trained army. He asked whether these were not really miracles. If we did not look at it in that light at present, rest assured a century hence it will be looked upon as a miracle.

On Friday, January 27, 1961, Rabbi Lamm visited Sir Jacob Sassoon School at 9.30 a.m.

The Sabbath week-end, (Friday, January 27 to Saturday, January 28,) was spent by Rabbi Lamm in the Byculla area.

On Friday night he joined the "Magen Hassidim" congregation in their Erev Shabbat service.

Magen David : The source of the Renewal of Life

On Saturday morning, January 28, 1961, the Rabbi attended Shaharith services at "Magen David" Synagogue beginning at 6.30 a.m. In his sermon the Rabbi chose as his text the first words of the Song of Moses and the Israelites, *Az Yashir Mosheh*, then Moses sang. The Rabbis of the Talmud derived from this verse the principle of *Tehiyat Hammetim*, the resurrection of the dead, since the word *Yashir* "they will sing" is used, rather than "*Shar*", "then he Sang". Thus Moses and the Children of Israel will yet sing this song, upon resurrection. Rabbi Lamm gave this passage a deeper interpretation. "*Tehiyat Hammetim min Hattorah*" means not only that this verse serves as the source in the Torah for resurrection, but that if we want to know how to effect the spiritual and national resurrection of our people, how to revive dried souls and moribund spirits the answer is "*Min Hattorah*", we must delve deeply into our sacred literature, we must teach Torah and practice it.

Beth Talmud Torah : God's help in exile

Later in the morning at 10.15 a.m. Rabbi Lamm visited the Beth Talmud Torah where he observed young children studying the Parasha. He spoke about the verse they were reading from Parashath Yithro, that Moses had two sons. Each was important—*Gershom*—whose name indicates Moses' feeling of depres-

sion at his exile, and also *Eliezer*-whose name was a source of cheer to Moses, reminding him that even in the darkest exile and greatest worries God is with him and will not forsake him. So must we always have faith and confidence and courage.

Stri Mandal : The Role of the Jewish woman

At 3.30 p.m. Rabbi Lamm visited the Stri Mandal, the women's Bible study group meeting at the Magen Hassidim Synagogue. He expressed his pleasure at the beautiful songs intoned by the ladies and young girls from our Prayer book. He spoke of the value of Judaism placed upon the Jewish woman, and how she is the source of strength in the Jewish household. He quoted the Rabbis who tell us that while man was made of *adamah*—earth, woman was made of *Esem*—bone. Just as earthenware shatters when dropped, while a bone vessel retains its shape, so man often breaks under stress whereas woman is more resilient. Jewish womanhood always showed this moral and spiritual stamina. He referred to the Parasha where Miriam is referred to as the sister of Aaron (Ex. XV: 20). Why is she not also called the sister of Moses? Because, he quoted the Rabbis, she became a prophetess even before Moses was born, whilst only the sister of her older brother Aaron. The Israelites were sorely depressed at the decrees of Pharaoh, and Amram, their father, was ready to leave his wife and have all Jews cease family life and thus end the story of Israel. Then Miriam prophesied to her parents that a redeemer would arise for Israel from amongst the

children yet to be born. As a result of her encouragement family life continued, and her mother gave birth to Moses. So too, Jewish women must be not only sources of strength but also encouragement and confidence, and thus play their great roles as the source of optimism in Jewish life and the mothers of the future generations of our people.

Bnei Akiva : The lesson of Rabbi Akiva

Rabbi Lamm then addressed the Bnei Akiva, Byculla Branch, where he spoke about the importance of respect for elders, love of Israel, and loyalty to Torah. Just as Rabbi Akiva submitted to martyrdom by saying that all his life he had waited for the opportunity to observe the commandment of "Thou shalt love the Lord thy God with all thy heart, and all thy soul and all thy might" (the Talmud interprets "all thy soul" meaning "even if you must surrender your life"), so we too must live for Judaism and Israel as if this were the opportunity to fulfil our life's dream and the hopes of generations of our forefathers.

From Bnei Akiva he went to the *Yeshivah Ets Haeem*, where he briefly addressed the adults gathered for the study of our sacred literature. He returned to Magen David Synagogue for Arbit and Habdallah.

Magen David : The Unity of God, Torah and Israel

At 8.30 p.m. Rabbi Lamm delivered a Public Lecture in the synagogue. On entering the Rabbi was welcomed with two Hebrew songs by youths.

Mr. Albert Menashe welcomed the Rabbi on behalf of the congregation.

Rabbi Lamm thanked the congregation for their cordial welcome and said he spoke more than once only in that particular synagogue. He said that in *Zohar* it is said "God, Israel and Torah are one". In the Western countries Jews suffered persecution, they wandered from one land to another, and were driven from pillar to post. Despite various *Minhagim* only one thought kept them alive, that it was God who chose Israel from all the people of the earth that they may become teachers of Torah by example, because through Torah God revealed His will to them. It was *Torah Min Hashamaim* (Divine Revelation) that sustained us. If we compromise it so much as even by one iota, our forefathers who gave their life for its observance will have died in vain. The acceptance of God who revealed Torah to Israel is the first of the three great principles.

We believe in *Oraitha* (Torah, teaching). He referred to the Sidrah that morning in which *Shirat Hayyam* was read. When the Israelites witnessed God's marvellous help, it led to the wonderful outburst of song—the song of redemption. Afterwards we read the following verse—"They went into the wilderness of Shur; and they went out three days in the wilderness and found no water". The slaves were set free. At the moment of their liberation they raised a song of gratitude and triumph; but in a few hours they began to regret their freedom. Rejoicing on the shore of the Red Sea was speedily followed by murmurings. The Rabbis say that "Water" symbolizes Torah. Because the Israelites were for three days without Torah, they

sunk to this low level. It is precisely for this reason that we read Torah on three days in a week—Sabbath, Monday and Thursday, in order that three days should not pass in a week without the study of Torah.

Orthodoxy in America today is the founder and originator of the newest and most progressive educational movement: the Hebrew Day School. Children in these schools study Torah initially three hours a day. There are over 280 such schools in the U. S. A. The non-Orthodox originally opposed this movement, saying that Orthodox Jews were giving more importance to Torah Education than was really necessary. But all this has changed now; and the greatest compliment now received by Orthodoxy is that others are imitating us, and we pray that they too succeed in increasing Jewish education as Orthodox Jews are doing. Beginning from small Yeshivas, they now have a University with various faculties. While naturally it would be difficult for Indian Jewry to do what was done in America, still the example should inspire Indian Jewry to greater educational efforts. Jews do not have a priestly caste. Torah is not meant for Rabbis or Cohanim only, but for all Jews. It is everybody's responsibility.

He next spoke about Israel. However learned we may be, if we do not practice *Ahavath Israel*, love of our fellow Jews and of our neighbours, we are lost. If we cannot learn to love our kinsmen, we cannot love strangers. The late Rabbi Kook of Israel said that the greatest sin is *Sinaath Hinnam*—causeless hatred, but the greatest *Mizvah*—virtue—is *Ahavath Hinnam*—causeless love.

love towards others even when others may not deserve it. He told the following story from Talmud about the disaster caused by causeless hatred.

"Through Kamtzah and Bar Kamtzah was Jerusalem destroyed; and thus it happened.

A certain man made a feast; he was a friend of Kamtzah, but Bar Kamtzah he hated. He sent a messenger to Kamtzah with an invitation to his banquet, but his messenger, making a mistake, delivered the invitation to his master's enemy, Bar Kamtzah.

Bar Kamtzah accepted the invitation, and was on hand at the appointed time, but when the host saw his enemy enter his house, he ordered him to leave at once.

"Nay" said Bar Kamtzah, "now that I am here, do not so insult me as to send me forth. I will pay for all that I may eat and drink".

"I want not thy money", returned the other, "neither do I desire thy presence; get thee gone at once."

But Bar Kamtzah persisted. "I will pay the entire expense of thy feast", he said: "do not let me be degraded in the eyes of thy guests."

The host was determined, and Bar Kamtzah withdrew from the banquet room in anger.

"Many Rabbis were present" said he in his heart, "and not one of them interfered in my behalf, therefore this insult which they saw put upon me must have pleased them".

So Bar Kamtzah spoke treacherously of the Jews unto the King, saying, "The Jews have rebelled against thee.

"How can I know this?" inquired the king.

"Send a sacrifice to their Temple and it will be rejected", replied Bar Kamtzah.

The ruler then sent a well-conditioned calf to be sacrificed for him in the Temple, but through the machinations of Bar Kamtzah the messenger inflicted a blemish upon it, and, of course, not being fit for the sacrifice (Lev. 22 : 21) it was not accepted.

Through this cause was Caesar sent to capture Jerusalem, and for two years he besieged the city. Titus soon captured the city, killed many of the people, and sent others into exile. He entered the Temple, even in the Most Holy, and cut down the veil which separated it from the less sacred precincts. He seized the holy vessels, and sent them to Rome.

From this history of Kamtzah and Bar Kamtzah we should learn to be careful not to offend our fellow Jews.

Rabbi Lamm exhorted the congregation to live in unity in order to be able to live for one another. Referring to the name of the synagogue "Magen David" he mentioned the famous defeat of Goliath by young David. King David was the great-grandson of Ruth, while Goliath the Philistine was descended from her sister-in-law Orpah. Both young widows entreated their mother-in-law Naomi to allow them to stay with her. It is said in the Bible "Orpah kissed her mother

in-law; but Ruth cleaved unto her". Orpah went back to her father's house and married an idolator, while Ruth uttered her resolve in words of poignant sincerity "Entreat me not to leave thee and to return from following after thee, for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God". The children of the one who *kissed* fell at the hands of the children of the one who *clung*. The difference is between genuineness and artificiality, between profundity and superficiality. Those who merely *kiss* the Mezuzah without *clinging* to Mitzvot written therein are disloyal to Judaism. We must not only observe the 613 commandments ourselves, but also teach our children to do likewise, and as is said in Deuteronomy (IV : 4) your reward will be that "Ye that did cleave unto the Lord your God shall be alive every one of you this day", alive to teach the statutes and ordinances of the Lord your God in the midst of the land where you live, and may the redeemer come in our days, Amen.

Mr. Albert Menashe thanked the Rabbi for his inspiring discourse. The congregation dispersed after singing the Israeli National Anthem.

Alibag : The Blessing of Abraham

On Sunday, January 29, 1961 Rabbi Lamm was escorted in his car by **Mr. S. M. Benjamin, Solicitor**, from Bombay to three towns in the Konkan. He arrived at Alibag at about 11 a.m. The Rabbi visited the "Magen Aboth" Synagogue, Alibag. At the doorsteps he was introduced to members of

the Managing Committee, and when he entered the Synagogue he was welcomed with two Hebrew songs by the children.

Mr. Aaron David, Hon. Secretary, introduced the Rabbi to the congregation. He said God said to Abraham "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee" (Gen. XII:1). Similarly Rabbi Lamm has left his country, his family and has come to our land where God directed his steps, to teach us religion. That did not mean we did not observe our religion, or did not say our prayers. But we did not understand the meaning of our prayers and the significance of rituals.

Rabbi Lamm thanked the congregation for the welcome accorded to him. He was happy to be introduced in words which God spoke to our Father Abraham. But to be able to call ourselves his descendants we must be prepared to overcome temptations. It was not easy for Abraham to observe God's behest to sacrifice his son Isaac. When God told Abraham "Take now thy son", he said "Which son, I have two". God said "thy only son", but Abraham replied, they are each the only sons of their respective mothers. God added "Whom thou lovest", and Abraham said "I love both equally". God had therefore to add "even Isaac" (Gen. XXII: 2). When he was taking his son to sacrifice on Mount Moriah, Satan prevented him by turning himself into a raging river, but that did not prevent Abraham from crossing it; Satan later turned into a big boulder. Abraham crossed that too, and ultimately reached

the place where he was to offer his son. Only when God found that Abraham fought successfully all the evil temptations i.e., obstacles placed in his path by Satan, did He tell him "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son, from me". We don't have to sacrifice our children, but to be worthy of our forefather Abraham we must observe the statutes and ordinances of God and teach them to our children. If we do that, the blessings given to Abraham "the Lord had blessed Abraham in all things" (Gen. XXIV: 1) will be ours and our children's.

The Rabbi was garlanded by **Mr. Eliezer Moses Vakrulkar**, President of the Synagogue.

Mr. Aaron David translated the Rabbi's speech in Marathi, and added that the substance of the Rabbi's speech was "Naase Miztvoh BeSimha" (Let us fulfil the commandments with joy). "Nun" stands for Nahum, "Mem" stands for Meir, and "Beth" and "Sin" stood for Ben Shemuel, the Hebrew name of Rabbi Norman Lamm.

Mr. Solomon Moses, Solicitor, was the host of the Rabbi and his party during his visit to Alibag.

Pen: The cruse of oil and the Light of Torah

The Rabbi arrived at **Pen** at about 3 p. m. He visited the Beth HaElohim Synagogue, where he was introduced to the congregation in a Marathi speech by **Mr. Saul S. Penkar**.

Rabbi Lamm told the congregation that he had brought greetings to them from their brethren in America, especially from Rabbi Charles Weinberg who had visited the Synagogue last year.

He related the following story of Elisha, the disciple of Prophet Elijah (II Kings IV: 1-7). A certain woman of the wives of the sons of the prophets cried unto Elisha saying "Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two children to be bondmen". And Elisha said unto her "What hast thou in the house?" And she said "Thy handmaid hath not anything in the house, save a pot of oil". Then he said: "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few; and thou shalt go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou shalt set aside that which is full". So she went from him, and shut the door upon her and upon her sons; they brought the vessels to her and she poured out. And it came to pass, that when the vessels were full, that she said unto her son: "Bring me yet a vessel". And he said unto her: "There is not a vessel more". And the oil stayed. Then she came and told the man of God, and he said "Go, sell the oil, and pay the debt, and live thou and thy sons of the rest."

The Rabbi said that if we allow the creditor of un-Jewishness to come and take our children and permit them to mix in the environments in which they live, they will be lost to us. What we require is loyalty and

faith, then God will sustain us and our children and the whole family of Israel as He sustained the widow with the cruse of oil. If we retain the light of Torah and add to it from the cruse of oil of our hearts and souls, and if this light fills our homes, all else will be blessed.

Panvel: The staff of Jewish Life

The Rabbi arrived at about 7 p. m. at *Panvel*, where he attended the Evening service at the "Beth El" Synagogue.

Mr. Shellim Eliyadoo Chincholkar, Secretary of the Synagogue, introduced the Rabbi to the congregation.

Dr. Miss Shantabai Bamnolkar, President of the Synagogue, extended a hearty welcome to the guest on behalf of the congregation. She said that the synagogue was built 112 years ago. i.e., in 1849. Some families migrated to Bombay, which is a big industrial centre, for economic reasons. At present there are about 30 Jewish families in that town. With the introduction of machinery and the throttling of handicrafts by vested interests, the ablest of craftsmen were reduced to extreme poverty. For want of alternative full-time employment all round the year, many Bene Israel residents were not well off. But despite all adversity they have faith in future. She looked forward to a time when Panvel will be an industrial suburb of Bombay and when the Bene Israels, with the help of their brethren elsewhere, will be able to tide over their present difficulties. The pressing needs of the community were education, both academic and religious, and she looked forward for guidance from coreligionists abroad.

Rabbi Lamm thanked the congregation for the warm welcome. He said that it was not proper to gauge the merits of persons from the size of their pockets, but from the large-heartedness with which they welcomed their brethren from abroad. He congratulated them on joining the ranks of the Union of Orthodox Jewish Congregations of India. He related the story of Moses who performed miracles with the staff in his hand. It was carved from "the Tree of Life" which was in the Garden of Eden and the word "Adonai" was engraved on it. It was used by Patriarchs Abraham, Isaac and later by Jacob on his journeys. It was used by Moses to bring the plagues upon the Egyptians, and to divide the Red Sea. So long as we continue to practice our traditions, no matter how difficult the conditions may be, and respect our elders, attend the synagogue, then that stick will rise and work wonders for us as it did during the time of our forefathers. The origin of the staff represents our sacred tradition. The name of God engraved upon it represents divine providence. The staff which originated in the Garden of Eden and helped our forefathers in their difficulties will be our heritage. The Rabbi added in Marathi "May God protect you".

In reply to questions the Rabbi said that the separation of men and women goes back to the time of *Beth Hammikhdash* where there was a separate gallery for women. Prayers were not intended to develop into social events, but were intended to be worship of God where every person had to concentrate. Hence separation of the sexes in the synagogues was necessary.

He said that the Berakoth where a man thanks God for not making him a woman, does not mean that women were inferior. Men had to perform certain Mitzvoth, while women, who had to concentrate a great deal on family affairs, were precluded from their performance. Hence a man thanked God for not making him a woman, while woman thanked Him for making her according to His wishes. The Berakoth should not be construed to indicate a lower status for women or an inequality between man and woman.

Mr. Judah Joseph Pezarkar, thanked the Rabbi for visiting the town and giving an inspiring message to the congregation, and making them feel happy, and prayed to God that He may keep the Rabbi and his family in happiness. He also thanked Mr. Saul S. Penkar, Vice President of the U.O.J.C.I. for accompanying the Rabbi.

After the function was over, the Committee of the Beth El Synagogue entertained the Rabbi and guests for dinner. The Rabbi returned to Bombay at 11 p. m.

Parel: The small, still voice

Rabbi Norman Lamm attended the Evening Service at the Parel Prayer Hall on *Monday January 30, 1961*, at 7.15 p. m. On entry into the Hall **Mr. Shalome Abraham B. A. J. P.**, President of the Prayer Hall, recited the blessing usually recited upon seeing a wise man.

After the prayers the President introduced the Rabbi to the congregation and said that he was happy to see personage of his eminence visiting the smallest prayer hall in

the city. He said that he was also a teacher by profession, and in that capacity he was welcoming another great teacher from America. He repeated the verse from Prophet Isaiah (II:5) "O house of Jacob, come ye, and let us walk in the light of the Lord". That light was kept burning for us by prophets and Rabbis who are the torch-bearers of knowledge. He said that day was observed in India as "Martyrs' Day", because thirteen years ago that day Gandhiji, father of the Nation, fell to an assassin's bullet. But as sorrow later gives place to joy, he was happy to announce that the day of Rabbi's visit coincided with the birth of a grandson to him the same evening, and was therefore the happiest day for his family. He wished the Rabbi had come the next day, which was the eve of Rosh Hashanna Leilanoth, so that he could have taken him home where he could have witnessed the Bene Israel custom of observing the day.

The Rabbi thanked the congregation for the welcome. He wished happiness to Mr. Chewoolkar and his whole family, and hoped that they will all live a life true to Torah and of *Maasim Tobim*.

The Rabbi said that before he visited that Prayer Hall he was warned that it would be a case of a lamb (Lamm) visiting the lion's den. But the reception accorded to him had dispelled his fears. Some people did not consider the escape of Prophet Daniel from lions' teeth as a miracle, for the simple reason that if they had eaten Daniel, they would have to listen to an After-dinner speech, which was the thing they most feared.

He took as the theme of his address that day the prophet Elijah, a prophet so dear to the hearts of Bene Israels, who, according to the legend, appeared to their ancestors on that day many years ago in Khandala, a village in Konkan.

Prophet Elijah, (I Kings: XIX) seeing the powerful influence which Jezebel was still exercising despite his triumph on Mount Carmel, had now lost hope of ever reforming the king and people; and so he prayed for release from the troubles and anxieties of a wicked world. For the disappointed and embittered prophet, life ceased to have any meaning or purpose. He went unto Horeb, the mount of God, and lodged there. And the word of the Lord came to him and He said to him: "What doest thou here, Elijah?" This question is addressed to every Jew throughout the ages. What did Elijah answer? He replied "I have been very jealous for the Lord, the God of Hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away". And God said "Go forth, and stand upon the mount before the Lord". And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord: but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle

and went out and stood in the entrance of the cave. And, behold, there came a voice unto him and said; "What doest thou here, Elijah?". And he said: "I have been very jealous for the Lord, the God of hosts, for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away".

Now why was it that God asked the same question twice and Prophet Elijah gave the same reply on both occasions? The first reply was given by the Prophet when he was *in angry mood of depression* and felt that he had failed in his mission and saw no hope for the future. God was not happy with this answer. He therefore let the whole panorama of strong wind, earthquake and fire to pass before him. After that Prophet Elijah was ten minutes older and a hundred years wiser. And he answered the question with similar words on the second occasion, but *in a subdued tone*, without compromising his zealousness for God. Elijah learned that we can be zealous for the Lord without making a great deal of noise and tumult and controversy.

The Rabbi identified the still small voice with education. It taught us that we must teach our children with understanding, love and affection. If children prove ignorant, we have to use a different approach to interest them in the study of Torah, remembering the still small voice. Let us learn, said the Rabbi, to be zealous in the manner of Prophet Elijah; forget the mistakes of the past, look to the constructiveness of the future, and strive for greater honour for our God, our people, our Torah, and humanity in general.

Mr. J. Jacob garlanded the Rabbi on behalf of the Prayer Hall.

Mr. Shalome Abraham thanked the Rabbi for his inspiring message. He said that the Bene Israels were still observing some of the ceremonials of the days when sacrifices were in vogue at the Temple. He exhorted the audience "to seek peace and pursue it" and prayed that mankind may be one, one in fellowship, one in the pursuit of justice and mercy, even as they have one God. He said that the message of the Rabbi will ever remain as sweet-smelling as the flowers that were presented to the Rabbi. He said to the Rabbi "Lekh Leshalome Bimkhomekha, yirse ha Elohim eth Maasekha, barukh atta beboekha, ubarukh atta besethekha" (Return in peace to thy place, may God take delight in all thy works, blessed be thy coming in and blessed be thy going out).

The Rabbi then blessed the congregation.

On *Tuesday, January 31, 1961*, Rabbi Norman Lamm visited the Bene Israel Home for Orphans and Destitutes at 9 a. m.

Mr. & Mrs. Max Stern together with their two sons arrived that day in Bombay at 9 p. m. from Japan and were received at the Airport by the Vice President, the Jt. Hon. Secretary of the U. O. J. C. I. and Rabbi Norman Lamm. They were on a world tour, but included Bombay in their itinerary especially to meet the Executive of the U. O. J. C. I.

Mr. Max Stern is the Chairman of the Overseas Commission of the Union of Orthodox Jewish Congregations of America.

On *Wednesday, February 1, 1961*, Rabbi Lamm and Mr. & Mrs. Max Stern attended the meeting of the Executive of the U. O. J. C. I. held at 7 p. m. in the Habbonim Classroom of the Keneseth Eliyahoo Synagogue, Fort.

Mr. & Mrs. Max Stern and sons left Bombay by airplane at 10.45 p. m. the same evening for Karachi for onward journey to Kenya, Israel, etc.

P. E. N. Club : Jewish Ethics

Under the auspices of the Indian Institute of World Culture and the P. E. N. All-India Centre Rabbi Norman Lamm delivered a lecture on "The Principles of Jewish Ethics" on *Thursday, February 2, 1961*, at 6.15 p. m. at the Theosophy Hall, Bombay.

Madame Sophia Wadia welcomed the Rabbi on behalf of the two organisations and thanked him for having agreed to speak to them that evening. **Dr. Elisha Nattiv** presided on the occasion and introduced Rabbi Lamm.

Rabbi Norman Lamm thanked the Chairman for his gracious introduction, and the cultural organisations for inviting him to speak on that occasion. He said that progress is not to be measured in terms of technology, but in terms of civilization. Jewish ethics concerns itself with rules and principles guiding human beings.

The concern with ethics is universal. It does not bear any national or religious stamp. But the specific *code* of ethics, its very nature, does. Jewish ethics had its unique characteristics. Basically Jewish ethics is inseparable from

the whole fabric of Jewish thought and life. The Bible does not recognise any distinction between the two, and that is why there is no word in original Hebrew for "Ethics". Only later was it termed *Moosar*. It is possible for a philosopher to construct an ethical system on a utilitarian or scientific basis. But then two things are lacking. First, it is not personally compelling. It does not make an individual feel that he is bound to the code. Secondly, it lacks the existential element. Ethics must be considered only as part of religion. It has to be based on a concern for the ultimate.

Ethics is based upon axiology, the science of values. The sanctity of personality, property etc., must be bound together to a central value-to God who is the Source of everything. In Judaism, ethics derives from the existence and providence of God.

There are two schools of thought in early Muslim philosophy. One believes that everything exists because of the word of God. The other believes that good laws are objective, and God merely confirmed them.

Judaism advocates that we ought to be ethical not only because God *commanded* it, but because God *is* Himself ethical. Jewish ethics is a response not only to Mitzvah (command) but to Divine personality itself. *Imitation of God* is the cornerstone of Jewish ethics.

Jewish ethics is part and parcel of Torah. With regard to the Ten Commandments, the first five relate to man's duty towards God, the remaining five represent ethics. Both form part of the Divine revelation.

The commandment "Love thy neighbour as thyself" is not the correct rendering of the Hebrew commandment. The word "neighbour" must be changed to "fellow-man". One kind of love is like that of mother for her child. It comes spontaneously, naturally, and without reason. The word for this kind of love in Hebrew is *Rahamin* derived from *Rehem* which means "mother's womb" - thus: mother love. The more reasoned love is the second. Is it necessary to love our fellowman? The answer is: "I am the Lord", Creator of human beings, created in the image of God. Therefore every individual is unique, and derives his value from the fact that he is created by God. And because man is created in the image of God, Capital punishment was rarely resorted to during Jewish severity. Though there is reference to punishment by death, only one person was sentenced to capital punishment in seventy years, and even then the Judges were considered as blemished. Jewish law maintains, on the basis of the Mitzvah to love our fellowmen, that even if a man is condemned to death, he is required to be drugged, so that he may not feel the pangs of death.

Jewish ethics is universal - ethics and social law apply equally to the stranger and the native. The non-Jew who observes seven basic principles of civilized living is as meritorious in the eyes of God as the Israelite and can have a share in the world to come. This universality is unique in Judaism. The seven commandments are (1) the establishment of the courts of justice; (2) the prohibition of blasphemy; (3) of idolatry; (4) of immorality; (5) of bloodshed; (6) of robbery; (7) of eating flesh

cut from a living animal. Whereas an Israelite was to carry out all the precepts of the Torah, obedience to these Seven commandments alone is required of non-Jews.

Rabbi Lamm referred to Philo of Egypt who stressed international and social peace as an outgrowth of monotheism. Ethics cannot be separated from Jewish law. Law lays down the minimum limits. Ethics addresses itself to human heart.

The term "eye for eye, tooth for tooth, life for life" means financial compensation, not corporeal punishment, and as far as possible the exact equivalent of the injury. It means that a fair and equitable relation must exist between crime and punishment. The word must not be interpreted literally, but figuratively.

It is said "Justice, Justice thou shalt pursue" (Deut. XVI: 20). The word 'Justice' is repeated, because it means that justice must be not merely means, but also the ends. Charity is not to be restricted to those whom we love. "Charity" comes from the Greek *charitas* which means love. The Hebrew equivalent *Zedakah* comes from *Zedek* which means Justice. According to Jewish conception money does not absolutely belong to an individual. He holds it only as a temporary trust to dispose it of in accordance with God's wishes, and His wishes are that man should not suffer. So even if one hates the individual, he has to extend charity towards him. We must practice both love and justice. Paradox is not the same as inconsistency. Judaism makes it incumbent upon every individual to follow both law and ethics.

Maimonides refers to the Golden Mean, and advises that man must always stick to the middle path. While he must not be extravagant with money, he must not hold it too closely. He advocates anger in moderation, feeding in moderation, everything in moderation, except humility. He quoted Prophet Micah (VI: 8) "It hath been told thee, O man, what is good, and what the Lord doth require of thee; Only to do justly and to love mercy and to walk humbly with thy God".

The question period produced a number of inquiries. As regards reincarnation, Torah and Talmud were silent in regard to the Life after Death. The overwhelming body of Zohar does not accept reincarnation. There are many thoughts in the Kabbalah on the subject, and only one of them accepts reincarnation. But it never had a central place in Judaism.

If one believes that a person who died now was born again next week, then the human being is no longer as unique and valuable as when he comes to this world only once. The idea of rebirth interferes with the uniqueness of the life of man. If we know that man has only this life, he will try to improve it and treat it dearly.

Rabbi Lamm said that in the Bible it was said (Genesis II: 3) "And on the seventh day God finished His work which he had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and hallowed it; because that on it He rested from all His work which God had created *to do*". The idea contained in the word "to do" is that God did not

complete the creation. That is man's task. He must continue throughout time the unceasing execution of Divine Will. God has made man his co-creator to perfect the world, to uproot poverty, help others. Mere creating of the heaven and earth did not mean that God's work was over. Some were born rich and some poor, and it was the duty of man to rectify this inequality.

The Rabbi said there was no term like "personal God" in Hebrew; the word used was *Elohim Haem*, living God.

Deism is merely polite atheism. If I believe in God, it is because I feel He is a reality to me. If He is not a reality to me, He might as well cease to exist. Maimonides said you could say what God is not, but you can never express what He is. God is too great to express in positiveness.

The concepts of immanence and transcendence, although tending in opposite directions, never existed in Jewish religious thought separately, but always intermingled so as to form the unitive Jewish doctrine of God. God is immanent in the sense that there is no element or phase of existence that does not reflect His presence and activity; and He is transcendent in the sense that He is completely other than, and entirely independent of, all aspects and manifestations of the created world. The term immanence denotes the presence of God in the world.

He mentioned the term *Aabinu Malkenu* which refers to God. It means that God who is father is also our king. He looks and cares for a human being both while he is clean and unclean, because the *Shechina* pervades everywhere.

The function of Messiah is to redeem the people of Israel, and through them the whole mankind. The ultimate goal is expressed by Isaiah "And the wolf shall dwell with the lamb" which means that nations which are small like the lamb will no longer fear wolf or aggressive nations.

Rabbi Nattiv thanked Rabbi Lamm for his brilliant exposition and said that Judaism concentrates on "here" and "now" and also on the nearer relationship between man and his fellowman.

Kurla : Dignity and Unity

The Rabbi visited the Kurla Prayer Hall at 8.30 p. m. on *Thursday, February 2, 1961.*

Mr. David Abraham Bhastekar, President of the Congregation, welcomed Rabbi Norman Lamm and introduced him to the congregation. The Rabbi was garlanded by **Mr. Chincholkar.**

Rabbi Lamm said he had brought greetings from their brethren in America and greeted them with "Shalome Ooberakha." He said, "before I entered the Prayer Hall someone remarked that it was a small prayer hall. I do not judge the merits of any congregation by the size of the place of worship. It is important that the congregation should have high principles, good heart, and willingness to help their fellowmen. These do not necessarily come with a bigger place of worship, and better facilities. What is important is that you must not sell your souls to obtain these facilities". He felt there was no reason to be apologetic, and he advised the congregation to stick to its principles without bending.

He would like to see people living in unity as brothers and sisters, with friendship

and love for each other. The basis of communal unity is the family. Peace and unity in family, between husband and wife, between parents and children, will ultimately lead to unity in the community. Real unity is to feel brotherliness for those who hold different opinions from us.

He said that the bird stork was called in Hebrew *Hassidah*. The word comes from *Hessed* which means kindness, pity. The stork was called Hassidah because that bird was extremely kind in feeding its young. A question was once asked if that bird was so kind, why was it *assur* (forbidden) for eating. The reason was that though it was kind to its own young, it was not kind to young ones of other birds, and hence it was not considered *Kasher*.

But, the Rabbi continued, much depends on what you are united for. If somebody tells you to leave the worship of God, and to worship the Golden Calf, it would not be unity in a good cause.

He said that in the Sidrah for next Sabbath it is said *Vayahanu* (And they encamped). Israel is referred to in plural. But when they came to Mount Sinai to receive Torah it is said *Vayeehan* (singular). Whenever we get together for purposes of Torah we are all one people, *beleb ehad* – with one heart – just as we proclaim in Shema that God is one. Our unity must be for one God and one Torah. Wherever we are, we are all one people. My coming here from America is in itself an indication that Americans consider themselves as part of the same family as yourself though they are separated from you by long distances. Orthodoxy does not believe in compromises. We

have to accept Torah as a whole if we are to be accepted as one nation, and when that happens "The Lord shall be King of all the earth; on that day the Lord shall be one and his name one" (Zech XIV: 9). Just as Israel will be one and the human family one. He thanked the congregation for their reception.

Mr. Benjamin Solomon Dighorkar translated the speech in Marathi for the benefit of the congregation. The Rabbi then blessed the congregation, and the Hajjan of the Prayer Hall blessed the Rabbi.

Calcutta

Rabbi Lamm left Bombay by airplane at 6.30 a. m. on *Friday, February 3, 1961*, for Calcutta. He there discussed the problems of Calcutta Jewry with the leaders of the community, and invited the congregation to affiliate with the U. O. J. C. I.

He returned to Bombay from Calcutta by airplane at 11.50 p. m. on *Sunday, February 5, 1961*.

Farewell

A farewell by the community was arranged for Rabbi Norman Lamm at the Keneseth Eliyahoo, Fort, Bombay, on *Monday, February, 6, 1961* at 7 p. m. Messrs Albert Menashe, A. D. Jhirad, John J. M. Benjamin, and Mrs. Penkar spoke on the occasion expressing their admiration for the guest and how he had endeared himself to all those who came in contact with him. They all wished him success in his future life, and said that they would all miss him very much.

In reply Rabbi Lamm said that Shakespeare had rightly said that "parting was such a sweet sorrow". He would take memories of his visit to India back to his native land,

memories which would never fade from his mind and heart. He said that he found difficulty for the first two days after his arrival in India in following the accent of people who spoke in English. It was somewhat different from what he was accustomed to in America. His visit to India, contacts established by him, and the problems he had to grapple with were a thrilling experience for him, and he hoped to be able to transmit them to his brethren in America. He spoke on three points (1) the importance of remaining orthodox; (2) the necessity of education of children for the survival of the community, saying that the impressions carried by them in their early childhood were never likely to be effaced, and he stressed the importance of "*Vetalmud Torah Keneged Kullam* - the study of Torah takes precedence above all; and (3) the necessity of maintaining their pride and confidence. He did not like constant references to their poverty, and deplored the fact that it had become almost an obsession with them. He felt there was nothing to be ashamed of being poor, as all Jews in bygone days were as poor as the community in India. He related the story of *Haphez Haeem*, who though greatly respected by the whole Jewry, was living in a room which was sparsely furnished. When a visitor remarked that his living room was furnished no better than a hotel room, Haphez Haeem replied that life on this earth was nothing better than the life of a traveller who stayed in a hotel during his journey, and therefore earthly possessions had no attraction for him. He quoted Prophet Isaiah (VI:13) 'as a terebinth whose stock remaineth, when they cast their leaves, so the

holy word shall be the stock thereof." He said that when a tree is cut down, the stump retains the vitality from which new shoots may grow. Similarly there is a kernel of Israel, a Remnant of faithful and godly men, that form the indestructible stock of the Tree of Judaism. He reminded the Indian Jewry that they were a part of that indestructible stock, and they should be proud of their descent rather than be ashamed of their poverty, and if they retained that pride *Hakkadosh Barukh Hoo* would help them.

He did not wish to bid Good-bye to the congregation, but said *Lehithraoth* "Au revoir" hoping that please G-d he would meet them again. He concluded by saying "Veatta Shalome, Oobethkha Shalome vekhol asher Lekha Shalome" (I Samuel XXV : 6).

Mr. Saul S. Penkar thanked Rabbi Lamm for all his efforts. He added that he would be failing in his duty if he did not mention that the existence of the U. O. J. C. I. was possible mainly because of the interest taken in Indian Jewry by Mr. Moses I. Feurestein and Dr. Samson R. Weiss. Had it not been for their personal interest in our behalf we would not have had the good fortune of a visit from Rabbi Charles Weinberg and Rabbi Norman Lamm.

Light refreshment was served later at the Jewish Club when **Mr. Samson Moses** referred to the story, related last year by Rabbi Charles Weinberg to the Indian Jewry, of a shipwrecked sailor who made to God promises of future good behaviour if his life was saved, but as soon as he saw the smoke of another ship on the horizon told God that the deal was off, and referred to similar tendency among people to pray to God only during their difficulties.

Rabbi Lamm left India at 12.20 on *Tuesday, February 7, 1961* by air for Israel. He was seen off at the airport by the Vice President, the Jt. Hon. Secretaries of the Union of Orthodox Jewish Congregations of India, and a few friends.

Donations received by the Union of Orthodox Jewish Congregations of India upto February 14, 1961.

The Union of Orthodox Jewish		Miss Hirabai Aaron Kolatkar & sister	20.00
Congregations of America	\$ 500 2,362.50	Shri Aaron David	16.00
—dc—	\$ 200	Shri S. S. Aptekar	15.00
—do—(for Tefillin)	\$ 500 } 3,309.25	Shri Shalome Judah	11.00
Mr. A. L. Baris, New York		Prof. S. S. Reuben, Architect	10.00
(By cheque \$ 100)	472.75	Shri Ephraim Samson Chordekar	10.00
Contribution of "Magen David"		Shri Albert Menashe	10.00
and "Keneseth Eliyahu"		Shri J. S. Ezra	10.00
Synagogues (through Mr.		Shri R. S. Shalom	10.00
Albert Menashe)	200.00	Shri Benjamin I. Chincholkar	10.00
Magen Hassidim Synagogue	100.00	Smt. Shebabai Samuel Ashtamkar	10.00
Shaar Harahamim Synagogue	75.00	Shri Enoch Samuel Jhirad	10.00
Shri Ezekiel M. A. Jacob	50.00	Miss Erusha David Garsulkar	10.00
Fine Art Printery	40.00	Shri Samuel Jacob Garsulkar	10.00
Shri David Gershone	31.00	Shri Davidhai Isaac Jhirad	10.00
Shri Solomon Moses, B.A., LL.B.,		A Well-Wisher	10.00
Solicitor	30.00	Shri Simon Samuel Shrivardhankar	6.00
Shri S. I. Solomon, B.A., LL.B.	30.00	Shri Abed Benjamin Bamnolkar	5.00
Smt. Rebeccabai Isaac Shapurkar	26.00	Smt. Shegullabai Moses	5.00
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Miss Simha Nashon Samson	25.00		
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Shri Abraham Samuel Penkar	20.00		
Shri Solomon Samuel	20.00		
Shri Ezra Benjamin Kolatkar	20.00		
Shri Abraham D. Jhirad	20.00		
Dr. S. J. Aptekar	20.00		
Shri Isaac Abraham Talegaonkar	20.00		
Shri Saul S. Penkar	20.00		
Shri Jacob Judah Kharilkar	20.00		
Shri A. M. Chincholkar B. A., LL. B.,			
Solicitor	20.00		

* Names of donors who have contributed less than Rs. 5/- have not been included.

Correction

In Rohekar Hebrew-English Calendar 5721, the fast of the First born has been erroneously shown on Thursday, 30th March, 1961 (13 Nisan) instead of on 31st March, 1961 (14 Nisan). Those possessing this calendar are requested to correct their copy. The error is regretted.

S. David

Statement of Receipts and Disbursements for the half year ending 31st December 1960.

Receipts		Disbursements	
To Donation Account		By Beth El Synagogue, Panvel	200.00
Rabbi Reception Fund	813.50	Printing & block making	1003.32
Magazine & Publication	144.00	Typing & stencil charges	117.62
Beth-El Synagogue Fund	158.00	Postage & Telephone charges	85.61
Donation from the Union of		Registration (Court Fee)	2.00
Orthodox Jewish Congrega-		Stationery	49.00
tions of America (\$ 1200)	5671.75	Reception to Rabbi Charles	
Donation from Mr. A. L.		Weinberg and expenses	
Baris (\$ 100)	472.75	incidental thereto	364.52
		Flowers	44.25
		Advt. for Public lecture	30.30
		Electric charges	39.00
		Hire of chairs etc.	34.00
		Miscellaneous	22.50
		Cash—In Bank	5260.26
		In hand	7.62
Total Rupees 7260.00		Total Rupees 7260.00	

J. M. Benjamin }
A. D. Jhirad } *Jt. Hon. Secretaries*

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ISRU HAG

The Youth Group, in celebration of Isru-Hag has planned a magnificent religious programme on Sunday the 9th April, 1961 at National Park, Borivli. Members of the Community desirous of taking part may please contact any of the following persons on or before 31st March 1961.

Subscription :—Rs. 3/- per adult. Rs. 2/- per child below the age of 12 years. (Excluding Conveyance).

1. Mr. Jonathan J. Rohekar, Dossa Building, 'A' Block, Opp. Sandhurst Road Rly Station, Bombay 9.
2. Mr. Haeem E. Kolet, 54, Ripon Road, Rangwalla Building, 2nd Fl., Jacob Circle, Bombay 11.
3. Mr. Daniel Solomon Pezarkar, Kadave Lane, Jambli Naka, Thana.

R. M. Charikar,

Hon. General Secretary,
Youth Group.

Our Youth Group Meets Rabbi Lamm

The Committee of the Youth Group of the U. O. J. C. I. met Rabbi Lamm during his recent stay in India, and discussed various pressing problems of the Group such as organising reading room, conducting Hebrew classes and supply of Hebrew books to the needy persons. The Rabbi, while assuring his best of help, advised our Youth to frame a clear, cut programme and implement it with determination and zeal.

On the 6th February 1961, the Youth Groups from all over Bombay and Thana met Rabbi Lamm at Habonim Workroom, Fort,

Bombay. The Hebrew songs and speech by Mr. M. H. Jacob welcomed the Rabbi. Mr. Jonathan J. Moses in his speech urged for the strong unity of the Jews for the progress of the community. Mr. Menashe drew attention of the Rabbi to various burning problems affecting our youth today and hoped for some solution in the near future especially of the following—

- (1) Health of the youth of the community
- (2) Needs of the students (Book-pool etc)
- (3) Vocational Guidance Bureau
- (4) Employment of Youth
- (5) Religious education

The Rabbi admired the organising ability of our youth, their discipline and enthusiasm in the task undertaken by them and expressed his desire that the Group would grow from strength to strength in years to come. The Hebrew songs by Messrs Hyeem and Ezra E. Kolet and dance performance by Miss Leena Samson were some of the highlights of this occasion. Mr. S. Abraham, Chairman, proposed a vote of thanks, and the Rabbi was presented a richly engraved sandalwood box as a cherished memento of Youth in India.

A Short Story

A Hasid after death came before the Heavenly Judgment Seat. He had strong advocates and a favorable decision seemed assured, when a great Angel appeared on the scene and accused him of a sin of omission.

"Why did you omit to do what you were bidden to do?" he was asked.

The Hasid found no answer but this: "My wife was the cause of it"

The Angel laughed at the top of his voice: "That is, to be sure, a very fine justification!"

Sentence was pronounced. A punishment was meted out to the man for his sin, but the Angel was forced to undergo the test of being incarnated on earth and of becoming the husband of a woman". (From "For the Sake of Heaven" By Martin Buber).

“ पू री म ”

कांहीं लहान सणांपैकी ‘पूरीम’ हा एक सण होय. या सणांतील अवर्णनीय आनंद व उत्साह इतर दुसऱ्या कुठल्याही सणांत आढळून येत नाही. सुक्रोथच्या सणांत आनंद, उत्साह, नृत्य इत्यादि गोष्टींस आधण येते, तरीसुद्धां गंभीर प्रार्थनेची छटा त्या आनंदावर पडलेली दिसून येते. असे कुठल्याही तऱ्हेचें बंधन ‘पूरीमच्या सणांत’ आढळून येत नाही.

पूरीमचा सण आम्हीं कां साजरा करतो, तर या दिवशीं इस्त्राएलांनी आपल्या शत्रुवर मोठा विजय मिळविला होता. हामान म्हणजे इस्त्राएलांचा छळ करणारा एक पुढारी होय. आहाशवेरोश राजा-जवळ तो म्हणतो की, ‘राजा, तुझ्या राज्यांत असें कितीतरी लोक विखुरलेले आहेत, की ज्यांच्या चालिरिती व धर्म येथील लोकांपेक्षां फारच निराळ्या आहेत.’ यांतच वेळोवेळीं इस्त्राएलांच्या होणाऱ्या छळाचा ध्वनी उमटलेला दिसतो. हामान पुढें असेही सांगतो की, ‘हे लोक आमच्याबरोबर खात नाहीत, पित नाहीत किंवा यांची लग्ने आमच्या मुलां-मुलींशीं होत नाहीत.’ या सर्व गोष्टींच्या अंतर्गामी वसत असलेला द्वेषच इस्त्राएलांचा नाश करण्यास त्यास प्रवृत्त करतो.

इसवीसनापूर्वी सुमारे ४८५-४६४ व्या वर्षी या गोष्टीस सुरवात झाली. त्यावेळीं पर्शियावर आहाशवेरोश राजा राज्य करित होता. आपल्या कारकीर्दीच्या तिसऱ्या वर्षी त्यानें मोठा उत्सव घडवून आणला. त्यावेळीं त्यास आपली पट्टराणी वास्ती हिचें सौंदर्य आपल्या सरदारांस दाखवावें

अशी इच्छा झाली म्हणून त्यानें तिला त्या समारंभांत उघड्या चेहऱ्याने बोलविलें, पण तिनें या गोष्टीस साफ नकार दिला. याचा परिणाम असा झाला की, राजाने तिला राणी पदावरून उतरविलें. त्यानंतर राजाने नबिन राणी शोधण्यांस प्रारंभ केला. खूप तरुणी राजा समोर आणल्या गेल्या व त्यांतून त्यानें एका इस्त्राएल युवतीची निवड केली. याच तरुण युवतीचें नांव ‘हादस्सा’ होय. पण ती तिच्या ‘एस्तेर’ या दुसऱ्या नांवानें अधिक ओळखली जाते. मोर्देखाय हा एस्तेरेचा चुलत भाऊ राजवाड्याच्या दरवाजाशी नेहमी वसत असे. तो आपणांस मुजरा करित नाही म्हणून हामान फार चिड्डन गेला होता. त्यानें जेव्हां असें पाहिले कीं मोर्देखायसकट सर्व इस्त्राएल लोक त्यांस मानीत नाहीत तेव्हां तो त्यांच्या सर्वनाशाची तयारी करूं लागला. इस्त्राएलांची सर्व मालमत्ता जप्त करून त्यांना ठार करण्याबाबत राजाकडून त्यानें हुकुमसुद्धां मिळविला आणि ही गोष्ट त्वरीत अमलांत यावी म्हणून आदार महिन्यांतील तेराव्या तारखेस ही गोष्ट करण्याची तयारी केली.

मोर्देखाय यांस जेव्हां हे कळले तेव्हां त्यास फार वाईट वाटले. इस्त्राएलांचा नाश टळावा म्हणून त्यानें एस्तेर राणीस राजाजवळ विनंती करण्यास सांगितले. तेव्हां तिनें इस्त्राएल लोकांना तीन दिवस उपवास करण्यास सांगितले व तिनें सुद्धां तीन दिवस उपवास करून इस्त्राएलांचा नाश टळावा म्हणून परमेश्वराजवळ करुणा भाकली. यानंतर तिने राजास व हामानास दोन दिवस सतत भोजनाचें आमंत्रण दिले.

पहिल्या रात्रीच्या भोजनानंतर राजाची झोंप उडाली म्हणून त्याने कालवृत्तांताच्या आठवणीचें पुस्तक आणवून वाचावयास सांगितले. त्यांत त्यास असें आढळून आले कीं एकदां मोर्देखाय ह्याने राजाविरुद्ध चाललेला कट उघडकीस आणून देऊन राजाचे प्राण वांचविले होते. पण कांही कारणामुळे म्हणा राजानें त्यांस कांहींच बक्षीस दिले नव्हते. बरोबर याचवेळीं हामान मोर्देखाय यास फांशी देण्याचा हुकूम राजाकडून घेण्या करितां आला. तेव्हां राजाने त्यास विचारलें कीं ज्यावर राजाची मर्जी आहे अशा माणसाचा राजाने सन्मान कसा करावा? हे सर्व स्वतःलाच उद्देशून आहे असा गैरसमज करून घेऊन हमानानें अशा माणसाची राजेशाही थाटांत शहरांतून मिरवणूक काढावी व तीसुद्धां एका राजाच्या मोठ्या सरदारा तर्फे काढावी असे सुचविलें. दैवगतीने मोर्देखाय याचीच सर्व शहरांतून मिरवणूक काढण्यांस हामानास भाग पडले तें असे.

दुसऱ्या रात्री भोजनानंतर राजा एस्तेर राणीवर संतुष्ट झाला व तिचे काय मागणे आहे ते तिला मागावयास सांगितलें. तेव्हां तिने आपणांसह आपल्या सर्व इस्त्राएल बांधवांचा जीव वांचवावा अशी कळकळीची विनंती केली. याचवेळी ती इस्त्राएल कन्यका आहे हें राजास प्रथमच समजले व त्यामुळे हामान भयभीत झाला. या सर्व नाशास हामानच कारणीभूत आहे हें समजतांच राजानें त्यांसच मोर्देखाय ऐवजी फांशी देण्याचा हुकूम दिला आणि मोर्देखाय यास त्यानें आपला मुख्य मंत्री नेमले. एस्तेर व मोर्देखाय यांनी इस्त्राएलांचा नाश होऊं नये व तें मारलें जाऊं नयेत म्हणून राजाचा पूर्विचा हुकूम रद्द करविला. अशा तऱ्हेने इस्त्राएल लोकांवर येणारे अरिष्ट टाळले. या दिवशीं इस्त्राएल लोक आपल्या शत्रूपासून विसावा पावले

म्हणून एस्तेर व मोर्देखाय यांनी पूरिमच्या सणाची स्थापना केली.

जे इस्त्राएल लोक परकीय राष्ट्रांत वास्तव्य करून राहिले आहेत व जे धर्मापासून व इस्त्राएली संस्कृती पासून दुरावले आहेत, पूरिम सणामुळे त्यांच्या मनांत नविन आशा निर्माण होते. इस्त्राएल लोकांवरच अघोरी अत्याचार परमेश्वरामुळेच टळू शकला. जें सत्य व न्याय्य आहे तेंच अखेरीस टिकून राहिले. घनघोर काळ्याकुट रात्रीनंतरहि पहाटेचा प्रकाश हा येतच असतो; त्याचप्रमाणें कितीहि मोठीसंकटे इस्त्राएलांवर आली तरी अखेरीस परमेश्वर त्यांना तारून नेईलच असें पूरिम सणामुळे आम्हांस वारंवार प्रतीत होते.

या दिवसाची आठवण रहावी म्हणून दर मोसाए शब्बाथ रात्री प्रत्येक इस्त्राएल आपल्या हातांत द्राक्षरसाचा प्याला उंचावून म्हणतो 'पहा' देव माझे तारण आहे. मी विश्वास ठेवीन व भिणार नाहीं, कारण परमेश्वर माझें सामर्थ्य व गीत आहे. आणि तो माझें तारण झाला आहे.' आणि तो पुढें म्हणतो कीं, 'इस्त्राएलांस हर्ष, आनंद व मान झाला' व हें स्वप्न साकार करण्यां करितां कीं काय तो पुढें म्हणतो, 'तसें आम्हांकरितां होवो.'

जाखोर—'लक्षांत ठेवा'

पूरिमच्या आदल्या शब्बाथ दिवशीं तोरांतील जो भाग वाचतात त्यांत आमालेकानीं इस्त्राएलावर केलेल्या स्वारीचें व इस्त्राएल इजिप्तमधून बाहेर पडतात त्याचें वर्णन आढळते. हिब्रू ग्रंथांनवें असें आढळून येते कीं हामान हा आमालेकाच्या वंशातील असून इस्त्राएल लोकांचा छळ करणाऱ्याचें एक प्रतीक आहे. तोरामध्यें हामान व त्याचें

पूर्वज इस्त्राएलविरुद्ध कायम वैरभाव करणारे दिसून येतात. याच शब्दाथचा हाफतोर शेमूएलच्या पुस्तकांतून येतो. त्यांत शाऊल राजाच्या सैन्याने आगागच्या सैन्यावर मिळविलेल्या विजयाचे वर्णन आढळते. आगाग हा आमालेकाचा राजा व मोर्देखाय एस्तेर हे शाऊल राजाच्या वंशजापैकी असल्यामुळे या शब्दाथच्या पराशा व हाफतोर तील भाग किती योग्य तऱ्हेने निवडला आहे याची प्रचिती आम्हांस येते.

एस्तेर राणीने आपल्या लोकांस तीन दिवस उपवास करण्यास सांगितले होते व त्यांच्यावरील अरिष्ट टळावे म्हणून त्यांना एकत्र जमून परमेश्वरासमोर प्रार्थना करण्याचा आदेश दिला होता. याची आठवण राहावी म्हणून सर्व इस्त्राएल लोक पुरीमच्या आदल्या दिवशी म्हणजे आदार महिन्याच्या तेराव्या तारखेस उपवास करतात. त्या दिवशी संध्याकाळी प्रार्थनालयांत तसेंच घरोघरी प्रार्थनेनंतर एस्तेरचे पुस्तक वाचण्याची प्रथा आहे. यांत स्त्रीया व मुलें ही सुद्धा प्रामुख्याने भाग घेतांना आढळून येतात. या पुस्तकांस 'मेगील्लाथ' एस्तेर म्हणतात. मेगील्ला वाचण्यापूर्वी दानधर्म करण्याची चाल आहे. हे पुस्तक वाचत असतांना ह्यामानाचे नांव जेथें जेथें येतें तेथें मुलें व मोठी माणसें जमिनीवर पाय आपटून आमलेकाची आठवण आमच्या मनांतून जाऊं दे असें म्हणतात. या सणांत दुसरी एक सुंदर प्रथा पडलेली आपणांस दिसून येतें. 'शालाख मानोस' म्हणजे मित्रांमध्ये व नातलग्नांमध्ये बक्षिसें वाटण्याची तसेंच गरिबांस दान करण्याची प्रथा या सणांत पडलेली आपणांस दिसून येतें. राब्बी लोकांच्या मते इतर जातियांनाहि दान करावे.

पुरीमच्यानंतर येणाऱ्या दुसऱ्या दिवसास 'शुशान पुरीम' किंवा शुशानचा पुरीम असें म्हणतात. शुशान ही पर्शियाची राजधानी. शुशानच्या इस्त्राएल लोकांनी हा विजय एक दिवस उशिरा साजरा केला कारण त्यांना एक दिवस अधिक लढाई आपल्या शस्त्रबरोबर करावी लागली. ज्यावेळी एखाद्या वर्षी अधिक महिना येतो त्या वर्षी पुरीम दुसऱ्या आदार महिन्यांत साजरा करतात. त्यावेळी पहिल्या आदार महिन्यांत येणाऱ्या चौदाव्या तारखेस 'छोटा पुरीम' 'पुरीम कातान' असे म्हणतात.

—अनुवादीत



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(Continued from Cover page No. 2)

rituals but to continue the study of Torah, and to help us to revive Jewish activities. They offered us help and guidance in that direction provided we were prepared, at least to a certain extent, to help ourselves. They expected nothing from us in return. Let us hope that the torch kindled by them will keep burning like *Ner Tamid*.

For the benefit of those who were prevented by circumstances beyond control from personally attending Rabbi Norman Lamm's lectures at various institutions, we reproduce a gist of these elsewhere in this issue. These lectures for the spread of the knowledge of Torah mark an epoch in the religious revival amongst us, and bear eloquent testimony to his profound knowledge of Jewish religion and literature. His departure has left a vacuum in our midst, and our feelings were correctly expressed at the farewell function in the following short Talmudic story related by Mr. A. D. Jhirad.

"A traveller was once journeying through the desert, and when weary, hungry, and thirsty, he happened upon an oasis, where grew a fruitful tree, wide-branched, and at the foot of which there gushed a spring of clear, cool water.

The stranger ate of the luscious fruit, enjoying and resting in the grateful shade, and quenching his thirst in the sparkling water which bubbled merrily at his feet.

When about to resume his journey, he addressed the tree and spake as follows:

Oh gracious tree, with what words can I bless thee, and what good can I wish thee? I cannot wish thee good fruit, for it is already

thine; the blessing of water is also thine, and the gracious shade thrown by thy beauteous branches the Eternal has already granted thee, for my good and the good of those who travel by this way. Let me pray to God, then, that all thy offspring may be goodly as thyself.

So it is with thee, Rabbi. How shall we bless thee. Thou are perfect in the law, eminent in the land, respected and blessed with means. May God grant that all thy offsprings may prove goodly as thyself."

All that is left to say about Rabbi Norman Lamm's visit to us is to repeat the thanks personally felt by hundreds in the community.

Unfair Criticism

During the course of his sermons proper, Rabbi Lamm neither referred to aid nor launched appeals for, or on behalf of, any local educational institution as has been mischievously suggested by a local party bulletin. We certainly welcome fair criticism, but resent the antics of cheap propagandists who put words into the mouth of a speaker, and on the basis of these imaginary hypotheses draw conclusions to advance the cause of those who subsidise them. They remind us of the words of Alexander Pope.

"Tis hard to say, if greater want of skill;
Appear in writing or in judging ill;
But, of the two, less dangerous is
the offence

To tire our patience than mislead
our sense.

In search of wit these lose their common
sense,

And then turn Critics in their own defence.
Some have at first for Wits, then

Poets past,

Turned Critics next, and proved plain
fools at last.

Some neither can for Wits nor Critics pass,
As heavy mules are neither horse nor ass."

A Word of Advice

We should be failing in our duty if we did not point out that the programme for Rabbi Lamm's visit to various institutions was drawn up somewhat unimaginatively. While the visitor had glimpses of a number of major institutions he was rushed through in such a manner that the keeping up to schedule proved a strain on him. In fact, when he visited the "Shaar Hashamaim" Synagogue, Thana, on Sunday, January 22, 1961 in the evening, he did so against doctor's orders. We expect the sponsors to bear this in mind while framing the itinerary of our guests on future occasions.

Our Gratitude

We are grateful to the sympathisers and well-wishers of the Union of Orthodox Jewish Congregations of India who expressed anxiety about the quality of welcome which would be extended to Rabbi Lamm in Bombay and warned us to beware of the repetition of ugly incidents which may be deliberately created by people who could be easily induced by opposing elements to ask mischievous questions, or by certain individuals, who, for lack of personal merit and just to make their presence and importance felt, shout hoarse on every occasion either to raise some silly objections or bring to fore the imaginary needs of institutions in which they have a personal interest. We are glad to mention that, except on one occasion, the anxiety proved unfounded and the welcome accorded to Rabbi Lamm

was impressive. In fact, the danger lay in the opposite direction, since the number of visitors meeting the Rabbi was so large and the people surrounding him after the end of the function were so many, that we are not surprised that the Rabbi felt the strain of the welcome. *No special efforts were made to collect crowds;* the effort, on the other hand, had to be made to stop the crowds from getting too close to the distinguished guest. The accent was on protecting him from the masses rather than on projecting him for popular demonstrations.

Mutual Tolerance and Respect

How scholars of differing views extend tolerance and hold each other in respect was prominently exhibited at the Sir Elly Kadoorie School Hall on Tuesday, January 17, 1961, when Dr. Elisha Nattiv, Rabbi of the Rodef Shalom Synagogue (Liberal), in his capacity as local spiritual leader, was present on the dais and extended welcome to the guest-Rabbi Norman Lamm (Orthodox). Dr. Nattiv also presided at the Theosophy Hall on Thursday, February 2, 1961, when Rabbi Lamm spoke on "Jewish Ethics". If only similar respect and tolerance were exhibited by Jewish congregations of differing views towards each other, we can rest assured that we are not far from Messianic era.

Finances

In fulfilment of promise made in the last issue of "Mebasser" we have great pleasure in publishing elsewhere a statement of receipts and disbursements for the period ending 31st December 1960, and a list of donations received upto 14th Feb. 1961. The published accounts will be made available for inspection to any Jew on any day on receipt of intimation to that effect by either of the Joint Hon. Secretaries at least five days in advance.