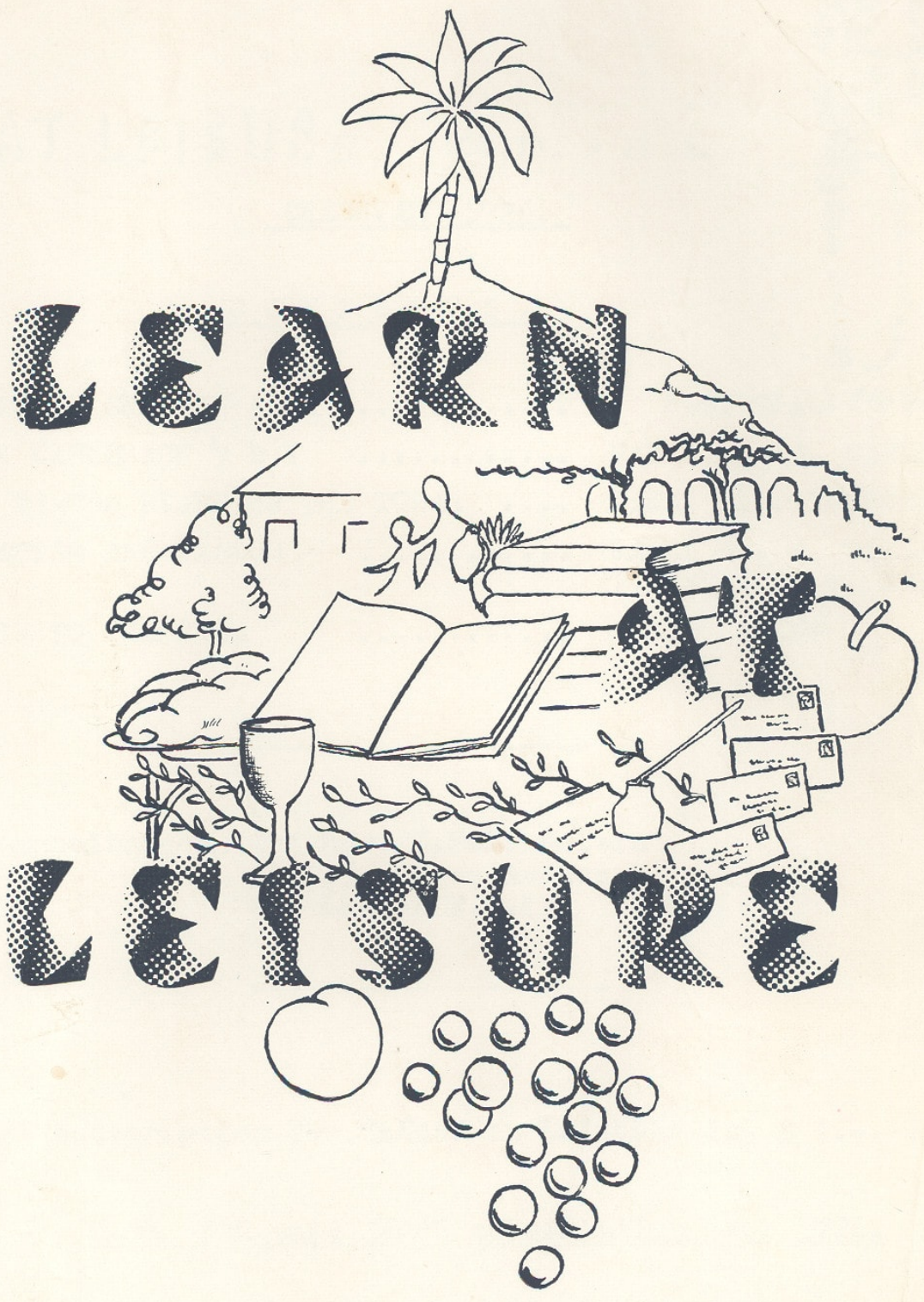


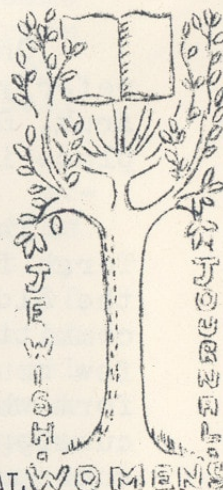
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C O N T E N T S .



THE KITZUR SHULHAN ARUK	EDITORIAL	WOMEN'S
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RASHI THROWS LIGHT ON THE TORAH	RABBI P.N. GINSBURY M.A.	
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Dear Reader,

Cheshvan 5726.

ה'ב

On recent occasions when we have found it desirable to refer you to DINIM we have recommended the Ktzur Shulhan Aruk. But what is this Ktzur Shulhan Aruk, and what is its place in Jewish religious (halakic) literature?

The Mishnah Abot i,1 tells us: "Moses received the Torah from Sinai and committed it to Joshua, and Joshua to the Elders, and the Elders to the Prophets, and the Prophets committed it to the Men of the Great Synagogue." Within a few centuries the oral traditions were brought together to form what we know as the Mishnah (c.200 C.E.), and the discussions upon it in the schools of Palestine and Babylon in subsequent centuries were eventually collected and became known as the Talmud (Babli and Yerushalmi). In the post-Talmudic period (i.e. from about the sixth century) religious guidance was given by the Geonim (c.C.6-13) who introduced Sheelot uTeshubot (Responsa) and reinterpreted Talmudic takkanot (ordinances). The Halakot Gedolot, an early attempt at an halakic code, was produced in this period and preceded the work of the later scholars known as the Rishonim (i.e. the first ones, i.e. in contradistinction to the Aharonim, the later ones; i.e. the Rishonim being those who flourished before the time of Joseph Caro's Shulhan Aruk, while the Aharonim were those who commented upon it).

The Rishonim were the great and prolific halakic codifiers who were active for several centuries in several countries and included famous names often quoted. As examples we may mention Isaac Alfasi - the 'Rif' (1013-1103), Moses Maimonides - the 'Rambam' (1135-1204), Solomon ben Adret - the 'Rashba' (1235-1310), Asher ben Yehiel - the 'Rosh' d.1327) and his son Jacob ben Asher - the 'Tur' (1269-1343) who flourished in Spain, Moses of Coucy (C.13) who flourished in France, Meir of Rothenburg (1215-1293), Mordecai ben Hillel (C.13) and Jacob ben Moses Halevi Mölln-the 'Maharil' (.1427) who flourished in Germany. And there were of course many others who produced collections of Dinim and Minhagim, Sheelot uTeshubot, Hiddushim (novellae) and Tosafot (glosses) which were ultimately used in the sixteenth century when Joseph ben Ephraim Caro (1488-1575) produced his monumental and unsurpassed Shulhan Aruk - a systematic arrangement of halakic material which was to become a complete guide to the Jew's religious practices. This work, divided into four parts, Orah Hayyim, Yoreh Deah, Eben ha-Ezer and Hoshen Mishpat, and published in as many (or more) volumes, dealing with the laws of daily life,

Rabbinic law, jurisprudence and family law ultimately became the most authoritative code of Jewish law and for centuries after its appearance in the 1560's was commented upon by those known as the Aharonim (with whom we shall not deal further on this occasion).

More recent centuries have seen the publication of selections and sections from the Shulhan Aruk and commentaries thereon, and in particular we may here mention two: firstly, the Hayye Adam (Vilna 1810) and Hokmat Adam (Vilna 1814) of A. Danzig (1748-1820) which are summaries in popular form of Caro's Orah Hayyim and Yoreh Deah and halakic material collected after their first appearance; and secondly, the much consulted Mishnah Berurah, the "Perush" of the Hafetz Hayyim (Israel Meir Kahan 1838-1933) which, in eight parts, forms a guidebook to the Orah Hayyim and treats of religious customs and practices (first published in Warsaw 1892-8).

And lastly and finally we come to the volume which figured in our original question: the Kitzur Shulhan Aruk. This slim volume, by Solomon Ganzfried (1804-1886) was intended by the author as an abridgement of the four parts of the Shulhan Aruk, and in the course of time has become tremendously popular. It has achieved this popularity because of the simplicity of its style, its systematic and clear order and (dare we admit it?) because of its availability in both German and English translations, - a distinction no other work quoted or alluded to can safely claim. In spite of the great and widespread success of this small volume and its admitted usefulness as a quick reference work, we must never forget when consulting it, that the author never intended it to be more than a summary and handbook and guide to observance. There are whole areas of Jewish law and many questions and problems it does not mention at all, and where a genuine She'elah exists a competent rabbinical authority must still be consulted. He, in turn, will consult Caro's Shulhan Aruk, its sources, commentaries and subsequent Teshubot and Hiddushim, and thus arrive at a decision in accordance with Halakah.

We, who try to live by the traditional halakah, can do well to ponder upon the words of our prayer: "We will rejoice in the words of Thy law and Thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night."

SHABBAT SHALOM!

J O S E P H C A R L E B A C H

1882-1942.

A M E M O I R . *by Rabbi Dr. A. Carlebach.

It is with some reluctance that I undertook to write this Memoir. Much has already been written, in form of books or essays, about a man who was one of the most colourful and endearing personalities of an epoch that was not poor in men of great stature and ability. Joseph Carlebach was so many-sided in his character, his interests and activities, that those who have known him will see him each in his own way and after his own heart. In his rich and varied life in many cities and countries he attracted to himself thousands of pupils, friends and admirers, and many survive who remember him and whose eyes and hearts light up at the memory. I too have known him fairly intimately. Already now fiction and truth mingle in the legend weaving round a legendary man.

Much in any man's life and character must be explained in terms of ancestry, environment and upbringing. And in all these Joseph Carlebach was fortunate. Several strands can be discerned. The Carlebach one, represented by his father Solomon, the Rav of Lübeck; methodical, disciplinarian, purposeful, with an overriding sense of duty and spiritual leadership.

"Vom Vater hab' ich die Statur,
des Lebens ernstes Führen;
vom Mütterchen die Frohnatur,
und Lust zu fabulieren."

This, indeed, he received from his mother, Esther Adler, lively and gentle, expressing her emotion at every event in her rich life in deeply religious, homely poetry. The Adler strand contributed the artistic side in Joseph's make-up, the joy of life, the ability "zu singen und zu sagen", the artistic imagination, the charm, the wit, the humour and the gift of oratory. In the maternal line too there was the Joel strain through Esther Adler's grandfather, Reb Ephraim Fishel Joel. Here was a tradition of study and scholarship, of cool, dispassionate investigation going back over many generations, of great Talmide Hakamim. All these elements combined in Joseph Carlebach in an amalgam in which the artistic Adler temperament dominated everything else.

Quite apart from inherited characteristics, there was the environment: the prosperous, assertive and in many ways cultured and progressive Germany of Bismark and the Kaiser; the quietly aristocratic ambiance of the Hansestadt Lübeck, the well-ordered Kehillah and, above all, the teeming Carlebach home with the

* Published on the occasion of the 27th anniversary of the "KRISTALL-NACHT".

dominating figure of the father, the attractive personality of his uncle Ephraim Adler, the physician, the grand company of eleven brothers and sisters, so much alike and yet so different, and none more different from all the others than Joseph himself.

He learnt, of course, much from his teachers: Reb Gumpel, the house-rebbe; David Hoffman, Abraham Berliner, Jakob Barth at the Rabbiner-Seminar; from some of Germany's foremost thinkers and scientists at Berlin University; from the great rabbinic teachers of Eretz Israel in the years he spent in Jerusalem before World War I; from those of Lithuania whom he met during and after that war both in Lithuania and in Germany; he remained a "pupil of the wise" throughout his life.

What emerged was all his own; the mathematician and scientist and consequently the great lover of God's nature; the humanist who was familiar with all that was best in German and, indeed, European art and literature; the great educator and preacher; the scholar and writer, all welded together by an overriding love for Torah and its study, for the beauty, both moral and poetic, of our Bible as much as for the wisdom and humanity of our Sages which spoke to him from every line and page of Talmud and Midrash. All these many interests and enthusiasms were not kept in water-tight compartments, they intermingled freely and overflowed to be lapped up by all those who cared to drink from these living waters.

It has been rightly stressed that Joseph Carlebach was above all a teacher, what we would call a "natural", communicating knowledge and enthusiasm to young and old, to pupils on schoolforms, to students in the lecture room, to adult audiences from the platform and the pulpit. This is how he is remembered as a life-long inspiration by his pupils (and colleagues) at Hamburg's Talmud Torah Realschule, by those of the Hebrew Gymnasium he founded and directed in Kowno during the Great War, by the students of Jerusalem's Teachers' Training College and by the Bachurim of the small Yeshivah he set up in Lübeck (with Rabbi S.J. Rabinow as the Rosh Yeshivah) when he succeeded his father in 1919; by the thousands who flocked to his lectures everywhere, in Germany's Jewish communities no less than in Lithuania and Poland; in France, Belgium, Holland and Switzerland. Everywhere packed audiences listened spell-bound while he walked to and fro like a lion in a cage, with the words and phrases gushing forth, aperçues sparkling, novel ideas and interpretations of old texts keeping the listeners on the alert.

And preaching, of course, is teaching by other means in a different setting. He was a great preacher and he loved preaching. Perhaps too much store was set in those days and even to-day on pulpit oratory. Stardom can do no good to a spiritual leader nor to those he is meant to lead. The feeling that great things were expected from him, created a tension, and occasionally the result did not come up to expectations.

Joseph Carlebach also needed the time and the quiet concentration before a sermon or a lecture, and these were often denied him by the hectic exigencies of a rabbi's life. His temperament did not lend itself to the balanced and polished preaching in which some of his brothers excelled. Here was all grandiloquent phrasing and gesture, dramatic, explosive thundering, a communicative bravura which could not help being at times at the expense of sound homiletics. But what an experience to hear him preach!

And Joseph Carlebach was a prolific writer, the spoken lectures often appearing in printed form and benefiting from the greatest care required in writing, editing and publishing. Such is his 'Shir Hashirim', to my mind the most accomplished and lasting of his books; his essays on the Three Great Prophets and Kohelet.

Beginning with his student days in Berlin, there poured from his pen an unceasing stream of articles which appeared in journals as different in outlook as the "Jüdische Rundschau", Hirsch Hildesheimer's "Jüdische Presse", Jacob Rosenheim's "Israelit", Wohlgenuth's "Jeschurun", in "Der Morgen", the Jewish Yearbook of Schleswig-Holstein as well as in a number of important "Festschriften". Some of these articles subsequently appeared in book - or pamphlet form. It was a gigantic journalistic effort by someone to whom writing came easily and who could "throw off" a contribution in the early morning hours to be quickly posted, without too much revision and polishing, to an impatient editor. The subjects range far and wide, nothing Jewish, indeed nothing human was alien to him. The great actualities of Jewish life, the burning religious and political problems of the time found in him the commentator engagé. By 1930, he had become the spokesman of German orthodoxy. He was the doughty fighter against Reform, against the "Richtlinien", against all detractors of traditional Judaism whether open-visored champions or disguised as historians or Bible scholars. His weapons were clean, he used argument, not invective, and was all the more effective for that. Occasionally he would turn a critical eye (and pen) on conditions and attitudes in the orthodox camp - "faithful are the wounds of a friend.. (Mishle) Nor was he hidebound and narrow-minded, he quickly appreciated greatness coming from the outside such as the works of Franz Rosenzweig or Benno Jacob. Much of his writing was devoted to scholarship, pure or applied, beginning with his thesis on "Levi ben Gerson as a Mathematician" to his Bible studies; to his articles in the "Jeschurun" on pedagogical problems, on the architecture and service of the synagogue, on Minhag, on Rabbinical Courts of Arbitration, on Succession Rights in the Rabbinate (published at the height of the battle for the 'Religions-Gesellschaft Rabbinate' in the middle 1920's)

This then was his work, untiring, alert, vibrant, ever of to-day and indeed to-morrow. Much remains to be said of the man, the husband and father as the pivot of a rabbi's home, as frugal and as lively as that of his parents, only he far more unbuttoned and unceremonious than his father could ever have been. That home was always open to his friends, his pupils, his Baal-Battim; everyone was a member of an ever expanding family. And with Joseph Carlebach about and overshadowing everything and everybody else, it might have been easy to forget that there was Lotte Preuss, the youthful wife and mother of his nine children, the help-mate Rebbetzin and true Ikrat-Habayit. A Sc'udah Shlishit, a Shabbat and Yomtov in his home, were experiences never to be forgotten.

I remember travelling with him on an over-crowded night train from Hamburg to Dresden where the family was converging to celebrate my parent's Silver Wedding. It was 1923 and Germany in the throes of a prolonged social and inflationary crisis. Joseph Carlebach was sitting on his suitcase in the corridor filling page after page with his swift, flowing hand. And next morning, in some Biergarten, his brothers and sisters and some of their families around him, and showing few signs of a sleepless night, he read in his melodious voice and eyes shining, those lilting verses, written for the occasion only the night before. The world outside had sunk into oblivion, nothing mattered but the united, loving and laughing family circle of which at this moment he was the adored and adorable focus.

The Mitzvah of "do not hide yourself from your flesh" was a prime mover in his life, and every Jew was his own flesh. He could give all he had and more, himself, to anyone in need. He bore no malice to his antagonists, and he refused to turn religious and ideological controversy into personal or social feuds. At a time when Jews in Germany, even the orthodox and their rabbis, showed little interest and understanding in the religious world of Eastern Europe, Joseph Carlebach was among the few who recognised how much German Jews had to learn from them, intellectually and emotionally, and his own admiration and enthusiasm was met more than halfway by the rabbinic leaders of the East. When German Jewry faced its tragic hour, he stayed with his congregation which soon meant the whole of German Jewry, orthodox or not. And the story of his heroism, his self-surpassing, self-sacrificing leadership during the months of deportation near Riga still remains to be told. On a photo, taken during these fateful years, he appears strong and self-confident, with his usual warm and humorous smile glowing from his features, unafraid and invincible in the face of death as only a disciple of Rabbi Akiba could be.

SARAI and HAGAR.

Chapter 16 of Genesis relates that Sarai, wife of Abram, had borne him no children. As was customary in such circumstances Abram (at his wife's suggestion) took Sarai's handmaid Hagar as a concubine; the latter became pregnant and then treated her mistress with disrespect. Sarai acted harshly towards her, with the result that Hagar fled to the wilderness, where she was comforted by a Divine messenger and told to return. She obeyed, and gave birth to a son, who was named Ishmael.

The Torah here leaves a number of questions unanswered -

1. Who was Hagar, and where did she come from?
2. Was she asked if she wanted to be Abram's concubine, or even given no choice in the matter?
3. What does the Torah mean when it says 'her mistress was despised in her eyes?'
4. Why did Sarai complain to Abram?
5. And finally how did Sarai 'afflict' Hagar - and are any strictures passed on her for her action?

The Midrash elaborates on these points, and Rashi with his customary felicity selects its most appealing comments.

1. As regards Hagar's origin, the torah tells us that she was an Egyptian; no mere commoner, Rashi maintains, but an Egyptian princess whose father (the Pharaoh) had been so impressed by G'd's solicitude for Sarai on a previous occasion (see Chapter 12 verses 10-20) that he said 'It is better for my daughter to be a handmaid in this household than a mistress in another house!'

2. Hagar was not compelled against her will to become a concubine. The words in verse 3 "and Sarai took Hagar..." are translated by Rashi in the sense of "won her over by kind words" (a common meaning of the word 'take' in Hebrew). Rashi represents Sarai as saying to her handmaid "You are happy to have the privilege of living with such a holy person as Abram".
3. "And when she (Hagar) saw that she had conceived, her mistress was despised in her eyes" (verse 4). This means according to Rashi that she considered Sarai to be a hypocrite. He depicts her as saying "Sarai cannot be a truly righteous person; she pretends to be, but if she really were she would not have remained childless all these years, while I have become pregnant so soon."
4. According to Rashi, Sarai complained to Abram on two counts. First, that he had selfishly prayed to G'd (Chapter 15 v. 2) 'What will You give me, seeing that I go childless?' He should have prayed on behalf of his wife as well - then she too would have received the gift of a child from G'd. Secondly, Sarai criticises her husband for not intervening on her behalf when he hears Hagar insulting her.
5. "And Sarai afflicted her..." (verse 6). This means that she imposed heavy tasks upon her (we are reminded of Exod. 11 'and they set over them taskmasters to afflict them with their burdens'). As to Sarai's action, Rashi does not criticise her, but another commentator says that she acted sinfully in ill-treating Hagar. The latter was therefore given a son who became the ancestor of a nation that ill-treated Sarai's descendants. At the same time one must bear in mind how much Sarai was provoked by Hagar's insolence.

P R O P H E T I S M A N D W I S D O M .

By Rabbi Dr. Joseph Carlebach ^{ר' י' י'}
Last Chief Rabbi of Hamburg.

(The following essay was written for, and originally published in, a Jewish Teachers' Periodical in June, 1938, in Berlin. It has now, for the first time, been freely translated into English by W. Stern, the one-time Editor of the Journal in Question.)

The prophet and the Sage are the bearers of the history of our people which without them would be largely meaningless. Their different functions - NEVUAH and HOKMAH - belong together and are inseparable in Judaism. They illustrate the essence of Judaism. To understand them is to grasp this essence.

HOKMAH and NEVUAH form the body of our Bible. There is also a third element, SHIRAH (Poetry) as expressed in the singing of the Levites, Psalms, Song of Songs and Job; but even these magnificent examples of Jewish lyricism owe their energy to Wisdom and Prophetism.

The Prophet is older than the Sage. Adam and Noah received the ethical fundamentals through direct revelation. Abraham, the first Hebrew, is characterized as a NAVI in the Bible. The Patriarchs had prophetic visions; they received Divine directives. Talmudic Tradition, referring to these pre-Sinaitic prophets, already mentions an accompanying HOKMAH-activity in Academies of Learning, which were historically described as being under the direction of Shem and Eber. King Solomon is the best example of the Biblical Sage. MISHLE and KOHELET, the only Books of Wisdom included in the Bible, are ascribed to him. No Prophet arose in Israel alike to Moses, the Talmud says, but a Sage did, and that was Solomon. - On one occasion he was about to pass judgement without witnesses (contrary to the Torah's demands), relying merely on his insight into the criminal mind, but a Voice from Heaven called to him and said: "What has been written in righteousness are the words of Truth" - only on the basis of two witnesses may human justice be administered. (Rosh Hashanah, 26). HOKMAH meets its impassable limits in the Law.

Later NEVUAH receded and when it ceased altogether with the Building of the Second Temple, HOKMAH came more and more to the fore. Almost the entire Bible, excluding only MISHLE and KOHELET, is the expression of PROPHECY. In the Talmud and in the Midrash, the HOKMAH of the HAKAMIM speaks.

HOKMAH is the guardian of the Oral Law and reigns sovereign within it; it is the correlative of what is rational. - NEVUAH transcends the action of reason and leads into super-rational spheres.

As an illustration of their characters we may place counterparts by the side of the Prophet as well as of the Sage: The genius corresponds to the Prophet, - the scholar to the Sage. Yet, though the Prophet is a religious-ethical genius, to be a genius only does not make a person a Prophet. - A liking of knowledge and thought is a necessary precondition for a HAKAM, yet Jewish HOKMAH is something more, something special. Bearing this particular differentiation in mind, let us proceed to determine HOKMAH.

The contrast between Cleverness and Wisdom is very old. Cleverness seeks the momentary advantage and wants to dominate the world. Wisdom asks for true values and humanity's eternal possessions; it is independent of all that is transitory and temporary. Two different faculties of the human spirit have even been supposed to be the origin of Cleverness and Wisdom: The intellect to be the organ of Cleverness, and reason to be the source and carrier of Wisdom.

This contrast is abolished in HOKMAH; for it there exists no unclever Wisdom and no unwise Cleverness.

A saying can only be wise if it stands the test of life. HOKMAH presupposes a recognition of reality.

A Wisdom that denies reality is Unjewish.

A Wisdom that does not influence the world and human beings is sterile.

A Cleverness that proves itself as true merely in the present, is futile and aimless.

HOKMAH postulates the concept of the absolute power of goodness, an optimistic belief that ultimately the day of goodness must dawn, the firm conviction that every good deed bears within itself its reward and that all spiritual values are equal or superior to the corporeal ones.

Thus, HOKMAH is a combination of Cleverness and Wisdom, an exalted synthesis of both. It achieves this success by being practical. That which HOKMAH advises wants to be turned into reality at once. The most important thing is the immediately realisable one. An objective however great, if floating in the distance, is of less importance than the prize which does not have to wait for its realization. Let us explain by way of an AGGADAH:

"When G'd dictated to Moses the words 'Let Us Make Man', the prophet is startled, and he says: 'Will this not become a source of error? When they read the words Let Us Make Man, will they not come to believe that there are many gods? But G'd replies: 'Moses, write by all means. From Me the children of man shall learn that even the greatest does nothing unless He has taken counsel with the small ones; for even I asked the advice of the angels first, before creating man. He who wants to be misled by the verbal text, let him be misled!'"

Think of it: G'd's uniqueness and oneness is the foremost principle of Judaism, the ultimate of knowledge which we are called upon to teach and to spread. This is being endangered by the US of the report of the Creation. And why? For the sake of a little practical lesson, viz., to impress that one should not rely on one's own intelligence and never be above asking advice from others. The very important consideration has to yield to the seemingly smaller one which, however, can be put into practice at any time and safeguards man against error and conceit.

This is, therefore, the most important task of HOKMAH: to guide you through everyday life and to teach you. From this springs its special attitude to practical virtue. The latter, it is true, often looks like mere Cleverness, but it always has its origin in the ultimate founts of Wisdom. Cleverness maintains:

Politeness conquers the world for you and promises you gain."

HOKMAH teaches:

"Who will be honoured? He, who honours other creatures, for it is said: Those who honour Me, I will honour them. In other words, he who honours man as G'd's creation will himself find honour; he who acknowledges every human being as the bearer of G'd's image assures recognition for himself as being, himself, in the image of G'd. He who, by his humility before G'd, proves his politeness will find that his own highest human dignity will never be disputed."

Again, in order to attain true values and to gain progress, self-discipline is essential, and HOKMAH does not proceed spasmodically: "You must not ascend to the Altar in long strides", but only toe to heel; for only slowly and gradually will you reach the ideal objective of life. If you want to grasp too much, you grasp nothing; if you seize but little, you have seized well. No order should be enacted for the general community if the majority cannot continue to exist after carrying it out nor if it overburdens the faculties of the individual. Our Sages knew that to enthuse devoutly was far easier than to act righteously; therefore the nearer objective is the better one.

When Rabbi Jochanan ben Zakai was on his death-bed he wished for his pupils:

"May your fear of G'd be as great as your fear of man."

"Rabbi", they said, "not greater?"

"I would wish", he replied, "that you would be as far as that."

The Sages, therefore, reject anything that is revolutionary and violent: "

"Fear G'd, my son, and the king, and have no truck with insurgents."

Positive values have never been realized by violence; diseases can only be eliminated by gradual progress. To our Sages, therefore, nothing was too small to be considered and controlled; indeed, in regard to ethical postulates they know no difference in degree between the big and the small.

"Who will live long? He who takes his time over his prayers, his food, and the fulfilment of his bodily necessities."

Thus, they teach, quite unconcernedly, that what is physically healthy has the same degree of importance as the holy task of the soul.

Even worldly wisdom must be valid for eternity. This wise cleverness is not a matter of calculating what is advantageous, but of a sense of duty, of the will to prove oneself against all demands of life; it does not exist for his own sake but so that we may recognize our human limitations.

The Rabbis wish to have nothing to do with a "science for science sake". If it is not the servant of eternal values it has no right to exist; it is the servant of morality; it is the power whereby morality and culture are brought nearer to practical life and reconciled with it. The Sage does not sulk in his corner in order to contrast, in a mood of misanthropy and contempt of others, the enormous superiority of his opinion to the world's vulgarity.

"KOL HA'OLAM K'DAY HU LO; -- for him the world is sufficiently beautiful and good."

The Rabbis did not desire to run their heads against the wall, they knew only too well that every offence against life's brutal rules must of necessity lead to sin. The pious, they taught, jealously watches every penny; the Patriarch Jacob risked

his life for the sake of salvaging some small jars-- and why? Because a Tzaddik does not dirty his hands with goods unlawfully begotten, because he wishes to remain honest and never knows beforehand what role even the smallest amount of money can play in fulfilling his duties, in maintaining his honourable obligations. The Rabbis knew on what rocks virtue can founder, they knew, that "a man is fiercely after money" and that "his passion drives him along." Carefully, therefore, HOKMAH takes a person by his hand in order to lead him along the difficult path of duty; for the sake of the truth of the ethical ideal one is not allowed to ignore the limits set by life; for its sake the wise man must also be clever.

Thus in the ultimate, in the Books of Wisdom, the HAKAM becomes the good man and the K'sil the bad one. Foolishness and wickedness become identical. Piety is the only cleverness in life, yet only that piety which is based on perception and thought. This idea goes right through the Biblical Books of Wisdom, MISHLE and KOHELET.

(The second part of this essay, dealing with Prophetism will follow in the next issue of "Learn at Leisure".)

M I S S I O N to the J E W S .

A LETTER FROM SCOTLAND

Celia Leigh.

The heading on the letter said " Church of Scotland Jewish Mission", and my first impulse was to put **it** in the waste paper basket. Then I decided that out of courtesy I must reply, so I read the letter carefully. It said ' as this is Christian Family Year they would like me to give them a talk on Jewish Family Life. This was easy and I accepted.

As the date drew nearer, I began to have misgivings and wondered if I had been too hasty. Where would I begin, and what could I say? How can one look objectively on something that has been with you from birth, and how does our family life differ from theirs? They love their children as much as we love ours, so where does the difference come in? Why is our family relationship so much closer? After much thought I came to the conclusion that one of the reasons, was the many religious observances that take place in our homes with all the family taking part.

We had Pesach, with all the upheaval beforehand and everyone helping with preparations in one way or another, the festive atmosphere and real pleasure of using **the different** set of dishes and of course, the Sedarim, and always some strangers at the Seder table. Today's overseas students take the place of wartime's service men and women, but the instinct is the same, to be part of the family.

There was Succot - the excitement of building and decorating the Succah - and in Scotland, weather permitting, dining in it, and the children entertaining their friends in it despite the weather.

Then we had Friday Night, something that happened every week, and there it was. There was my talk. Friday Night.

I started off by telling them how the housewife prepares for Shabbat, the double lot of cooking on Friday, the traditional dishes for the Shabbat meal and of the great care and attention to detail. I spoke of the special table arrangements, the Challot, the candles and of their significance and of the unique position the Jewish Woman has in her household, and how she has the privilege of ushering in the Shabbat, and of the hallowed atmosphere that comes into the home at 'licht-benshen' and stays till Havdalah.

Once I got going I found so much to say, and as I overstepped my time I was told by the chairman to carry on.

There were delegates from 50 churches, many of them taking notes. Afterwards many questions were asked, among them the usual one 'What had we instead of Christmas?' I told them about Chanukah - being careful to point out the date - 25th Kislev 165 B.C.E. I spoke of the candles and all the other Chanukah delights. I felt a touch of envy that we were still able to celebrate this minor festival fairly free of commercialism and to enjoy it.

As I was leaving the hall, a delegate came up to me to thank me for my talk and added 'I think it is an impertinence for us to have a Mission to Jews, when you have far more to teach us than we can ever hope to teach you.'

My day was made.

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WHY ALL MEN CANNOT BE INTELLECTUALS.

IF ALL MEN WERE STUDENTS OF PHILOSOPHY THE SOCIAL ORDER WOULD BE DESTROYED AND THE HUMAN RACE QUICKLY EXTERMINATED, FOR MAN IS VERY HELPLESS AND NEEDS MANY THINGS. IT IS NECESSARY FOR HIM TO LEARN PLOUGHING, REAPING, THRESHING, GRINDING, BAKING, AND HOW TO FASHION IMPLEMENTS FOR THESE TASKS, IN ORDER TO SECURE HIS FOOD. SIMILARLY HE MUST LEARN SPINNING AND WEAVING TO CLOTHE HIMSELF, THE BUILDING ART TO PROVIDE A SHELTER, AND CRAFTMANSHIP TO FASHION TOOLS FOR ALL THESE WORKS.

BUT THE LIFE OF METHUSELAH WOULD NOT BE SUFFICIENTLY LONG TO LEARN ALL THESE OCCUPATIONS WHICH ARE INDISPENSABLE TO HUMAN EXISTENCE. HOW CAN ALL MEN FIND THE LEISURE TO STUDY AND ACQUIRE WISDOM? IT IS THEREFORE IMPERATIVE FOR THE MAJORITY OF MEN TO FOLLOW THE PRODUCTIVE OCCUPATIONS SO THAT THE FEW WHO DEVOTE THEMSELVES TO LEARNING MAY HAVE THEIR WANTS PROVIDED, AND THE HUMAN RACE MAINTAINED AT THE SAME TIME THAT WISDOM IS ENRICHED. (Com. Mishnah, introd.)